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# NIŚVĀSAMUKHATATTVASAMĤITĀ

## A Preface to the Earliest Surviving Śaiva Tantra



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edited by  
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with a foreword by Dominic GOODALL



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# NISVĀSAMUKHAJĀTIVĀSAMĪTĪ

A PRELUCE TO THE EARLIER-BOOTHING SĀVA TĀNYA

THE NON-TANTRIC SĀVA OF THE DAYS OF THE  
MĀNTRĀMĀYĀ

CRITICAL EDITION, WITH INTRODUCTIONS, ANNOTATED  
TRANSLATION

AND AN APPENDIX CONTAINING ŚRĪMĀDĪŚAVĀKĀ 3-6



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## THE EARLY TANTRA SERIES

Tantric scriptures form the basis of almost all the various theistic schools of theology and ritual in post-Vedic India, as well as of a major strand of Buddhism (Vajrayāna). Among these schools, those centred on the Hindu deities Śiva and Viṣṇu spread well beyond the Indian subcontinent to Kambuja (Cambodia/Laos/Thailand), Champa (Vietnam) and Indonesia, while Buddhist tantrism quickly became pan-Asian.

With this mini-series, launched within the 'Collection Indologie', we are releasing some of the fruits of a Franco-German project funded from 2008 to 2011 by the *Agence Nationale pour la Recherche* and the *Deutsche Forschungsgemeinschaft*. The series takes its name from the project's title: 'Early Tantra: Discovering the interrelationships and common ritual syntax of the Śaiva, Buddhist, Vaiṣṇava and Saura traditions'. Our aim was to study the interrelationships between the tantric traditions on the basis of fundamental source-material, which we would edit and publish for the first time. For this we made use of some of the exceptionally rich manuscript resources gathered in the twentieth century and studied by German and French research institutes at opposite poles of the sub-continent.

In recent centuries, the Tamil-speaking South is the only area where a vast corpus of Sanskrit texts of what was long the dominant school of tantric Śaivism continued being copied and so transmitted to the present day. So when, in 1956, Jean Filliozat secured a foothold in Pondicherry for French indological research, he created an ideal institutional base for the study of a forgotten chapter in the religious history of Asia. Gradually, the largest specialised manuscript collection of texts relating to the Śaiva Siddhānta was amassed, recognised in 2005 by UNESCO as a "Memory of the World" collection: *The Śaiva Manuscripts of Pondicherry*.

At the other end of the subcontinent, the cool climate of Nepal has preserved ancient manuscripts of texts of virtually every branch of Indian learning. Much of the early history of tantrism is thus preserved in the vast archive of Nepalese manuscripts microfilmed over more than three decades by the *Nepal-German Manuscript Preservation Project* (NGMPP), then partly catalogued by the *Nepalese German Manuscript Cataloguing Project* (NGMCP), run from Hamburg and from the NGMCP's base in Kathmandu, the *Nepal Research Centre* (NRC). One Nepalese treasure, also included, in 2013, in UNESCO's register, formed the corner-stone of our project: the ninth-century manuscript of the *Niśvāsātattvasaṃhitā*.

The *Early Tantra Series* is not a closed collection: as well as the editions and translations promised as part of the 'Early Tantra' project, studies of numerous related works were inspired or further advanced during the project's workshops.

TO DIWAKAR ACHARYA

GURU AND FRIEND



COLLECTION INDOLOGIE 145  
EARLY TANTRA SERIES 6

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Cover photo by Andrey KLEBANOV: detail of a coverboard from a Nepalese palm-leaf manuscript of the *Śivadharmā* held in the National Archives, Kathmandu, NGMPP B 7/3, dated to 1170 CE, showing a *liṅga* of fire flanked by Brahmā and Viṣṇu.

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## FOREWORD

I am delighted to have been asked by Nirajan KAFLE to furnish a foreword to this precious edition and translation of a text of very great interest for the history of Śaivism.

When Nirajan KAFLE first came to Pondicherry in 2007, at the suggestion of Diwakar ACHARYA, it was to participate in reading-sessions and to help preparing for the first workshop on the *Niśvāsātattvasaṃhitā*, an event that Alexis SANDERSON's presence made particularly inspiring to many, and that encouraged Harunaga ISAACSON and myself to launch the Franco-German 'Early Tantra' Project. Nirajan KAFLE's assistance was invaluable, for instance in helping Nibedita ROUT, R. SATHYANARAYANAN, S. A. S. SARMA and myself to complete an electronically searchable transcription of related materials, such as the *Niśvāsakārikā* and *Dikṣottara*. Once the 'Early Tantra' Project was launched, inviting Nirajan KAFLE to come for a longer stay and participate in the project by producing a doctorate in Pondicherry seemed a natural choice. That doctorate was eventually completed and examined at the University of Leiden some years later, under the guidance of Peter BISSCHOP, and has now resulted in the book that you hold in your hands.

I confess that when, towards the beginning of Nirajan KAFLE's doctoral studies, after some weeks of reading together, I asked him which part of the large *Niśvāsa*-corpus he wished to focus upon, I was surprised at his answer and not at once enthusiastic about his choice. From all the intriguing range of possible themes treated in the corpus transmitted in the ninth-century manuscript — yogic meditation, initiations, magical rites — it seemed to me strange that he should choose the introductory portion, the *Niśvāsamukha*. The exciting discoveries which that introductory portion had to offer had already, as it seemed to me, been drawn out of the text by SANDERSON's important article of 2006 on 'The Lākulas...' What remained seemed to be a screed of pronouncements about non-Mantramārga devotional practice that could surely be found in many a *Purāṇa*.

But of course I soon discovered that the devotional practices recorded by the *Niśvāsamukha* are in fact of considerable intrinsic interest — all the more so as they can be dated within a corpus whose relatively early place in time, while not particularly precise, is nonetheless rather more secure than that of most sections of most *Purāṇas*. Furthermore, I also came to realise that the *Niśvāsamukha* provides invaluable help in mapping the contours of the relations between four different traditions of early Śaivism. Those traditions are: firstly, that of the Pāñcārthika Pāśupatas, hitherto

known to us principally from the *Pāśupatasūtra* and Kauṇḍinya's commentary; secondly, another Atimārga school identified by SANDERSON (2006) as the Somasiddhānta, about whom we knew very little before; thirdly, the emerging Mantramārga, whose teachings are expounded in the other books transmitted in the same manuscript; and fourthly, the tradition of what might be called pre-Mantramārga "lay" practices that are reflected in the earliest layers of the corpus of *Śivadharmā* texts. In short, it would be difficult to exaggerate how useful this primary source is for the history of the Śaiva religions.

An edition in this series of the *Niśvāsamukha* thus forms a bridge between one of the primary research areas in Pondicherry over the last sixty years, namely the Śaiva Siddhānta, and a newly emerging focus of research, the Śaivism of devotees who were not religious professionals, nor necessarily sectarian initiates.<sup>1</sup>

The Śaiva traditions have been hugely varied, encompassing antinomian practices that harnessed the power of transgressive sexual and charnel-ground rituals, as well as philosophically sophisticated defences of a range of both dualist and non-dualist theological positions. Recently, what has been most studied amongst the Sanskrit works reflecting these traditions,

<sup>1</sup> One important body of non-sectarian Śaiva literature that has long been a focus of research in Pondicherry is that of the hymns of the *Tēvāram*, for they were long supposed in some sense to be works of the Śaivasiddhānta, even though this was certainly not how they were regarded in the period in which they were composed (GOODALL 2014: xxxiii). One day, a longer demonstration of this contention should be provided, showing for instance that many of the supposedly Saiddhāntika technical terms that occur in the *Tēvāram* are not in fact narrowly distinctive of the Śaiva Siddhānta (terms such as *pācam*, *pantam*, and even *cadācivam*). An important exception here is the use of a *caḥaḥi ceytu* by Sundarar, apparently as a synonym of the term *sakalīkaraṇa* in 7.65.5 (references to the hymns here follow SUBRAMANYA AIYAR, CHEVILLARD & SARMA 2007), which is indeed distinctive of the Mantramārga. Otherwise, one struggles to find distinctively Saiddhāntika theological or liturgical notions, or Śaiva terms deployed in contexts that imply a Saiddhāntika understanding of those terms. Furthermore, when Śaiva religious professionals are mentioned, for instance in descriptions of temple processions, they are often in mixed groups and no particular importance is accorded to followers of the Śaiva Siddhānta. In 4.20.3 (translated by TÖRZSÖK 2004: 15), for example, we find a mixture of followers of observances characterised by spreading matted locks (*viricāṭaiviratikaḥ*), brahmins (*antaṇar*), Śaivas (*caivar*), Pāśupatas (*pācupatar*) and Kāpālikas (*kapālikaḥ*). The Śaivas may be Saiddhāntikas, but they do not stand out from the list. Elsewhere, in similar passages, we find Śaivas and Pāśupatas together (1.66.4), or Mahāvratins alone (4.21.1), and Rudras (*uruttirarkaḥ*, in 2.29.4), who may be followers of the Atimārga (thus the suggestion of TÖRZSÖK 2004: 13, fn. 49). In other words, there seems to me nothing in this body of hymns to suggest a privileged position of the Śaiva Siddhānta in the socioreligious world that they reflect.

particularly in the last sixty years (and particularly in the French institutions of research in Pondicherry), is overwhelmingly the huge and fascinating literary corpus of doctrines and liturgies produced by an initiated elite of “professionals” whose professed aims were enjoyment of extraordinary powers (*bhoga*) and ultimate personal liberation characterised by the realisation of omniscience and omnipotence (*mokṣa*). These are arguably not the sorts of goals that one might expect to be those of a religious mainstream, and indeed the social dimensions of a large institutionalised religion seem to be absent from the earliest literature of the Mantramārga.<sup>2</sup> Over time, the social base of what came to be called the Śaiva Siddhānta appears gradually to have broadened, to the point where it claimed authority over the large South Indian temple-complexes ringed with multiple enclosure walls that began to proliferate in the Cōla period, a phase reflected in the extensive twelfth- and post-twelfth-century corpus of South Indian Temple Āgamas, which appear intended to describe every aspect of the life of such temples as seen primarily from the perspective of the priests.<sup>3</sup> But this body of literature belongs to a much later period and seems in any case not to have spread its influence much beyond the Tamil-speaking South.

And yet there are older sources that give us a picture of what seems to have been a socially much broader lay Śaiva religiosity. And perhaps most important of these sources is the largely still unpublished body of Sanskrit works known as the *Śivadharmā*-corpus, the works expounding the “Religion of Śiva”, produced between the sixth and ninth centuries CE. Here we find that ultimate liberation is presented as a more distant goal, as DE SIMINI explains (2016: 50):

The religion promoted by the *Śivadharmasāstra* and the *Śivadharmottara* is thus mainly a religion of *bhukti* (‘enjoyment’), in which devotees strive to secure a very long afterlife in one of the celestial worlds, after which those who have generated the utmost merits can be reborn on Earth as powerful kings or wise Brahmins. Only in a future rebirth will they have the opportunity to become initiated, and will thus attain final emancipation (*mukti*) from the cycle of existence (*saṃsāra*).

<sup>2</sup> See the section entitled ‘Archaism in the realm of social religion’ in the introduction to the edition of the earliest *sūtras* of the *Niśvāsātattvasaṃhitā* (GOODALL, SANDERSON, ISAACSON et al. 2015: 47–66).

<sup>3</sup> For a relatively recent discussion touching on this development and this corpus, see GOODALL’s introduction to SATHYANARAYANAN 2015, in particular the section entitled ‘Trilocana and the South Indian Temple’ (pp. 37–48).



Furthermore, we find that, instead of theology and liturgy, the principal focus is on public piety and generosity towards the religion, as DE SIMINI continues (2016: 5):

The main pillar of this worldly religion is the worship of Śiva in his aniconic representation of the *liṅga*—although the use of iconic forms is also well attested—and in the performance of gifts (*dāna*), either to support the community of initiated Śaiva yogins and teachers (*ācārya*), or in favour of other lay followers.

In what may be the first discussion of the *Śivadharm*-corpus in a work published in the Collection Indologie (GOODALL 1998: 375–376, fn. 616), it is implied that the *Śivadharm*-corpus was produced “for non-initiates” by an initiated elite. The tenth-century Kashmirian Saiddhāntika exegete Bhaṭṭa Rāmakaṇṭha tells us in his *Kiraṇavṛtti* (on verses 11d–12 of chapter 6) that those incapable of following the intensive religious life entailed by a regular initiation into the Śaivasiddhānta — diseased persons, the elderly, women and such — may receive an initiation that will liberate them at death, but that will not bind them to the usually obligatory post-initiatory observances. With liberation guaranteed, what they do after initiation is soteriologically irrelevant, but he suggests that they may thereafter express their devotion to Śiva, the guru and Śiva’s devotees, either in a worldly way (*laukikena rūpeṇa*),<sup>4</sup> or in a manner taught by the *Śivadharm*. Rāmakaṇṭha’s presentation had suggested to me that the *Śivadharm*-corpus was diluted scripture deliberately produced by theologians who were knowingly generating an exoteric — and therefore necessarily only half-true — body of teachings, primarily for pious folk in need of religious encouragement, but unable, for whatever reason, to receive the one soteriologically effective remedy for the ills of *saṃsāra*, namely salvific *dīkṣā*.

Such a model now seems flatly implausible, for a start because the *Śivadharmasāstra* and *Śivadharmottara* contain numerous allusions that connect them to Atimārga religion (see DE SIMINI 2016:51ff), not to the Mantramārga. In other words, it seems now quite clear (*pace* Rāmakaṇṭha and GOODALL 1998) that the *Śivadharmasāstra* and *Śivadharmottara* were not deliberately produced as an ancillary bowdlerising scripture for the uplift or social control of pious non-initiates. The testimony of the *Niśvāsamukha*, which incorporates a lengthy account of the sorts of practices that those texts prescribe in its account of the religious context into which the Mantramārga

<sup>4</sup> In other words, in a manner congruent with the well recognised exoteric brahmanical sources of *dharma*, namely *śruti* and *smṛti*: see GOODALL 1998: 375, fn. 615.



was born, suggests that they reflect instead a vigorous independent tradition of devotion to Śiva.

The Pondicherry Centre of the EFEO is now a participating beneficiary of a five-year project funded by the European Research Council that has been awarded to Florinda DE SIMINI (« L'Orientale », Naples) to address this literature: 'Translocal Identities: The *Sivadharmā* and the Making of Regional Religious Traditions in Premodern South Asia' (ERC grant agreement n° 803624). This new *Śivadharmā* project, in which Nirajan KAFLE is also involved, aims to open up more of this primary source material to scholarship and to document better the huge spread of its influence across the Sanskrit cosmopolis (discernible primarily through epigraphs, translations, quotations, borrowings and commentaries). In so doing, it will inevitably also throw further light on the genesis of the complex nexus of ideas and practices that are called "Hinduism", as Nirajan KAFLE has done in this important volume.

Dominic Goodall,  
EFEO, Pondicherry



## PREFACE

This work is one of the results of a larger, collaborative, three-year project on *Early Tantra* (2008-2010), co-funded by the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft (DFG); it was jointly directed by Dominic GOODALL and Harunaga ISAACSON. The Japan Student Services Organization and the Jan Gonda Fund Foundation, in collaboration with the International Institute for Asian Studies, also supported my efforts to finalise the present work by providing scholarships of three months<sup>5</sup> and six months<sup>6</sup> respectively, allowing me to carry out research and finalize my doctoral dissertation in 2015.<sup>7</sup> Subsequently, in continuation of my previous research in the field of ‘early lay Śaivism’, I continued to carry out research in the subject area as part of the NWO project ‘From Universe of Viṣṇu to Universe of Śiva’, directed by Peter BISSCHOP, University of Leiden.<sup>8</sup> As a result, I had the opportunity to deepen, refine, and expand upon my initial findings to the degree that they reached the present format.

Were it not for Dominic GOODALL, this work would never have seen the light of day. First and foremost, I would therefore like to express my gratitude to him for having taught me what I know about Śaivism, for inviting me to Pondicherry to work with him, and, in particular, for sharing the results of his research—both published and unpublished. During our joint research sessions at the École française d’Extrême Orient, he analysed—with incredible attention to detail—the complete draft of this work, including the translation, offering decidedly beneficial corrections. I am extremely indebted to him for his innumerable suggestions and illuminating comments on all parts of the text. Meanwhile, it goes without saying that the author takes full responsibility for any errors which undoubtedly remain—be they hidden or apparent, and wish to invoke the reader’s leniency in this regard.

I also owe a great debt of gratitude to Peter C. BISSCHOP for accepting me as his doctoral student and for providing essential support of practical and administrative nature during my enrolment process at the university of Leiden. During my stay, he scrutinized my entire thesis and made many

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<sup>5</sup> The scholarship spanned the period from March to May, 2013.

<sup>6</sup> Financial support was granted from September 2014 to February 2015.

<sup>7</sup> The title of the thesis is ‘The *Niśvāsamukha*, the introductory book of the *Niśvāsa-tattvasaṃhitā*: critical edition, with an introduction and annotated translation appended by *Śivadharmasaṅgraha* 5–9’.

<sup>8</sup> <https://www.nwo.nl/onderzoek-en-resultaten/onderzoeksprojecten/i/44/13544.html>

insightful observations that allowed me to improve it considerably. In particular, he kindly invested great efforts in helping me improve the structure and mode of argumentation of the introductory section of this volume, despite his manifold teaching and research obligations.

I am very grateful to Diwakar ACHARYA for long years of teaching the Sanskrit language, for reading the entirety of the precursor to this work, and for inviting me to his home with heart-warming frequency during my stay at Kyoto. He too shared both published and unpublished work, for which I remain thankful to this day. Without his help a great number of seemingly intractable textual difficulties would have remained unresolved.

I would also like to thank Yuko YOKOCHI and Somdev VASUDEVA for proposing constructive changes to the text while ameliorating it during my three-month stay at Kyoto.

My sincere thanks also go to Bhim KANDEL and Kashinath NYUPANE, for having taught me Sanskrit over the years with unfailing energy. Furthermore, I am grateful to Harunaga ISAACSON for his insightful suggestions at different stages of this project. I would also like to express my gratitude to Sasha LUBOTSKY, who kindly took the time to read the language-section of this work and share his incisive observations regarding grammatical analysis.

Marion RASTELLI (IKGA, University of Vienna) and Timothy LUBIN (Washington and Lee University), originally anonymous reviewers of a mature draft of this work submitted for evaluation, have kindly revealed their identities. Although errors and shortcomings without doubt remain, their generosity and specialist knowledge has improved away many structural and factual shortcomings of the earlier draft, for which kind support I would like to express my gratitude.

I thank in particular my friends Esther-Maria GUGGENMOS, Rajan KHATIWODA Nina MIRNIG, Florinda DE SIMINI, Marco FRANCESCHINI, Giovanni CIOTTI, Daniele CUNEO and Andrey KLEBANOV for their strong encouragement throughout, and also for providing me with relevant materials.

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I thank the Pondicherry Centre of the EFEO and its librarian Shanty RAYAPOULLÉ, who was most helpful in the provision of primary and secondary sources; the French Institute of Pondicherry and its librarian NAREN-



DRAN, who showed the same generosity; the National Archives of Kathmandu, and the Nepalese-German Manuscript Cataloguing Project.

I would also like to thank the group of scholars who participated in the *Workshop on Early Śaivism: the Testimony of the Nīśvāsātattvasaṃhitā* held in 2007 at the EFEO in Pondicherry, during which we analysed and debated verses 1.1 to 1.88. Among them were: Alexis SANDERSON, Dominic GOODALL, Harunaga ISAACSON, Diwakar ACHARYA, Peter BISSCHOP, Arlo GRIFFITHS, Jun TAKASHIMA, Kei KATAOKA, Anil Kumar ACHARYA, Nina MIRNIG, Nibedita ROUT, Andrea ACRI, R. SATHYANARAYANAN and S.A.S. SARMA. For the preparation of this work, I have drawn on digital materials from the following electronic resources:

1. Muktabodha Indological Research Institute
2. Digital Library of India
3. GRETIL (Göttingen Register of Electronic Texts in Indic Languages).



# INTRODUCTION

A sole 9<sup>th</sup>-century<sup>9</sup> Nepalese palm-leaf manuscript preserved in the National Archives, Kathmandu (NAK) transmits what appears to be the oldest surviving Śaiva tantra, called the *Niśvāsātattvasaṃhitā*. This manuscript consists of five separate books—in order of appearance within the manuscript, these are the *Niśvāsamukha*, the *Mūlasūtra*, the *Uttarasūtra*, the *Nayasūtra* and the *Guhyasūtra*.<sup>10</sup> Various scholars have referred to this manuscript in the past, beginning with ŚĀSTRĪ (1905: lxxvii, 137–140), BAGCHI (1929: 757 ff.), GOUDRIAAN & GUPTA (1981: 33–36), SANDERSON (2006: 152), GOODALL & ISAACSON (2007: 4) and, most recently, GOODALL et al. (2015: 103–108).

Since the *Niśvāsamukha* has not yet been published in full,<sup>11</sup> it is with great joy that we herewith present the first critical edition and annotated translation of the work. We also present an edition of five chapters—chapters five to nine—of the *Śivadharmasaṅgraha* as an appendix. These chapters are closely linked with the *Niśvāsamukha*,<sup>12</sup> provide a host of text-historically relevant information, and hence merit special attention. A critical edition and annotated translation (GOODALL et al. 2015) of the three books which together comprise the *Niśvāsātattvasaṃhitā*—i.e. the *Mūlasūtra*, the *Uttarasūtra*, and the *Nayasūtra*—has been published by Dominic GOODALL, Alexis

<sup>9</sup> For an analysis of the evidence relating to the likely date of composition of the text, the reader is referred to pp. 28 ff.

<sup>10</sup> In addition to the five books of the *Niśvāsātattvasaṃhitā*, a text called *Niśvāsakārikā* has been detected. This text contains a large section that is referred to as the *Dikṣottara*, presumably an originally separate Śaiva work (see GOODALL et al. 2015: 23–26). The *Niśvāsakārikā* is not contained in the Nepalese manuscript but survives independently in three South Indian transcripts preserved in the French Institute of Pondicherry (T. 17, T. 127 and T. 150). It is to be noted that *Guhyasūtra* 18.15 refers to a work called *Kārikā*, presumably a reference to the *Niśvāsakārikā*. Besides, there exists a Śaiva *pratiṣṭhā* text—the *Niśvāsākhyamahātanta*—traced to a Nepalese manuscript (NGMPP reel number A 41/13), which, however, bears no apparent connection to the *Niśvāsa* corpus. As far as we are aware, these are the texts that have survived to date under the title *Niśvāsa*. From other Śaiva sources we learn that a number of other texts may have existed under this same title (GOODALL et al. 2015: 23–30). The existence of different works under the same title leads to the assumption that the *Niśvāsa* may have developed in the fashion of the *Kālottara*, undergoing more than one recension. (D. ACHARYA is to be credited for first advancing this theory; for the various recensions of the *Kālottara*, see GOODALL 2007: 125–127).

<sup>11</sup> SANDERSON 2006 contains extracts from the *Niśvāsamukha*.

<sup>12</sup> For more details, see the section ‘Borrowings from the *Niśvāsamukha* by the *Śivadharmasaṅgraha*’ (p. 101).

SANDERSON and Harunaga ISAACSON in a joint effort, a process in which we have been involved as well.

The *Niśvāsātattvasaṃhitā* is consistently presented as one of the eighteen Rudratanttras in all the lists of the Mantramārgic (Saiddhāntika) Śaiva canon.<sup>13</sup> This canon consists altogether of twenty-eight principal scriptures, falling into two categories: ten Śivabheda (Śiva-divisions) and eighteen Rudrabheda (Rudra-divisions), along with scriptures that claim to be sub-recensions (*upabheda*) of these.<sup>14</sup> All these scriptures, including sub-recensions, are works of authority for the Śaiva Siddhānta.<sup>15</sup> The *Niśvāsātattvasaṃhitā* is an important text for tracing the early history of tantric Śaivism: it may be the oldest surviving text of the ‘Mantramārga’ (the path of mantras), the term by which the *Niśvāsamukha* (4.132) refers to tantric Śaivism. The tantric tradition, or more specifically, “the scriptural revelations of the Śaiva mainstream” (SANDERSON 1988: 660), is believed to have developed in South Asia from about the 6<sup>th</sup> century CE.<sup>16</sup> This religious system presents itself as a superior and more powerful form of religion and promises supernatural powers (*bhukti*) and liberation (*mukti*) to its followers, who are encouraged to rely on the power of spells (*vidyā*, *mantra*), which in turn require initiation (GOODALL et al. 2015: 15). The *Niśvāsamukha*, in its four chapters, is devoted to relating the religious context in which the Mantramārga, purportedly the ‘highest stream of religion’, evolved.<sup>17</sup> The Mantramārga is thereupon taught in the subsequent four books of the *Niśvāsātattvasaṃhitā*. The *Niśvāsamukha* is the earliest extant source to present a five-fold framework known as the ‘Five Streams’. This framework envelops the entirety of the *Niśvāsātattvasaṃhitā* in a dialogue between Śiva and his consort Devī; the success of this scheme is reflected in the fact that subsequent early Śaiva treatises have adopted versions of this taxonomy for the framing of their own respective works.<sup>18</sup>

The ‘Five Streams’ (*pañca srotāḥ*) are subjected to a hierarchical strat-

<sup>13</sup> The reader is referred to GOODALL (2004: x ff.).

<sup>14</sup> An early list of these scriptures is already attested in the *Uttarasūtra* (1.23 ff.), the second book of the *Niśvāsātattvasaṃhitā*. For other lists, see the appendix to GOODALL (1998).

<sup>15</sup> SANDERSON (1988: 668).

<sup>16</sup> GOODALL & ISAACSON (2011: 122).

<sup>17</sup> Alexis SANDERSON (2006: 145) was the first Western scholar to introduce the term Mantramārga as a designation of tantric Śaivism. For a detailed discussion of tantric Śaivism, see SANDERSON (2006: 145ff.).

<sup>18</sup> The framework of the *Niśvāsamukha* is apparent in the structural makeup of the *Paṇḍarapārameśvara*, the *Svacchanda*, the *Mrgendratanttra*, the *Jayadrathayāmala*, the *Pūrvakāmika*, and the *Sātaratnasāṅgraha*.



ification which, graded from 'lowest' to 'highest', comprise the following elements: the *Laukika* (worldly), *Vaidika* (vedic), *Ādhyātmika* (relating to the soul), *Atimārga* (transcendent), and *Mantramārga* streams. The *Niśvāsamukha* (= *Mukha*) functions both as a pithy summary of the first four streams, presented as exoteric tenet systems, and as a preface to the *Mantramārga*, which is to be expounded in the ensuing volumes of the compilation. It is worth noting that the text of the *Niśvāsamukha* does not expound the 'lower streams' in equal measure—in fact, as we shall see, quite the contrary holds true. The first, *Laukika*, stream constitutes the largest part of the text and extends over the first three chapters in their entirety. This has the effect that subject-wise, the majority of the text is devoted to the lay Śaiva religion. As regards the sources of the *Laukika* section, parts of it have been traced to the *Manusmṛti*. There are some passages for which we find parallels in early *Purāṇas*, such as the *Skandapurāṇa*. Although we have singled out a diversity of other passages in the *Laukika* section that we suspect of likewise containing borrowed material, we have not yet been able to establish fully which of the external sources might have served as templates. The second, *Vaidika* 'stream', also, receives relatively thorough treatment, spanning forty-one verses (4.1–41), all of which are partly traceable to the *Manusmṛti*. The *Ādhyātmika* stream encompasses the teaching of *Sāṅkhya* (verses 4.42–48a) and *Yoga* (4.48b–69), yet receives altogether scant attention—in particular the *Sāṅkhya* system is related rather briefly. The *Atimārga* stream covers the system of the *Pāśupatas* at some length and is structurally divided into two subsections: the first is referred to as the *Atyāśrama* subsection, spanning from 4.70b to 88c; the second (4.88d–131d) provides an account of the teaching of the cosmological system of the *Lokātīta*, particularly as devised by the *Kāpālikas*.

Unlike the case of the first three streams, whose sources are only partially evident, it is apparent that the teaching of the *Atyāśramins* as contained in the first sub-section *Atimārga* constitutes, for the greatest part, a paraphrase of the *Pāśupatasūtra*.<sup>19</sup> That being the case, it is quite possible that, likewise, the second sub-section—elaborating upon the cosmological system of the *Kāpālikas*—might have drawn from an undefined *Kāpālika* source, quite likely a source which is no longer extant. As it stands, the fourth section, on the *Atimārga*, is exceptional insofar as it contains a considerable number of the precious few extant textual references that—through the act of borrowing—indirectly hail from the tradition of the *Kāpālika-Pāśupatas*. Since this material is—to the current state of our limited knowledge—not

<sup>19</sup> See SANDERSON 2006.

readily available elsewhere, it is, without doubt, an inordinately important source for further research on the otherwise sparsely known ‘proto-Śaiva’ Pāśupata-school.<sup>20</sup> The Mantramārga is not taught in the *Niśvāsamukha* itself,<sup>21</sup> which only prefaces it. However, the *Niśvāsamukha* makes passing references to the Mantramārga in the inceptive and final sections of the work.<sup>22</sup> The frame narrative of the *Niśvāsamukha* thus finally presents us the Mantramārga teaching in relation to the teachings of the Laukika, Vedic, Ādhyātmika and the Atimārga systems. However, it is expounded, in profound detail, in the ensuing volumes of the *Niśvāsatattvasaṃhitā*. One of the most noteworthy characteristics of the Mantramārga as presented in the *Mūlasūtra*, the *Uttarasūtra*, the *Nayasūtra* and the *Guhyasūtra*, is that it contains no antecedent parallels that we have been able to trace. It therefore comprises the oldest surviving exposition of the Mantramārga amongst all presently known textual sources.

Concerning the typology of the *Niśvāsamukha*’s content, as well as that of the other books of the *Niśvāsa*, two distinct types of teachings become discernible. While the former presents non-tantric traditions, the latter is devoted to tantric Śaivism, which, as we have briefly mentioned above, requires initiation. Given this discrepancy, it is worth noting that they all are contained in a single manuscript. This is indeed a unique feature in the textual history of the early Śaiva tradition—none of the other pre-10<sup>th</sup>-century canonic Śaiva scriptures, such as the *Kiraṇa*, the non-eclectic and eclectic versions of the *Kālottara*, and the *Svāyaṃbhuvāsūtrasaṅgraha*, commences with non-tantric content. Thus, the *Niśvāsamukha*, as the opening book of the *Niśvāsatattvasaṃhitā*, is unique not only in the context of the *Niśvāsa*, but also with regards to the larger history of early Mantramārga Śaivism. Judging from textual indicators that will emerge in more detail as the present study progresses, it appears that the *Niśvāsamukha* was likely composed in order to introduce the Mantramārga to other major ‘Hindu’ traditions,<sup>23</sup> including branches of Śaivism. We suppose that the tradition of Śaiva tantra had already developed a clear identity distinct from that of

<sup>20</sup> The text of parts of this last section has already been published and discussed at length by SANDERSON in his 2006 article, ‘*The Lākulas: New Evidence of a System Intermediate between Pāñcārthika Pāśupatism and Āgamic Śaivism*’.

<sup>21</sup> We do nevertheless learn, by way of the frame-story of the *Niśvāsamukha*, that supreme knowledge is only possible through initiation (*dīkṣā*), which destroys worldly existence (1.22). This initiation falls into two categories, that relating to *vidyā* ‘supernatural enjoyment’ on the one hand, and to *nirvāṇa* ‘final liberation’ (1.27–28) on the other. See GOODALL et al. 2015: 50–51.

<sup>22</sup> These are 1.27, 1.56, 4.132, 4.134 and 4.135.

<sup>23</sup> We are here wielding the term ‘Hindu’ in the broader sense of the word.

other Śaiva traditions. Now, for the first time, the author of the *Niśvāsamukha* expends effort to associate tantric Śaivism with other contemporaneous *mārgas* (paths) of mainstream ‘Hindu’ traditions—perhaps coining the term ‘Mantramārga’ in the process. Thus, it may well have been composed in partial subservience to an effort to provide a point of connection between Mantramārga Śaivism and the religious communities it primarily interacted with. Hence it appears quite likely that the *Niśvāsamukha* played a noteworthy part in introducing tantric Śaivism to the diverse Hindu communities during the early stages of the history of Śaivism.

## Author, Origin, Date, and Title of the Text

### Author of the Text

Although we do not know who the author of the compendium might be, we can nevertheless make a number of relevant, corroborated hypotheses, based on the 9<sup>th</sup>-century manuscript of the *Niśvāsatattvasaṃhitā* which we have used for this publication. The manuscript contains the oldest extant version of the *Niśvāsamukha*<sup>24</sup> and is written by a singular scribe who presents the five individual volumes in a format which suggests that they form a coherent unit, that of the *Niśvāsa*-‘compendium’. The way of presentation of the individual teachings therein may well be indicative of the milieu from which the author of the text hailed, clearly a preponderantly Śaiva background.

### Place of Origin

It is, at present, nigh-on-impossible to ascertain, beyond doubt, where and under what circumstances the *Niśvāsamukha* was composed. Nevertheless, we can draw on rudimentary geographical textual evidence: the toponyms Naimiṣāranya ‘Naimiṣa forest’ (1.2, 1.5) and Devadāruvana ‘pine forest’ (1.11), for example,<sup>25</sup> are in all likelihood situated in the northern part of India. Peter BISSCHOP has offered the plausible suggestion that the Naimiṣa forest may have been situated on the bank of the river Gomatī, in what nowadays is the region of Uttar Pradesh.<sup>26</sup> Although we do not know the

<sup>24</sup> Note that the issue regarding the precise title of the work is somewhat complex, as we shall further investigate from p. 32 ff. We have opted here to refer to the work by the provisional title ‘*Niśvāsamukha*’.

<sup>25</sup> For a more elaborate discussion, consult p. 53.

<sup>26</sup> See BISSCHOP (2006: 217).

exact location of the Devadāruvana, BISSCHOP,<sup>27</sup> pointing to the evidence of the *Skandapurāṇa*, suggests that this place is probably situated somewhere in the region of the Himavat, the ‘snow[capped] mountains.’<sup>28</sup>

Besides these two illustrious woodland areas, the *Nīśvāsamukha* makes mention of ‘Mahālaya’ (situated in the Himālayan region) (3.27) and ‘Kedāra’ (3.28), known to be located in modern-day Uttarakhand. Note that all of the aforementioned places are renowned, well-attested holy sites. Textually, this is borne out by the description of the Mahālaya as innately brimming with soteriological benefits available to anyone willing to frequent it:

*mahāpralayasthāyī ca sraṣṭānugraha-kārakaḥ |  
darśanād eva gacchante padan divyaṃ mahālaye || 3.27 ||*

He who stands in Mahāpralaya (*mahāpralayasthāyī*)<sup>29</sup> [is] the creator and agent of grace; from merely (*eva*) seeing him [=Śiva] in [the sacred site of] Mahālaya, people will attain (*gacchante*) [in the next life] a celestial state of being.

Mahālaya is the summit of the Himavat where Mahādeva, according to Purāṇic traditions, planted his foot-print, for which reason this location had become one of the holiest places for the Śaivas of ancient times.<sup>30</sup> Although the exact location of Mahālaya remains obscure, it is most likely located in the Himālayas.

Likewise, the fame of Kedāra as a worthy pilgrimage site is reflected in our text by its presentation as a special place infused with extraordinary features.<sup>31</sup> As shall be shown in more detail below,<sup>32</sup> it is stated that by dying in the vicinity of any site of the *pañcāṣṭaka*, a group of forty pilgrimage places, one penetrates the shell of the egg of Brahmā and ascends to the world associated with the site of one’s demise; one will not be reborn in this world. Moreover, by merely drinking water from the sacred site of Kedāra one can obtain a result identical to the fruit of attaining the five divine sets of eight sacred places. Kedāra also appears in *Guhyasūtra* 7.115, and the

<sup>27</sup> BISSCHOP (2006: 255).

<sup>28</sup> BISSCHOP (2006a: 195) explains: “Most of the Purāṇic sources agree that it is a Himalayan mountain.”

<sup>29</sup> Perhaps this is to be understood in two ways: ‘he who remains [even] in a period of total resorption [of the universe]’ and ‘he who stands in [the sacred site called] Mahā(pra)laya’.

<sup>30</sup> BISSCHOP 2006: 66.

<sup>31</sup> *Nīśvāsamukha* 3.28a–29a.

<sup>32</sup> See p. 72.



elaborate legend of its origin and significance is recounted in chapter 16 of the *Guhyasūtra*.<sup>33</sup>

What is striking regarding Kardamāla is that, although Kardamāla is a minor, regional holy site, fit for the performance of bath rituals,<sup>34</sup> it is here mentioned as being amongst much more famous places for bathing.<sup>35</sup> If the passage is not borrowed from (an) earlier source(s), this would imply that the author treats it as if it were of equal standing to the towering, famed hallmarks of sacred geography. To our mind, this considerably strengthens the importance of Kardamāla as an indication of the provenance of our text, since its relatively limited renown suggests that the author, in all likelihood, must have been intimately acquainted with that area—otherwise he would have scarcely been aware of its existence.

In sum, Peter BISSCHOP plausibly concludes that the evidence culled from the list of toponyms suggests that the place of origin where the *Niśvāsa-mukha* was composed could be narrowed down to a stretch of land located between the Himavat and modern-day Gujarat.<sup>36</sup>

<sup>33</sup> For the full treatment of Kedāra, see p. 73 onwards.

<sup>34</sup> *Niśvāsamukha* 3.12–13 reads:

*śoṇapuṣkaralohitye mānase sindhusāgare |  
brahmāvarṭte karddamāle snātvā ca lavaṇodadhau || 3.12 ||  
sarvapāpaviśuddhātmā pitṛdevāṃś ca pūjayet |*

Having bathed in the Śoṇa [river], Puṣkara [lake] or Lohitya [river], in [lake] Mānasa, in the place where the Indus, meets the ocean or in Brahmāvarṭta, or Kardamāla or in the salty ocean, one [becomes] free from all sins [and] one should [then] worship one's ancestors and the gods.

<sup>35</sup> Peter BISSCHOP, during the second International Workshop on Early Tantra, July 2009, Pondicherry, whilst presenting a paper on 'Purāṇic Topography in the Niśvāsa', suggested that this location may have had some connection with the Pāśupatas.

<sup>36</sup> During the 'Early Tantra' Workshop, July 2009, at Pondicherry, Peter BISSCHOP showed how the presentation of the *śrāddha*-rites listed in the *Matsyapurāṇa* (22.77) contains evidence for this hypothesis. Likewise, Peter BISSCHOP referred to the *Prabhāsakhandha* (3.53) of the *Skandapurāṇa*, as well as to extracts from the *Viṣṇu-dharma* (36.13) professing Kardamāla to be a pilgrimage site consecrated especially for Viṣṇu's incarnation as a boar (*varāha*). Following Peter BISSCHOP's lead, we have found, moreover, that the same connection between Kardamāla and the *varāha*-incarnation of Viṣṇu is made in the *Padmapurāṇa* (170.6,7,10). This indicates that Kardamāla—about which little else is known—must have been a significant place of pilgrimage for both Vaiṣṇavites and Śaivas. In the *Nārada-purāṇa*, Kardamāla appears in two distinct contexts: (a) as a pilgrimage site of Śaiva interest (2.70:79 and 1.104:189); (b) as a place for performing the ancestral (*śrāddha*) rites (2.47:38). The

Let us investigate, somewhat more closely, the list of forty pilgrimage sites briefly referred to above. These are known as the *pañcāṣṭaka*, “the group of five ogdoads”.<sup>37</sup> In all likelihood, the *Niśvāsamukha* simply adopted this list of ‘five sets of eight’ *pañcāṣṭaka* from an earlier source,<sup>38</sup> in which case its own origin need not have anything to do with the list. We cannot, thus, take the list as evidence to locate the origin of the text. In addition, we encounter a list of rivers in *Niśvāsamukha* 3.2–8. This list also cannot be taken as evidence for the location of the origin of the text, as the *Niśvāsamukha* once again may have borrowed it from some earlier source, since lists of rivers appear in a vast range of texts.

The Prākṛtic words in the text might serve as a further, although limited, indicator of its origin. The text uses Prākṛtic vowels, such as *sāyojya* for *sāyujya*, in many a case.<sup>39</sup> Similarly, it records a further Prākṛtic vowel, *vāgeśyām* for *vāgīśvaryām* in 4.95a and 4.126c. There are some more conspicuous instances of Prākṛtic influence in the *Niśvāsamukha*. For example, the omission of the final *t* in optatives; and word formations particular to the language, for example *catālīśa*.<sup>40</sup> Such Prākṛtic forms once again invite the conclusion that the language employed in these instances is more likely indicative of a northern than a southern origin.<sup>41</sup> If the text had a more southern origin, we would expect other characteristic types of deviations from standard Sanskrit: masculine nouns, for instance, might be treated as neuter in gender; Prākṛtisms like *catālīśa* would be rare. Prākṛtic phonetic shifts are much less likely to be found in the non-standard Sanskrit written in Dravidian-language-speaking areas, in which Prākṛits were not spoken. All in all, we can conclude that a North Indian origin of the text appears most plausible.

## Dating of the Text

The dating of the *Niśvāsamukha* remains an open question, since the sole manuscript of the *Niśvāsatattvasaṃhitā* to survive has been copied from an

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*śrāddha*-context, as noted above, has been traced already by Peter BISSCHOP in the *Matsyapurāṇa*.

<sup>37</sup> Literally ‘five [sets] of eight’, the term has been translated as “the group of five ogdoads” by GOODALL (2004: 15, fn. 617). For a detailed treatment on the *pañcāṣṭaka* see GOODALL 2004: 315, BISSCHOP 2006: 27–37 and TAK2 s.v. *guhyaṣṭaka*.

<sup>38</sup> Despite our best efforts, we have not, as of yet, been able to trace the exact source.  
<sup>39</sup> i.e. 1.41d, 1.79c, 1.79a, 1.83a, 1.86c, 1.89d, 1.91a, 1.94c, 1.96b, 1.99b, 2.18c, 3.29a, 3.86d, 3.145c, 3.150c, 3.191b and 4.87d.

<sup>40</sup> See the footnote on verse 4.107 for the form *catālīśa*.

<sup>41</sup> See also GOODALL et al. 2015: 72–73.

unknown source in 9<sup>th</sup>-century Nepal. Although the manuscript is not dated, the script used to write it, ‘Licchavi’, is characteristic of the 9<sup>th</sup> century.<sup>42</sup> This provides us with a workable *terminus ante quem*. We note two instances where blank spaces purposefully feature in the manuscript—presumably in places where letters in the source-manuscript had become illegible or were missing to begin with.<sup>43</sup> If these gaps indeed reflect damage to the exemplar, this would mean that the scribe of the extant manuscript was working from a manuscript that was already worn—and therefore, most likely, not of recent origin.

GOODALL et al. (2015: 474) mention the possibility that the scribe of the manuscript failed to copy at least one folio of the source text. Were this indeed the case, this state of affairs would show that the manuscript we presently have recourse to is not the autograph, but a later witness. In other words, this would lead us to suppose that there existed at least one manuscript before the present one. This leads us to recalibrate the *terminus ante quem* of the original and settle it in the somewhat more distant past, and yet it is not possible to discern how much older the autograph would have been than the extant, 9<sup>th</sup>-century source that forms the basis of this study.

The dating of the other books of the *Niśvāsātattvasaṃhitā*, also, might serve as a valuable indicator for the time-frame of the *Niśvāsamukha*’s composition. GOODALL assumes that the whole corpus of the *Niśvāsa* was in all likelihood composed between the middle of the 5<sup>th</sup> and end of the 7<sup>th</sup> century. Hence for GOODALL et al (2015: 35), the text

... begins ... with the *Mūlasūtra* (c. 450-550 AD) and is completed with the *Niśvāsamukha* and *Guhyasūtra* probably by the end of the 7<sup>th</sup> century. The pointers may be broadly grouped under the (partially overlapping) heads of palaeography; iconography; terminology; theology; social religion; and intertextuality (allusion within the *Niśvāsa* to other literature and allusions in other literature to the *Niśvāsa*).

BAKKER (2014: 9), however, prior to having had the possibility of consulting GOODALL et al.’s completed edition, expressed doubts about GOODALL’s dating of the *Mūlasūtra*, and instead believed it to be a century younger.

<sup>42</sup> See GOODALL et al. 2015: 103 ff. For more details, see the discussion of the manuscript of the *Niśvāsa*, p. 142 ff. below.

<sup>43</sup> These are fol. 50<sup>v</sup>, line 4 and fol. 52<sup>r</sup>, line 4.

He voiced the possibility that the *Mūlasūtra* and the *Skandapurāṇa* might have evolved in the same period.

However, at present, these deliberations contribute only in minor ways to our quest for the likely time-frame of the date of composition of the *Niśvāsamukha*. Had it been possible to establish the direction of borrowing between the *Guhyasūtra* and the *Niśvāsamukha*, we could have dated the *Niśvāsamukha* more precisely. Since evidence suggests<sup>44</sup> that the passage on the pilgrimage site of Kedāra, as rendered in the *Guhyasūtra* and the *Niśvāsamukha*, has very likely been composed by the same person, we can at least state that these two portions of text might have been composed at around the same time.

There are some parallels shared by the *Niśvāsamukha* and Purāṇic sources. For example, *Niśvāsamukha* 1.2ab (*aṣṭāśītisahasrāṇi ṛṣṇām ūrdhvaretasām*) is paralleled in the *Brahmāṇḍapurāṇa* (1.7:180ab and 1.21:170cd) and the *Viṣṇupurāṇa* (1.6:36ab). Similarly, *Niśvāsamukha* 1.126c–127b (*bukasya karavīrasya arkkasyonmattakasya ca || caturṇām puṣpajātīnām sarvam āghrāti śaṅkaraḥ |*) is almost an exact parallel of *Skandapurāṇa* 28.31abcd (*caturṇām puṣpajātīnām gandham āghrāti śaṅkaraḥ || arkasya karavīrasya bilvasya ca bukasya ca |*). *Niśvāsamukha* 1.71ab (*śataṃ saṃmārjane puṇyaṃ sahasram upalepane*) is closely paralleled by *Skandapurāṇa* 27.24ab (*saṃmārjanaṃ pañcaśataṃ sahasram upalepanam*). Although the first *pāda* is slightly different, we have found *sahasram upalepane/sahasram upalepanam* nowhere else except in these two texts and the *Śivadharmasaṅgraha*, which is known to have borrowed from the *Niśvāsamukha*.

It transpires that the parallels between the *Niśvāsamukha* and Purāṇic sources could help shed light on this issue if we could determine the direction of borrowing. With a clear indication of the definite source from which borrowing occurred yet missing, we cannot ascertain whether these verses were extracted from a shared, third source, or whether they found their way into the *Niśvāsamukha* and the Purāṇas by dint of having been widely current, ubiquitously recited verses that had no obvious singular source. Be that as it may, the *Niśvāsamukha*'s connection with these old Purāṇic sources may testify to the antiquity of the *Niśvāsamukha* if we are somehow able to substantiate an argument of contemporaneity—yet for this, we would need further corroborative evidence. Since we can neither ascertain the direction of borrowing of textual parallels, nor therefore the relative antiquity of the

<sup>44</sup> The reader here is referred also to indicators presented on p. 73 ff.



*Niśvāsamukha*, it would be ambitious to hypothesise about the absolute date of the *Niśvāsamukha* based on the above evidence alone.

There is, however, one important case of overlapping material in which the direction of borrowing can be determined. We have noted (pp. 101 ff.) that chapters 5–9 of the *Śivadharmasaṅgraha* and the text of the *Niśvāsamukha*<sup>45</sup> are closely related. Having examined this relation in greater detail, we have concluded that the *Śivadharmasaṅgraha* has been composed after the *Niśvāsamukha*, as we will explain below. A. K. ACHARYA, in a recent study (2009: 91) places the date of the *Śivadharmasaṅgraha* between the 9<sup>th</sup> and 10<sup>th</sup> centuries. This establishes that the pre-9<sup>th</sup> *Niśvāsamukha* predates the *Śivadharmasaṅgraha*.<sup>46</sup>

Another important locus of investigation is the *Pāśupatasūtra*, not least because the *Niśvāsamukha* (4.70c–88) paraphrases substantial sections of the work—which *ipso facto* must precede the *Niśvāsamukha*. If it could be established that Kauṇḍinya's commentary on the *Pāśupatasūtra* had any direct or indirect bearing on the *Niśvāsamukha*, a more precise dating would be possible. As we shall see in the course of this study,<sup>47</sup> there is indeed a considerable amount of additional information in the *Pāśupata*-section of the *Niśvāsamukha* to complement the content of the *Pāśupatasūtra*. Yet we cannot discern any manifest influence of Kauṇḍinya's 6<sup>th</sup>-century commentary to the *Pāśupatasūtra* reflected in these textual passages. One occasionally encounters borrowings from the *Manusmṛti*, both in the *Niśvāsamukha*'s Vedic section (4.2–41), which borrows from the third chapter of the *Manusmṛti*, and in the third chapter of the *Laukika* section of the *Niśvāsamukha*, where borrowings from Manu's chapters 2, 3, and 11 are traceable.<sup>48</sup>

Since OLIVELLE (2005: 24–25 ff.), on the basis of textual, historical, and numismatic evidence, dates the *Manusmṛti* to the 2<sup>nd</sup>–3<sup>rd</sup> century CE, his findings serve as a dependable *terminus post quem* for the dating of the *Niśvāsamukha*.

Let us scrutinize another relevant piece of evidence that is worthwhile investigating. It is likely that the *Svacchandatantra* was redacted after the *Niśvāsa* corpus, for the former borrows a large amount of text from the latter.<sup>49</sup> For example, SANDERSON (2006: 160), commenting on the account of Atimārga in the *Svacchandatantra*, writes,

<sup>45</sup> The introductory part of the first chapter and the section on Ādhyātmika and Atimārga (i.e. after verse 4.41) are not attested to in the *Śivadharmasaṅgraha*.

<sup>46</sup> See p. 29.

<sup>47</sup> Refer to p. 82.

<sup>48</sup> The *Laukika* section spans the first three chapters of the *Niśvāsamukha*.

<sup>49</sup> See SANDERSON (2006: 160 ff.).

... I propose that this explanation of the term Atimārga is not that of the *Svacchanda* itself, and that on the contrary his source exactly confirms the use of the *Niśvāsamukha*. This conclusion rests on *Svacchanda* 11.179c–184.

More recently (2009: 50), SANDERSON argued the following:

it is clear in my view that the *Svacchandatantra* was redacted after the formation of the *Niśvāsa* corpus, the *Tantrasadbhāva* after the *Svacchanda*, the *Kubjikāmatatantra* after the *Tantrasadbhāva*, the hexad of the *Jayadrathayāmala* after the *Kubjikāmatatantra*, and the remaining three hexads after the first.

On the basis of SANDERSON's arguments, it is evident that the *Niśvāsamukha* was composed before the *Svacchandatantra*. Since the date of the *Svacchandatantra* is an open question, the exact dating of the *Niśvāsamukha* remains a complicated issue, as pointed out by GOODALL et al. (2015: 22):

More problematic is the relative date of the *Niśvāsamukha* in the corpus. Being professedly an introduction, it presupposes the existence of at least one *sūtra* for it to introduce, but because it does not discuss the subject matter of the *sūtras*, it is difficult to judge whether or not it was written when all of them were already in existence and constituted together a *Niśvāsatattvasaṃhitā*.

In the end, we agree with the proposition of GOODALL et al. (2015: 35) that the *Niśvāsamukha* was redacted before the 8<sup>th</sup> century, probably some time during the seventh century. The precise date of the text, however, still needs further investigation.

## The Title of the Work

Exactly what is meant by the title of the work *Niśvāsamukhatattvasaṃhitā* is difficult to assess clearly. Let us begin by trying to understand the meaning of the name *Niśvāsatattvasaṃhitā*, which is given as the title for the other four books of the *Niśvāsa* in the respective chapter colophons. This title seems to be less problematic in terms of the meaning concerned.

The *Uttarasūtra* (5.50–51) provides us with the etymology (*nirvacana*) of the *Niśvāsa* as follows:

*anadhītyatha niśvāsaṃ niśvasanti punaḥ punaḥ |  
adhītvā caiva niśvāsan na punar nniśvasanti te ||  
niśvāsa eva vikhyaṭaḥ sarvatantrasamuccayaḥ |  
yaṃ jñātvā mucyate jantuḥ saṃsārabhavadbandhanāt ||*

Now ('*tha*) those who do not study the *Niśvāsa* will go on sighing and sighing. And those who do study the *Niśvāsa*, they will not sigh again. [For this reason] it is known as the *Niśvāsa*, the compendium of all Tantras, on knowing which a creature will be released from the bondage of being in *saṃsāra*. GOODALL et al. (2015: 400)

On the basis of this passage we may render the title of the work as 'compendium (*saṃhitā*) of the essence (*tattva*) of sighing (*niśvāsa*).' The same work (5.53) uses the term *saṃhitā* to refer to the twenty-eight scriptures of the Śaiva canon:<sup>50</sup>

*aṣṭāviṃśati yā proktā saṃhitāḥ parameṣṭhinā |  
teṣāṃ vyākhyā tu kartavyā upariṣṭāt samantataḥ ||*

Of the twenty-eight scriptures taught by the Supreme One commentary will have to be offered (*kartavyā*) later (*upariṣṭāt*) in full (*samantataḥ*). GOODALL et al. (2015: 400)

In the *Mūlasūtra* (8.10), we come across the term *tattvasaṃhitā*, where it refers to this particular work:

*adhyāpayitvā etaṃ tu tattvasaṃhitam uttamam |  
buddhvā bhaktimayaṃ śiṣyam ācāryatve niyojayet ||*

Having taught him this supreme *tattvasaṃhitā*, if he realises that his disciple is full of devotion, he may appoint him as an *ācārya*. GOODALL et al. (2015: 330)

The same *sūtra* once again uses the same term in the same way in 8.20:

*samyag eṣa samākhyāto tattvasaṃhita-m-uttamaḥ |  
sagotrā eva mucyante yasya lekhye 'pi tiṣṭhati ||*

<sup>50</sup> In the consecutive verse (5.54), this book, on its own, is identified as the *Niśvāsottara-saṃhitā*. It appears that the term here is likewise employed to refer to a tantric text rather than to a compendium of any kind—after all, it is referring to a single work: *śate dve daśa ślokānāṃ niśvāsottarasamhitā | ekaviṃśatkulān devī adhītya hy uddhariṣyati |*.

This supreme *tattvasaṃhitā* has been fully taught. All the members of one's *gotra* are liberated if one has it even [only] in [the form of] a manuscript. GOODALL et al. (2015: 335)

In the *Guhyasūtra* (1.4) the compound *tattvasaṃhitā* does not feature; however the shorter term *saṃhitā* is used in congruence with the above connotations.<sup>51</sup> It hence appears that these phrases feature in somewhat interchangeable contexts, which would downgrade the indicative significance of the component *tattva*; the omission of *tattva* appears to be attributable to metrical demands of versification. Furthermore, the use of the term *tattvasaṃhitā* to refer to a Śaiva tantra is also attested by Ṣṛdayaśiva in a passage copied from the *Mṛgendratāntra*, where he refers to the text as the *Mṛgendratattvasaṃhitā*.<sup>52</sup> This suggests that in a Śaiva context, both words, namely *tattvasaṃhitā* and *saṃhitā*, may refer to a work of tantric nature. Taken in that sense, the conjunction of either term with the word *niśvāsa*—which means 'sighing'—could impel us to render the phrase *Niśvāsatattvasaṃhitā* as 'tantra of sighing'. In other words, it may refer to a tantra that originated from the sighing of Śiva, that is to say, a tantra that originated from the *speech* of Śiva.

At first blush, it seemed tricky to analyse *Niśvāsamukhatattvasaṃhitā*, which might look as though it were intended to mean 'compendium (*saṃhitā*) of the essence (*tattva*) of the sighing (*niśvāsa*) face (*mukha*)'. But since it is the first book in the manuscript-compendium, it would be reasonable for it be referred to as the 'face' of the *Niśvāsatattvasaṃhitā*. For that sense, one might perhaps have expected instead the order *niśvāsa-tattvasaṃhitā-mukha*. But now that we know that *saṃhitā* and *tattvasaṃhitā* can be used interchangeably to refer to a 'scripture', we can mentally remove *tattvasaṃhitā* and understand *Niśvāsamukha* to mean 'the [pre]face to the Niśvāsa'. We therefore follow SANDERSON (2006) in frequently referring to the book as the *Niśvāsamukha*. A complete translation of the complete title *Niśvāsamukhatattvasaṃhitā* might be 'the scripture that is the [pre]face to the [scripture called the] Sigh'.

<sup>51</sup> For the full quotation and translation, the reader is referred to p. 35.

<sup>52</sup> Cambridge University Library, Add.2833, folio. 65<sup>v</sup>3–4: *mṛgendratat[t]vasaṃhitāyāṃ prāyaścittaṃ likhyate*; fol. 67<sup>v</sup>4–5: *iti mṛgendratat[t]vasaṃhitāyāṃ prāyaścittapaṭalam iti* |.



## The position of the *Niśvāsamukha* in the corpus of the *Niśvāsa*

Delving further into the question regarding the *Niśvāsamukha*'s identity vis-à-vis the *Niśvāsatattvasaṃhitā*, the following passage of the *Guhyasūtra* (1.1–5b) indicates that its author regards the *Niśvāsamukha* as an independent text in itself:

*upariṣṭāc caturthan tu sūtram ārabhyate punaḥ |*  
*tatra sūtratrayaṃ proktaṃ boddhavyaṃ anupūrvaśaḥ ||*  
*mūlañ cottarasūtraṃ [(((ca nayasūtraṃ tathaiva)))] ca |*  
*guhyasūtrañ caturthan tu procyamānaṃ nibodha me ||*  
*tenaiva saha saṃyuktā saṃhitaikā prapaṭhyate |*<sup>53</sup>  
*niśvāseti ca nāmena*<sup>54</sup> *sampūrṇṇā tu tato bhavet ||*<sup>55</sup>  
*niśvāsaṃhitā hy eṣā mukhena saha saṃyutā |*  
*pañcasrotās tu ye proktā mukhena parikūrtitāḥ ||*  
*tena yuktā bhavet puṣṭā sarvasūtreṣu paṭhyate |*

Now (*punaḥ*) below (*upariṣṭāt*) begins the fourth *sūtra*. Among those [*sūtras*], it should be understood that three have been taught in order: the *Mūla*, the *Uttarasūtra* and the *Nayasūtra*. Hear from me the *Guhyasūtra*, the fourth, being taught. Joined with that [*sūtra*], one *saṃhitā* is promulgated: it then becomes complete, [known] by the name *Niśvāsa*. This, joined with the *Mukha*, is the *Niśvāsaṃhitā*. The Five Streams that are spoken of are proclaimed by the *Mukha*. Joined with that, it becomes full: [the full *saṃhitā*] is taught in all [these] *sūtras*.<sup>56</sup> (GOODALL et al. 2015: 21)

The above-quoted passage indicates that the *Mūlasūtra*, *Uttarasūtra* and *Nayasūtra* are the first three *sūtras*. The extract, moreover, informs us that the fourth *sūtra* is the *Guhyasūtra*. We can therefore safely assume that the former three were already in existence by the time the *Guhyasūtra* was

<sup>53</sup> prapaṭhyate ] NK; prapadhyate W.

<sup>54</sup> niśvāseti ca nāmena ] NW; niḥśvāseti nāmena K.

<sup>55</sup> sampūrṇṇā tu tato bhavet ] NWK<sup>pc</sup>; sampūrṇṇā ca tato bhavet K<sup>ac</sup>.

<sup>56</sup> Given the cryptic nature of the above passage and the lack of further comparative materials, the translation quoted here should be regarded as tentative.

composed.<sup>57</sup> This in turn suggests that the *Guhyasūtra* is the fourth book also with regards to the date of its composition.<sup>58</sup> In fact, in the section cited above, the term *anupūrvasaḥ*, ‘in due order’, appears to be implying the relative chronology of the first three *sūtras*. The text mentions that the *Niśvāsa* is ‘complete’ (*sampūrṇā*), provided these four *sūtras* are joined. Note that the text neither refers to the *Mukha* (i.e. the *Niśvāsamukha*) as a *sūtra*, nor even as the fifth text of the compendium. It merely mentions that the compendium becomes enriched, literally ‘nourished’ (*puṣṭa*), if consulted in conjunction with the *Mukha*. Therefore, perhaps, we should understand that the *Mukha* is somehow related to all the *sūtras* while at the same time remaining an independent treatise.

Moreover, *Guhyasūtra* 18.15 tacitly suggests a separate identity for the *Niśvāsamukha*. It refers to the *Kārikā* (i.e. the *Niśvāsakārikā*) as the fifth *sūtra*, without, however, classifying the *Niśvāsamukha* as belonging to the same category:

*catvāro*<sup>59</sup> *kathitā sūtrā samukhādyā varānane |*  
*pañcamam tu param*<sup>60</sup> *sūtram kārikā nāma nāmataḥ ||*

The four *sūtras* have been taught, the *Mukha* being [their] beginning, o lovely-faced lady! The fifth is the highest *sūtra*, called *Kārikā* by name.

In addition, the post-colophon statement of the *Niśvāsatattvasaṃhitā* supports our assumption of a separate identity of the *Niśvāsamukha*. The post-colophon counts only the number of verses of the four *sūtras* and explicitly refers to the collection as a group of four. It thereby excludes the *Niśvāsamukha*: *asmin sūtracatuṣṭaye sahasracatuṣṭayaṃ ślokaṃ śatāni*

<sup>57</sup> GOODALL et al. (2015: 22) advance an altogether dependable theory concerning the relative chronology of the *Niśvāsa*-corpus in stating that

We are ... confident that the *Mūlasūtra* was followed by the *Uttarasūtra*, which was followed by the *Nayasūtra*, which was in turn followed by the *Guhyasūtra*, exactly the order in which those works are transmitted in the manuscript.

<sup>58</sup> It hence seems plausible to assume that the phrase *tatra sūtratrayaṃ proktaṃ bodhavyam anupūrvasaḥ* indicates that one should understand the chronology of these three texts in due order: first, the *Mūlasūtra*, second the *Uttarasūtra*, and third the *Nayasūtra*. The fourth *sūtra*, the *Guhyasūtra*, in conjunction with the previous three texts comprise a compendium that is referred to as the *Niśvāsa*.

<sup>59</sup> *catvāro* ] NW; *catvāro(h)* K

<sup>60</sup> *pañcamam tu param* ] K; *pañcaman tu para* NW

*pañca ca iti* |, ‘in this fourfold collection *sūtras* there are four thousand and five hundred verses.’ The stated number roughly matches the total sum of verses of these four *sūtras*, thereby providing further textual evidence for an originally separate, though eventually associated identity of the *Niśvāsamukha*. Had the *Niśvāsamukha*’s verses been included in the verse-number counted by the scribe, the numbering would have easily exceeded five thousand.<sup>61</sup>

The theory attesting an originally separate identity to the *Niśvāsamukha* gains further momentum if we consider the textual evidence provided by the colophons and chapter-colophons of the relevant witnesses. There is a substantial difference between the chapter-colophons of the *Niśvāsamukha* and the colophons to the other books of the *Niśvāsa*-corpus, and we shall therefore present these separately. The first chapter’s colophon contains the phrase *laukike dharme* ‘worldly religion’; the second and third reduce this segment to the term *laukike* ‘worldly’; the fourth chapter colophon contains neither of these two expressions, since it does not treat worldly religion. Each begins with the phrase *iti niśvāsamukhatattvasaṃhitāyāṃ*, providing clear evidence that all four chapters have been regarded as belonging to a work entitled *Niśvāsamukhatattvasaṃhitā*. Here are the chapter colophons of the *Niśvāsamukha* in full:

- *iti niśvāsamukhatattvasaṃhitāyāṃ lauikike dharmme prathamah paṭalaḥ* |.
- *iti niśvāsamukhatattvasaṃhitāyāṃ lauikike dvitīyaḥ paṭalaḥ* |.
- *iti niśvāsamukhatattvasaṃhitāyāṃ lauikike tṛtīyaḥ paṭalaḥ* |.
- *iti niśvāsamukhatattvasaṃhitāyāṃ caturthaḥ paṭalaḥ* |.

The colophons of the other four books of the *Niśvāsa*, however, differ both by way of formulation and classification of its referent text. In particular, these are the colophons of the first chapters of the *Mūlasūtra*, *Uttarasūtra*, *Naya-sūtra* and *Guhyasūtra*. Note that these colophons categorize those works as separate *sūtras*, together comprising the *Niśvāsatattvasaṃhitā*.<sup>62</sup>

<sup>61</sup> Note that the *Niśvāsamukha* contains roughly 640 verses in total, extending over four chapters.

<sup>62</sup> The complete colophon at the end of the first chapter of the *Mūlasūtra* in fact reads: *iti niśvāsatattvasaṃhitāyāṃ mūlasūtre prathamah paṭalaḥ ślo* [sic] 23 ‘thus is the first chapter of the *Mūlasūtra* in the *Niśvāsatattvasaṃhitā*’, followed by the number of verses. The second chapter colophon of the *Mūlasūtra*, however, runs: *iti mūlasūtre dvitīyaḥ paṭalaḥ* ‘thus is the second chapter of the *Mūlasūtra*.’ This is also the way the

- *iti niśvāsatattvasaṃhitāyāṃ mūlasūtre prathamah paṭalaḥ* | .
- *iti niśvāsatattvasaṃhitāyāṃ uttarasūtre prathamah paṭalaḥ* | .
- *iti niśvāsatattvasaṃhitāyāṃ nayasūtre pāśaprakaraṇaṃ prathamah paṭalaḥ* | .
- *iti niśvāsatattvasaṃhitāyāṃ*<sup>63</sup> *guhyaśūtre prathamah paṭalaḥ* | .

As regards the most fundamental difference, the chapter-colophons of the *Niśvāsamukha* do not associate the *Niśvāsamukha* with the ***Niśvāsatattvasaṃhitā*** as closely as the colophons of the remaining four books associate their respective ‘parent’-work with the compendium. This is indicative of a basic discrepancy between the textual histories of the *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra*, and *Guhyaśūtra* on the one hand, and the *Niśvāsamukha* on the other—at least as regards their respective history *before* their conjunction as constitutive elements of the compendium.

Note that the chapter-colophons of the *Niśvāsamukha* state that the work professedly belongs to the ***Niśvāsamukhatattvasaṃhitā*** whereas the remaining four books in their colophons attest to belong to the ***Niśvāsatattvasaṃhitā***.

Secondly, the colophons of the *Niśvāsamukha* do not identify their referent text as an exponent of the *sūtra*-genre, whereas the colophons of the other four books do. Textual evidence shows that the term *sūtra* features in reference to titles of some of the works pertaining to the Mantramārga, such as the *Rauravasūtrasaṅgraha* or the *Svāyaṃbhūvasūtrasaṅgraha*. This, in turn, suggests that the term *sūtra*, as it features in the colophons of the four books of the *Niśvāsa*, might possibly serve to identify the latter as a tantric text. The chapter colophons of the *Niśvāsamukha*, by contrast, refer to the latter as the ***Niśvāsamukhatattvasaṃhitā***.

In deliberately refraining from employing the term ‘*sūtra*’ in the titular compound, they fortify our conception regarding the identity of the *Niśvāsamukha* as distinct from the other books of the *Niśvāsa*. Whereas the latter is identified as tantric material, the *Niśvāsamukha* remains exoteric in nature.

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colophons of the *Uttarasūtra*, *Nayasūtra*, and *Guhyaśūtra* appear in our manuscript. In other words, the first colophon of each of these books appears in its complete form, including the name of the compendium, the *Niśvāsatattvasaṃhitā*, while in the succeeding colophons this name is not mentioned, the chapter names appearing directly in the locative: °*sūtre* ... *paṭalaḥ*.

<sup>63</sup> *iti niśvāsatattvasaṃhitāyāṃ* ] NW; *iti śrīniśvāsatattvasaṃhitāyāṃ* K



The term *svargāpavarga* is a brahmanical term<sup>64</sup> particular to the mode of expression in the *Niśvāsamukha* (1.52, 4.1); this becomes especially clear when contrasted with the remaining works of the *Niśvāsatattvasaṃhitā*. The first three books, the *Mūlasūtra*, *Uttarasūtra*, and *Nayasūtra* do not use this term. However, it appears once in conjunction with *niraya* ('hell') at *Guhyasūtra* 6.14 to describe the 'sphere of actions' (*karmabhūmi*). This may suggest that this term was not a distinctly Mantramārgic term. The unique term *svargāpavarga* appears to reflect and reinforce the distinct nature of the *Niśvāsamukha*, and emphasises its historical genesis as a work of probably separate origin.

## The *Niśvāsamukha*'s introduction of the Mantramārga through the 'Five Streams'

As the 'face' of the compendium, the *Niśvāsamukha* heralds the Five Streams of (supra)mundane knowledge. In doing so, it recapitulates appropriated exoteric systems. At the same time, it announces the distinguishing features of the Mantramārga as supreme path of practice (to be expounded in the ensuing volumes of the *Niśvāsatattvasaṃhitā*).

The concept of the Five Streams (*pañca srotāḥ*) is hence figuratively correlated both (1) to the five faces of Śiva as source and authority over the tenet-systems expounded, as well as (2) to the tenet-systems themselves. Therefore the *pañca srotāḥ* are instrumental in structuring the philosophical and religious systems presented in the *Niśvāsamukha* (1.26–27a) by means of the following five-fold taxonomy:

*nandikeśvara uvāca |*  
*śṛṇvantu ṛṣayas sarve pañcadhā yat prakīrtitam |*  
*laukikaṃ vaidikaṃ caiva tathādhyaṭmikaṃ eva ca |*  
*a[[timārgaṃ ca mantrākhyam]] --- |*

Nandikeśvara said: all you sages, listen to that which is said to be five-fold: [1] worldly (*laukikaṃ*), [2] Vedic (*vaidikaṃ*), [3] relating to the soul (*ādhyātmikaṃ*), [4] transcendent (*atimārgaṃ*), and [5] Mantra (*mantrākhyam*) [...].

The Laukika stream, as depicted in later passages of the *Niśvāsamukha*, springs from the western face, Sadyojāta, (3.196cd); the Vaidika originates

<sup>64</sup> The term is employed in these and other brahmanical textual sources: *Viṣṇupurāṇa* 1.6.10; *Brahmaṇḍapurāṇa* 1.16.15 and *Bhāgavatapurāṇa* 4.24.37.

from the northern face, Vāmadeva, (4.41); the Ādhyātmika flows forth from the southern face, Aghora, (4.42); the Atimārga issues forth from the eastern face, Tatpuruṣa, (4.131cd); and finally the Mantramārga is emitted from the upper face, Īśāna (4.135).

The account of the *Niśvāsamukha* is special in that it is comparatively elaborate, as we shall find in the following in-depth presentation of the four exoteric, preliminary streams:<sup>65</sup>

1. **The Laukika dharma**, as taught in the *Niśvāsamukha*, is framed and presented as a system of practice befitting uninitiated householders devoted to Śiva. It teaches this path of practice as follows:

*kūpavāpīgrhodyāna --- |*  
*--- tha maṇḍapāḥ |*  
*dānatīrthopavāsāni vratāni niyamāni ca || 1.53*  
*bhakṣyābhakṣyaparīhāraṇ jāpahoman tathārcanam |*  
*jalāgnibhṛgupāto hi tathānaśanam eva ca || 1.54*  
*vidyamānanivṛttiś ca guruvṛddhābhīpūjanam |*  
*laukikaṃ kathitaṃ hy etad | 1.55c*

[Attending to] wells, ponds, houses, gardens [...] [and] pavilions (*maṇḍapāḥ*), [making] donations, [going on] pilgrimages (*tīrtha*), fasting, [adhering to] religious observances and restraints; [eating] what may be eaten and avoiding what may not (*bhakṣyābhakṣyaparīhāraṇ*); [engaging in] mantra recitations, sacrifices (*jāpahomam*) and worship; [committing suicide by] throwing oneself into water or fire or from a cliff; fasting, renouncing possessions (*vidyamānanivṛttiḥ*) and honouring teachers and aged people; this is what I have taught as *laukika*.

As the above extract itself professes in its last line, this is what the *Niśvāsamukha* presents as a brief summary of Laukika dharma, which is more extensively presented in the ensuing chapters (1–3).

The first chapter calls for the making of a water-fountain, lotus-pond, temple-garden, and the offering of a house; bathing a *līṅga* in milk, clarified butter, curds, and water; the offering of flowers, fragrant items, incense, clothing, ornaments, edibles, banners, mirrors, and

<sup>65</sup> The fifth stream, the Mantramārga, is mentioned, yet merely briefly alluded to, as we shall see in the ensuing sections.

awnings; the offering of lamps and umbrella(s), cows, goats, sheep, buffaloes, horses and elephants; the offering of servants and maids; the offering consisting in cleansing and besmearing a *liṅga*; the offering of singing, dancing, and playing a lute and other musical instruments in the vicinity of a *liṅga*; keeping vigil on the eighth and fourteenth days of the dark half of the month; fasting and taking refuge in Śiva. This chapter also records a tradition of offering a certain *muktimanḍapa* to Śiva (1.114c–115b). A *muktimanḍapa* as an object of offering is little known elsewhere.<sup>66</sup>

The second chapter calls for the making of a *liṅga* and installing it in a temple; constructing a temple and installing a figure of one of the following deities therein: Viṣṇu, Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the mother goddesses, the Sun (conceived of as deity), Agni, Indra, Kubera, Vāyu, Dharma or Varuṇa; making a bridge; making a causeway on a muddy path; digging a water channel; making a hut, an abode or a pavilion; and giving different kinds of donations. A striking feature of this chapter is that its text provides us with material on traditions that are otherwise little known, or sometimes even not knowable through other sources at all. For instance, at 2.64, we come across a passage which records the practice of offering a woman. The text does not specify to whom the woman is to be offered, but the recipient is probably either a Brāhmin or Śiva, as the text constantly mentions these two recipients throughout.<sup>67</sup> If Śiva was the intended recipient here, then the text would allude to the practice of offering a Devadāsī, a [female] ‘servant of god’. If a Brāhmin was intended as recipient, this would be unusual practice. However, because the text proceeds (2.65) with the offering of lovemaking with beautiful women—presented as a physical and not a symbolic act—,<sup>68</sup> this also does not seem impossible. Whoever the intended recipient may have been, and whether or not the text is recording an actual practice, this custom is not known to us from other sources. The text teaches the worship of Kāmadeva (3.142c–146) on the thirteenth day of a fortnight. Although, the worship of Kāmadeva is not unknown,<sup>69</sup> the emphasis on his worship among other major gods, such as Brahmā, Viṣṇu and Śiva,

<sup>66</sup> See 1.114c–115b and our annotation thereon (p. 265).

<sup>67</sup> On one occasion the text (2.117 ff.) mentions other recipients too, but it does so while presenting a stratified hierarchy of recipients.

<sup>68</sup> To wit: *ratisatran tu satataṃ varanāriṣu dāpayet*.

<sup>69</sup> See BENTON 2006.94.

considerably elevates the status of the deity Kāmadeva. This suggests that the place of Kāmadeva as a divinity to be worshipped was relatively lofty during this period, or at least in the specific milieu where the text originated.

The third chapter, for its part, calls for the following: bathing in prescribed rivers or lakes; committing suicide in a river or in a fire; going on pilgrimage to places sacred to Śiva; and to those sacred to Viṣṇu; upholding observances; following procedures<sup>70</sup> for fasting and performing worship of Śiva and other deities that are perceived through a lens of individually assigned, and differing, degrees of worthiness;<sup>71</sup> each of these has a particular day of the lunar fortnight dedicated to their worship.<sup>72</sup> The text informs us about various appropriate offerings such as a golden carriage, a weapon, or an emblem of each

<sup>70</sup> These procedures are observed during both halves of a month for the duration of one year.

<sup>71</sup> These deities (or deified beings) are Brahmā, Agni, Kubera, Gaṇeśa, the Nāgas, Skanda, the Sun, Śiva, Mahādevī, Yama, Dharma, Keśava, Kāmadeva, Śiva (a second time) and one's ancestors.

<sup>72</sup> Twelve names are to be used for each of these deities during twelve months, starting from Mārgaśīrṣa to Kārttika for each fortnight on their respective *tithis*. In the case of some deities, the number of names does not match twelve (Agni, the Nāgas, Yama). We present here the names as attested in the text:

- Brahmā: [1] Brahmā, [2] Svayambhū, [3] Viriñci, [4] Padmayoni, [5] Prajāpati, [6] Caturmukha, [7] Padmahasta, [8] Oṃkāṛākṣara, [9] Caturvedadhara, [10] Sraṣṭṛ, [11] Gīrvāṇa, and [12] Parameṣṭhin.
- Agni: [1] Vaiśvānara, [2] Jātavedas, [3] Hutabhuk, [4] Havyavāhana, [5] Devavakra, [6] Sarvabhakṣa, [7] Ghṛṇin, [8] Jagadāhaka, [9] Vibhāvasu and [10] Saptajihva. *Since Agni is to be worshipped throughout the year, one form per month, the listing lacks two names.*
- Kubera: [1] Dhanada, [2] Yakṣapati, [3] Vitteśa, [4] Nidhipālaka, [5] Rākṣasādhipati, [6] Piṅgalākṣa, [7] Vimānaga, [8] Rudrasakhā, [9] Kubera, [10] Paulastyakulanandana, [11] Lokapāleśvara, and [12] Yakṣendra.
- Gaṇeśa: [1] Vighneśvara, [2] Gaṇapati, [3] Ekadanta, [4] Gajānana, [5] Gajakarṇa, [6] Tryakṣa, [7] Nāgayajñopavitin, [8] Caturbhujā, [9] Dhūmrākṣa, [10] Vajratuṇḍa, [11] Vināyaka, and [12] Mahodara.
- The Nāgas: [1] Ananta, [2] Vāsuki, [3] Takṣaka, [4] Tīrekhin, [5] Padma, [6] Mahābja, [7] Śaṅkha, and [8] Kulika.
- Skanda: [1] Viśākha, [2] Trivarna, [3] Umānanda, [4] Agnigarbhaja, [5] Gaṅgāgarbha, [6] Śaradgarbha, [7] Kṛttikāsuta, [8] Śaṇmukha, [9] Śaktihasta, [10] Mayūravāhana, [11] Pañcachaṭa, and [12] Kumāra.
- Sun: [1] Āditya, [2] Savitr, [3] Sūrya, [4] Khaga, [5] Pūṣan, [6] Gabhastimat, [7] Hiranyagarbha, [8] Trīśiras, [9] Tapanā, [10] Bhāskara, [11] Ravi, and [12] Jagannetra.



deity with that deity's name engraved on it (see 3.160ff). It also records a custom of offering 'a golden man' (*puruṣa*) with the name of one's ancestor(s) on it on the new-moon and full-moon days (3.193–196). This injunction is not known from other sources.

| Day of fortnight    | Deity worshipped | Gift to be offered |
|---------------------|------------------|--------------------|
| Pratipad            | Brahmā           | golden lotus       |
| Dvitiyā             | Agni             | golden goat        |
| Tṛtīyā              | Yakṣa            | golden mace        |
| Caturthī            | Gaṇeśa           | golden elephant    |
| Pañcamī             | Nāgas            | golden lotus       |
| Ṣaṣṭhī              | Skanda           | golden peacock     |
| Saptamī             | Āditya           | golden horse       |
| Aṣṭamī              | Śaṅkara          | [golden] bull      |
| Navamī              | Mahādevī         | [golden] lion      |
| Daśamī              | Yama             | [golden] buffalo   |
| Ekādaśī             | Dharma           | [golden] bull      |
| Dvādaśī             | Viṣṇu            | [golden] Garuḍa    |
| Trayodaśī           | Kāmadeva         | golden bow         |
| Caturdaśī           | Pārameśvara      | [golden] bull      |
| Amāvaśī and Pūrṇimā | Pitṛs            | golden man         |

**Table 1:** Deities, their days, and appropriate offerings

- Śiva: [1] Śaṅkara, [2] Devadeva, [3] Tryambaka, [4] Sthāṇu, [5] Hara, [6] Śiva, [7] Bhava, [8] Nīlakaṇṭha, [9] Piṅgala, [10] Rudra, [11] Īśāna, and [12] Ugra.
- Mahādevī: [1] Umā, [2] Kātyāyini, [3] Durgā, [4] Rudrā, [5] Subhadrikā, [6] Kālārātrī, [7] Mahāgaurī, [8] Revatī, [9] Bhūtanāyikā, [10] Āryā, [11] Prakṛtirūpā, and [12] Gaṇanāyikā.
- Yama: [1] Yama, [2] Dharmaraja, [3] Mṛtyu, [4] Antaka, [5] Vaivasvata, [6] Kāla, [7] Sarvalokakṣaya, [8] Ugradaṇḍadhṛt, [9] Mahiṣāsanayāyin, [10] Śāsitr, and [11] Narakādhipati. *Since Yama is to be worshipped throughout the year, one form per month, the listing lacks one name.*
- Dharma: [1] Dharma, [2] Satya, [3] Dayā, [4] Kṣānti, [5] Śauca, [6] Ācāra, [7] Ahimsā, [8] Adambha, [9] Rakṣā, [10] Lokasākṣin, [11] Vṛṣabha, and [12] Adṛṣṭa.
- Viṣṇu: [1] Keśava, [2] Nārāyaṇa, [3] Mādhava, [4] Govinda, [5] Viṣṇu, [6] Madhusūdana, [7] Trivikrama, [8] Vāmana, [9] Śrīdhara, [10] Hṛṣīkeśa, [11] Padmanābha, and [12] Dāmodara.
- Kāmadeva: [1] Anaṅga, [2] Manmatha, [3] Kāma, [4] Īśvara, [5] Mohana, [6] Pañcabāṇa, [7] Dhanurhastā, [8] Unmāda, [9] Vaśaṃkara, [10] Ratipriya, [11] Prītikara, and [12] Hṛdayāpahārin.
- Śiva: [1] Hara, [2] Śarva, [3] Bhava, [4] Tryakṣa, [5] Śambhu, [6] Vibhu, [7] Śiva, [8] Sthāṇu, [9] Paśupati, [10] Rudra, [11] Īśāna, and [12] Śaṅkara.

The Kashmirian Saiddhāntika commentator Bhaṭṭa Nārāyaṇakaṇṭha<sup>73</sup> — and also the South Indian author of the *Mṛgendrapaddhatīkā*<sup>74</sup> — seem to share the same understanding of Laukika dharma as constituting socially meritorious deeds. For Kṣemarāja, however, author of a non-dualist commentary on the *Svacchandatantra*, it carries a diversity of connotations and encompasses the following topics: (admissible modes of) livelihood; law; the art of government; Āyurveda; Dhanurveda etc.<sup>75</sup> The *Niśvāsamukha*'s understanding of Laukika dharma is different: as is clear from the above discussion, it is not presented merely as primarily comprising of socially meritorious deeds, nor does it embrace Āyurveda, Dhanurveda, and law.

2. **Vaidika dharma** outranks Laukika in the five-fold hierarchy presented in the *Niśvāsamukha* and pertains to the four *āśramas*.<sup>76</sup> The *Niśvāsamukha* (4.1–41) teaches that observing the prescriptions pertaining to the four life-stages results in a rebirth in the abode of Brahman.<sup>77</sup> Meanwhile, it should be noted that according to 4.24, a householder (*grhastha*) who merely performs rites, and does not cultivate *ātmadhyānam* (meditation on the Self) attains heaven only, which, technically speaking, counts as a 'worldly abode', since it belongs to the domain of *saṃsāra* — in that regard the fruits are identical to those of the practice of Laukika dharma.<sup>78</sup> SANDERSON (2006: 157) observes:

The distinction between this and the Vaidika religion (*vaidiko dharmah*) is that the latter is the practice of the celibate life-stages. It comes above the Mundane in the hierarchy of paths because we are told that while the Mundane leads only to heaven (*svargah*), this may go beyond that transient reward to bestow [...] liberation.

<sup>73</sup> See the commentary of Bhaṭṭa Nārāyaṇakaṇṭha on *Mṛgendrakriyāpāda* 8.79: *tatra laukikāni tāvat karmāṇi vāpikūpaprapādīni pūrtākhyāni* |.

<sup>74</sup> T. 1021, pp. 217, line, 15: *kūpataṭākādikaraṇaṃ paraṃ pūrtam ucyate* |.

<sup>75</sup> Kṣemarāja's commentary on *Svacchandatantra* 11.44: *laukikaṃ vārtādaṇḍa-nītyāyurvedadhanurvedanītyavedādipratipādyakṛṣṇayānāyacakitsādivijñānam* |.

<sup>76</sup> *Niśvāsamukha* 1.55d: *vaidikaṃ cāturaśramam*.

<sup>77</sup> *Niśvāsamukha* 4.39: *evaṃ yo varttate nityaṃ sa yāti brahmalaukikam | brahmaṇā saha modeta brahmaṇi sa tu līyate* |.

<sup>78</sup> *Niśvāsamukha* 1.52cd: *laukikaṃ sampravakṣyāmi yena svargaṃ vrajanti te* |.

Bhaṭṭa Nārāyaṇakaṇṭha,<sup>79</sup> and the author of the *Mṛgendrapaddhati-ṭikā*<sup>80</sup> see the Vaidika stream as being concerned primarily with *soma* sacrifices ‘and the like’ (*somasamsthādirūpāṇi*). This understanding—as noted above—differs considerably from that of the *Niśvāsamukha*. Kṣemarāja, again, reiterates the categories of *yajña* taught in (some of) the *Kalpasūtras*,<sup>81</sup> focussing on *nitya*, *naimittika* and *kāmya* sacrifices.<sup>82</sup>

### 3. *Ādhyātmika dharma* is understood as the teaching of Sāṅkhya and Yoga:

*ādhyātmikam pravakṣyāmi dakṣiṇāsyena kīrttitam |*  
*sāṃkhyāṇ caiva mahājñānam yogaṇ cāpi mahāvrate || 4.42 ||*

[Now] I will teach the [*dharma*] called *ādhyātmika* with [my] southern face: [namely] the great knowledge of Sāṅkhya and Yoga, o you who observe the *mahāvrate*.

Let us consider a noteworthy taxonomical irregularity: the classification of the teachings of the Sāṅkhya and Yoga as forming part of the *Ādhyātmika* system is unusual — all the more so since the Upaniṣads, conventionally hailed as pivotal exponents of the *Ādhyātmika* religion, curiously are not listed in the *Niśvāsamukha* as such. We do not, at present, have a ready explanation for this state of affairs. Medhātithi<sup>83</sup> and Kullūka,<sup>84</sup> commenting on a verse of the *Manusmṛti* (2.117) — which, as we shall see, is probably the original impetus for the development of the fivefold scheme of the *Niśvāsamukha* — understand *Ādhyātmika* in the conventional sense: for Medhātithi, it is the knowledge of *brahman*,<sup>85</sup> and for Kullūka, it is something related to the

<sup>79</sup> In his commentary on *Mṛgendrakriyāpāda*, Nārāyaṇakaṇṭha writes (8.79): *āmnāyo vedah | taduktāni tu karmāṇy api karmakṛcchrajananyāni somasamsthādirūpāṇi iṣṭa-śabdena prasiddhāni |*.

<sup>80</sup> *Mṛgendrapaddhatiṭikā* T. 1021, p. 217: *tat kṛcchraśabdena somasamsthādyātmakam iṣṭam ucyate |*.

<sup>81</sup> This presentation is generally in line with the threefold classification found in Bhaṭṭa Nārāyaṇakaṇṭha’s *Mṛgendratānta*, and the *Mṛgendrapaddhatiṭikā*.

<sup>82</sup> The commentary on *Svacchandatantra* 11.44: *vaidikam nityanaimittikakāmyayajñādi-svarūpam |*.

<sup>83</sup> See JHĀ (1932: 136).

<sup>84</sup> See N. R. ACHARYA (1946: 58).

<sup>85</sup> *ādhyātmikam brahmajñānam |*.

Upaniṣadic knowledge of the Self.<sup>86</sup> Bhaṭṭa Nārāyaṇakaṇṭha<sup>87</sup> follows the orthodox interpretation in stating *abhisandhirūpāṇi vairāgyātma-kāni* |. The interpretation of Nārāyaṇakaṇṭha is moreover echoed by the author of the *Mṛgendrapaddhatīkā*,<sup>88</sup> and Kṣemarāja,<sup>89</sup> both of whom treat the term as referring to the teachings of Yoga and Sāṅkhya.

4. *Atimārga* refers to the Pāśupata system, which, in this text, is said to be twofold.<sup>90</sup> That is to say, it refers to Atyāśramins and Lokātītas.<sup>91</sup> The first section paraphrases the *Pāśupatasūtras* in a fully versified form. The second section teaches the observances of the Kapālavratins and provides a systematic account of Kāpālika cosmology.<sup>92</sup> SANDERSON (2006: 158) writes:

... the *Niśvāsamukha* holds it ([i.e. Atimārga]) to be of two kinds (*dviprakāraḥ*). It outlines the first, which it calls ‘the Observance of those beyond the Estates’ (*Atyāśramavrata*) in a rendering of the enigmatic prose *Pāśupatasūtra* into verses that are clear (where they are not lacunose by dint of physical damage) and adds a small amount of information found neither in the *Sūtras* nor in Kauṇḍinya’s commentary. The first level of the Atimārga, then, is that of the Pāñcārthikas. The remainder of the section on the Atimārga introduces us to a new form of devotion to Rudra, which it calls Kapālavrata (‘the observance of the skull’), the Lokātītavrata (‘the observance of those beyond the world’) and the Mahāpāśupatavrata (‘the observance of the Greater Pāśupatas’). It also refers to those who adopt this observance as the Mahāvratas.

The *Svacchandatantra* too (11.45–45) takes the Atimārga as inextric-

<sup>86</sup> *ādhyātmikavidyā ātmopaniṣadvidyā* |.

<sup>87</sup> Bhaṭṭa Nārāyaṇakaṇṭha, commenting on *Mṛgendrakriyāpāda* 8.79.

<sup>88</sup> T. 1021.217: *vairāgyaśabdenādhyātmikāny abhisandhirūpāṇi pātāñjalasāṃkhyāni (conj.; pātapañālāsamdhyaṇi MS) karmāny ucyante* |.

<sup>89</sup> The commentary on *Svacchandatantra* 11.44: *ādhyātmikaṃ sāmṃkhyayogādi-pratipādītaprakṛtipuruṣavivekajñānasaravṛttinirodhajñānādikam* |.

<sup>90</sup> *Niśvāsamukha* 4.131: *atimārggaṃ samākhyātaṃ dviḥpra[[kāraṃ va(rā)]] nane* || 4.131.

<sup>91</sup> *Niśvāsamukha* (4.88).

<sup>92</sup> As we have noted on p. 63, the account given in the *Niśvāsamukha* may indeed be systematically rendered, but the truthfulness of its content can as of yet not be fully ascertained, since there is no further extant source material to compare and contrast it against.



cably linked to the Pāśupata system, and this is further spelled out in *Svacchandatantra* 11.179–184.<sup>93</sup> The *Siddhāntasamuccaya*<sup>94</sup> of Trilocana also makes this identification: *atimārgaṃ punaḥ pāśupatādiḥ* |. But SANDERSON (2006: 158) points out that when Kṣemarāja comments on *Svacchandatantra* 11.43–45 and 11.179–184, he does not distinguish the Atimārga and the Mantramārga in terms of non-Āgamic Śaivism and Āgamic Śaivism.<sup>95</sup>

Thus when Kṣemarāja comments on the same list of five when it occurs at *Svacchanda* 11.43c–45b he does not see its distinction between the ‘Atimārga’ and the fifth as a distinction between non-Āgamic and Āgamic Śaivism. According to him – and he is, after all, one of the most influential of Āgamic authorities – the knowledge of the ‘Atimārga’ mentioned in the text is knowledge of the externals of Āgamic Śaivism itself, while the fifth level is knowledge of the core of the same system.

SANDERSON proceeds by cogently inferring (2006: 162–163) why the redactor(s) of the *Mṛgendratāntra* and the commentator Bhaṭṭa Nārāyaṇakaṇṭha failed to associate the Atimārga with non-Āgamic Śaivism.<sup>96</sup> We observe a complete misunderstanding of the sense of Atimārga in the *Tantrāloka* of Jayaratha, who, commenting on the tantra at 13.346, asserts that the Atimārga refers to such systems as Sāṅkhya and Yoga, which, in his work, are elevated above the Laukika religion: *atimārgo laukikamārgātītaṃ sāmṛkhyapātāñjalādi* |. It is not clear what Abhinavagupta, for his part, may have thought about the matter. SANDERSON (2006: 163) concludes:

The term Atimārga, which I suggest we use for the non-Āgamic Śaivism of the Pāśupatas and related systems, is extracted, then, from a stage of the tradition which predates our famous commentators and perhaps even some of the Āgamas themselves. But I make no apology for putting it

<sup>93</sup> See SANDERSON (2006: 158–160).

<sup>94</sup> T. 284, pp. 153, lines 1–2.

<sup>95</sup> Note that ‘non-Āgamic Śaivism’ and ‘Āgamic Śaivism’ are SANDERSON’s translations for the terms ‘Atimārga’ and ‘Mantramārga’ respectively.

<sup>96</sup> Note that for the author of the *Mṛgendrapaddhati* (T. 1021, p. 217), too, followers of the Atimārga are identified as Pāśupatas.

back to use: the dominion of these commentaries over later tradition need not extend to us.

As we have seen above, the Atimārga is elevated above the Ādhyātmika in the *Niśvāsamukha*, the *Svacchandatantra* and the *Pūrvakāmika*; yet in the *Mṛgendratāntra*, their positions are reversed. Bhaṭṭa Nārāyaṇakaṇṭha (ad loc.), however, notes that the Atimārga should technically eclipse the Ādhyātmika, advancing the contention that a sequencing according to the loftiness of the *purpose* (*arthakrama*) surpasses an order mirroring simply the chronological progression in which individual sections are to be read (*pāṭhakrama*).<sup>97</sup> It is worth noting that the *Mṛgendrapaddhatīkā*<sup>98</sup> quotes verses 8.78–79 from the *Mṛgendratāntra*, but, in commenting on them, alters the constellation of the hierarchy found therein.<sup>99</sup>

5. The **Mantramārga** is identified as coterminous with Āgamic Śaivism. The *Niśvāsamukha* (1.56c) plainly enunciates: *mantrākhyāś ca tathā śaivāḥ* ‘and the followers of the *mantra*[-path] are Śaivas.’ For the author of the *Mṛgendratāntra*<sup>100</sup> and *Kāmika*,<sup>101</sup> the term conveys the same meaning. It is not clear, however, whether it is understood in the same way by Bhaṭṭa Nārāyaṇakaṇṭha, when he comments on *Mṛgendrakriyāpāda* 8.79, or whether Kṣemarāja<sup>102</sup> understands it thus, or whether the author of the *Mṛgendrapaddhatīkā* does.<sup>103</sup>

The above account sketches how the five major traditions discussed in the *Niśvāsamukha* are presented through an equation with the ‘Five Streams’. These, in turn, are structurally embedded in the notion of five faces of Sadāśiva being their source. Can it be ascertained, however, whether the concept of the *Niśvāsamukha*’s five streams is an innovation of the *Niśvāsamukha* or not? There is a distinct possibility that it was influenced by a passage in the *Manusmṛti*, for we encounter a related concept already attested in the *Manusmṛti* (2.117), which has been adopted later by the *Viṣṇusmṛti* (30.43).<sup>104</sup>

<sup>97</sup> See SANDERSON 2006: 162.

<sup>98</sup> *Mṛgendrapaddhatīkā* (T. 1021, pp. 217–218).

<sup>99</sup> The *Mṛgendrapaddhatīkā* describes the Atimārga as excelling the Ādhyātmika.

<sup>100</sup> See *Mṛgendrakriyāpāda* 8.78.

<sup>101</sup> See *Pūrvakāmika* 3.20 ff.

<sup>102</sup> Kṣemarāja’s gloss on *Svacchandatanetrodyota* 22.44.

<sup>103</sup> T. 1021.218.

<sup>104</sup> Peter BISSCHOP is to be credited with the reference to this item of evidence.

*laukikaṃ vaidikaṃ vāpi tathādhyātmikaṃ eva ca |*  
*ādadīta yato jñānaṃ taṃ pūrvam abhivādayet ||*

He should greet first the person from whom he received knowledge—whether it is the knowledge of worldly matters, of the Veda, or of the inner self. (OLIVELLE 2005: 101)

We have grounds to assume that *Niśvāsamukha* 1.26cd (*laukikaṃ vaidikaṃ caiva tathādhyātmikaṃ eva ca*) is formulated on the basis of the *Manusmṛti* (2.117ab), because the formulation in the *Niśvāsamukha*—in its complete form—is very similar to its counterpart in the *Manusmṛti*: the only difference is the *Niśvāsamukha*'s *caiva* in place of *vāpi* in the *Manusmṛti*—the meaning of these two expressions, however, remains the same. Thus, we think, it is likely that the conceptual framework of the five streams of the *Niśvāsamukha* is based on the model of the three categories of knowledge as expounded in the *Manusmṛti*, with an addition of two more elements: the Atimārga and the Mantramārga. It is therefore quite possible that the *Niśvāsamukha* first developed the notion of Five Streams in expansion of the basic notions of the *Manusmṛti*.

Furthermore, a scheme of Five Streams features in the *Guhyasūtra* (12.17–18), although with significant discrepancies vis-à-vis the *Niśvāsamukha*. On one hand, the fact that Śaiva Siddhānta is revealed by Īśāna presents a point of congruence between the two expositions. On the other, the remaining four streams differ from those presented in the *Niśvāsamukha*. In the account of the *Guhyasūtra*, the remaining four streams exclusively refer to Pāśupata schools and are associated with the four faces of Śiva as follows: Vaimala is revealed by Tatpuruṣa; Pramāṇa by Aghora; Kārūka by Vāmadeva; and the doctrine of Lakulīśa by Sadyojāta.<sup>105</sup>

*pañcabhis tu tataḥ sarvaṃ yad bhūtaṃ yac ca bhāvyati |*  
*īśāne<sup>106</sup> śaivam utpannam vaimalaṃ puruṣāt<sup>107</sup> smṛtam ||*  
*pramāṇaṃ hṛdayāj jātaṃ vāmadevāt tu kārūkam |<sup>108</sup>*  
*sadyāc ca lakulīśāntaḥ<sup>109</sup> pañcabhedāḥ prakīrtitāḥ ||*

<sup>105</sup> For discussion of these four divisions of Pāśupata sects, see SANDERSON (1988: 664–667).

<sup>106</sup> īśāne ] N; īśānaṃ K; īśāne W

<sup>107</sup> puruṣāt ] conj.; puruṣā NW; puruṣaṃ K

<sup>108</sup> hṛdayāj jātaṃ vāmadevāt tu kārūkam ] conj.; hṛdayāj jātaṃ vāmade --- n tu kārakam N; hṛdayā 𑀭 tu kārakam K; hṛdayā jātaṃ vāmade 𑀭 tu kārakam W

<sup>109</sup> sadyāc ca lakulīśāntaḥ ] conj. Sanderson; sadyāc ca lakulīśāntāḥ NK<sup>pc</sup>; sadyoc ca lakulīśāntāḥ K<sup>ac</sup>; sadyāmba lakulīśāntāḥ W

Thus all creation, as well as what is in the future to be created, [is effected] by the[se] five [**Brahmamantras/faces**]. It is on [the basis of] Īśāna, [that] Śiva came into being; the Vi-mala [school] is understood to be [emanated] from the Puruṣa; the Pramāṇa [school] springs from the Hṛdaya; from Vāmadeva, however, the Kāruka [came to be]; from the Sadyojāta, the doctrine of Lakulīśa [is proclaimed]—these five divisions have been taught.

Given the congruities between the system of revelation of Śaiva clusters of knowledge as extrapolated both in the *Guhyasūtra* and in the *Niśvāsamukha*, it appears possible that a common source, drawn from earlier Śaiva works, informed the conception of five streams of knowledge as they (re)appear in the *Guhyasūtra* and the *Niśvāsamukha*. It cannot, as of yet, be established with a reasonable degree of certainty, whether earlier sources already depicted Īśāna as the supreme herald of the Mantramārga, which is the account given in the *Niśvāsamukha*.<sup>110</sup>

What is striking about the way this taxonomy is relayed is that the *Niśvāsamukha* is amongst the earliest extant textual sources presenting Śiva as a five-headed divinity. Hans BAKKER (2002), for example, has already noted that Śiva is not presented as a five-headed deity in the *Mahābhārata*. In the same vein, TÖRZSÖK (2013) mentions that a five-headed form of Śiva is absent in the early layer of the *Niśvāsa*-corpus and other relatively early Śaiva sources. Instead, TÖRZSÖK posits (2013: 152–153) that a four-faced depiction is attested to in source material associated with the Atimārga; mention of a fifth face emerges in the context of the revelation of tantric Śaivism through the Śaiva Siddhānta. This has subsequently been adopted also by the non-Saiddhāntika traditions. As BAKKER shows, it is conceivable that the idea of Śiva's having five faces may have developed under the influence of the concept of the five Brahmamantras,<sup>111</sup> which are attested to in the *Taittirīyāranyaka* (10.43–46) and the *Pāśupatasūtra*, works which predate the *Niśvāsamukha*. The five mantras are known as 'Sadyo-

<sup>110</sup> The model of revelation presented in the figurative garb of the Five Streams of tantric Śaiva knowledge is found in a broad range of later scriptures. According to this model, the *Siddhāntatantra* are proclaimed by the Īśāna face; the Bhairavatantras from Aghora; the Vāmatantras from Vāmadeva; the Bhūtatantra from Sadyojāta; and the Gāruḍatantra from Tatpuruṣa (see HATLEY 2010: 3). Since we are, at this point, primarily concerned with sources antecedent to the *Niśvāsa*, we do not actively pursue anything other than a tangential mention of the model as it features in later sources.

<sup>111</sup> See BAKKER (2002: 400).



jāta', 'Vāmadeva', 'Tatpuruṣa', 'Aghora', and 'Īśāna'—effectuating an exact correspondence between the names of the five faces of Śiva and the five Brahmanmantras as presented in the *Niśvāsamukha*. We can therefore regard the notion that the five faces of Śiva were based on the literature and traditions centred around the five Brahmanmantras as both credible and established, for the identification of the five faces with the five Brahmanmantras appears to be a relatively late development in Śaivism.<sup>112</sup>

The textual evidence for the emergence of the fifth face as supreme enunciator of the Mantramārga is somewhat complex. In the account of the *Niśvāsamukha*, the fifth, Īśāna-face is associated with the Śaiva Siddhānta.<sup>113</sup> That section, however, does not specify whether the five Brahmanmantras are identified with the Five Faces of Śiva—or rather of 'Sadāśiva', as he is known in his five-headed form. The *Guhyasūtra* (12.17–18), on the other hand, introduces the idea that five forms of knowledge are derived from the five Brahmanmantras; it is not clear, however, from that account, to what degree they are to be associated with the five faces of Sadāśiva.<sup>114</sup>

GOODALL et al. (2015: 38), after extensive scrutiny of the textual evidence regarding a connection of the five Brahmanmantras with Sadāśiva in the *Niśvāsa*-corpus, conclude:

... it appears that the notion of a five-headed figure known as Sadāśiva ... whose five heads are the *brahmanmantras*, is absent from the earliest *sūtras* of the *Niśvāsa* but is beginning to take shape in the latest layer of the text, namely that constituted by the *Niśvāsamukha* and *Guhyasūtra*.

Later works which feature the concept of 'Five Streams of knowledge'<sup>115</sup>

<sup>112</sup> Consult BAKKER (2002: 400). As regards the textual evidence within the *Niśvāsamukha*, it merely mentions that Śiva has Five Faces, without further questioning or explaining that state of affairs: *Niśvāsamukha* 3.196cd: *paścimenaiva vaktreṇa laukikam gaditam sadā*; *Niśvāsamukha* 4.41: *vedadharmmo mayā proktaḥ svarganaiśreyasaḥ paraḥ | uttareṇaiva vaktreṇa vyākhyātaś ca samāsataḥ*; *Niśvāsamukha* 4.42: *ādhyātmikam pravakṣyāmi dakṣiṇāsyena kīrtitam | sāṃkhyāṇ caiva mahājñānaṃ yogaṇ cāpi mahāvrate*; *Niśvāsamukha* 4.131: *atimārggaṃ samākhyātaṃ dvihprakāraṃ varānane | pūrveṇaiva tu vaktreṇa sarahasyaṃ prakīrtitam*; *Niśvāsamukha* 4.135: *pañcamenaiva vaktreṇa īśānena dvijottamāḥ | mantrākhyam kathayisyāmi devyāyā gaditam purā ||*.

<sup>113</sup> *Niśvāsamukha* (4.135).

<sup>114</sup> GOODALL et al. (2015: 36) likewise did not locate the five-faced form of the deity Sadāśiva in the *sūtras* of the *Niśvāsa*.

<sup>115</sup> Although all the ensuing sources refer to the same five streams—with the exception of the *Svacchandatantra*—they do not feature an association of the five faces of Śiva with the Five Streams.

include the *Svacchandatantra*,<sup>116</sup> the *Pūrvakāmika*,<sup>117</sup> and the *Jayadrathayāmala*.<sup>118</sup> In contrast with these three texts, the five domains of religious activity listed in the *Mṛgendrakriyāpāda*<sup>119</sup> and *Mṛgendrapaddhatīṭikā* have undergone a significant process of transmogrification—both in wording and with regards to sentence-structure. The stratification in the *Mṛgendratāntra* (8.79) is as follows: [1] the mundane (*loka*); [2] the Vedic (*āmnāya*); [3] the transcendent (*Atimārga*); [4] the internal (*abhisam̐dhi*); and [5] the Śaiva.

### The *Niśvāsamukha* as a preface to the Mantramārga

In order to assess the type and scope of the *Niśvāsamukha*'s contribution to the Mantramārga at large, we will more closely investigate the narrative framework of the *Niśvāsamukha*.<sup>120</sup> Unfortunately, the text is lacunose, for which reason we are not able to represent every structural aspect with a fully satisfactory degree of precision. Although, as we shall see in a separate section, the *Śivadharmasaṅgraha* provides an abundance of textual parallels for the greater part of the *Niśvāsamukha*, there is an acute lack of textual parallels in the *Śivadharmasaṅgraha* from which to draw in substitution for deprecated sections of the frame-story.<sup>121</sup> That being said, we can nevertheless make a number of relevant observations regarding the narrative framework on the basis of the surviving textual evidence.

First of all, the overarching structure of the *Niśvāsamukha* is cast in the form of a narrative that presents the different tenet-systems by way of divine dialogue between Īśvara and Devī. This setting unmistakably insinuates that whatever is being announced is sanctioned by divine authority and judgment. Since the Mantramārga is presented as the 'highest form of religion' in this particular context, the narrative framework of the *Niśvāsamukha* directly conveys the idea of the supremacy of the Mantramārga.

<sup>116</sup> *Svacchandatantra* 11.43c–45b: *laukikaṃ devi vijñānaṃ sadyojātād vinir-gaṭam | vaidikaṃ vāmadevāt tu ādhyātmikaṃ aghorataḥ || puruṣāc cātīmārgākhyam nir-gaṭam tu varānane | mantrākhyam tu mahājñānam iśānāt tu vinir-gaṭam ||*.

<sup>117</sup> *Pūrvakāmika* 3.17c–18b: *laukikaṃ vaidikaṃ caiva tathādhyātmikaṃ eva ca || atīmārgaṃ ca mantrākhyam tantram etad anekadhā |*.

<sup>118</sup> SANDERSON (2006: 157, fn. 7).

<sup>119</sup> *Mṛgendrakriyāpāda* 8.78–79: *lokāmnāyātimārgābhisandhiśaivātmakāṇyaṇoḥ | karmāṇi kṣetrikādīśagaṇakāṅgāntakāni tu || karmatatkr̥cchraivairāgyajanyāni triṣu dhā-masu | yogavijñānajananyāni parataḥ parato mune ||*.

<sup>120</sup> It is worth noting that the great majority of references to the Mantramārga occur in the frame-story of the *Niśvāsamukha*.

<sup>121</sup> For a comparative list of the parallels between the *Śivadharmasaṅgraha* and the *Niśvāsamukha*, see page 106 ff.

Secondly, in elevating the Mantramārga above the other tenet-systems, the text makes skilful use of insinuating symbolism, both allegorical and topographical in nature.<sup>122</sup> For example, the Vedic and pro-Vedic sacred topography is directly and emphatically juxtaposed with that of the ascendant Śaiva school. The underlying ‘power-struggle’ is resolved by an astonished Ricika witnessing a score of sages, originally residents of the indisputably brahmanical Naimiṣāraṇya (Naimiṣa forest),<sup>123</sup> relocating to the Devadāruvana (Pine Forest), a holy Śaiva site.<sup>124</sup> Upon consulting Mataṅga, Ricika learns that the sages were inspired to do so upon having learnt that Brahmā and Viṣṇu themselves were initiated in the Pine Forest (1.16–18).

Religious activities associated with the Naimiṣa forest have been described in passages contained in the *Mahābhārata*<sup>125</sup> and in some of the *Purāṇas*.<sup>126</sup> The sages of the Naimiṣa forest are also presented as being engaged in performing extensive sacrifices, which evokes an unmistakably Vedic atmosphere in the context of the *Niśvāsamukha*; all the more so since it is precisely the Vedic sages of the Naimiṣa forest being engaged in elaborate rituals which we most easily associate with this holy site. In fact, the *Mahābhārata* itself, as well as many a *Purāṇa*, is traditionally presented as having been recited here for the first time—in brief, this place is imbued with special significance in brahmanical traditions.

The Devadāruvana, by contrast, is imbued with deep-rooted cultural associations that, to the common mind, are inextricably linked to the Śaiva traditions. After all, it is the place where, according to Śaiva lore, *liṅga*-worship originated. We encounter the myth of the Devadāruvana for the

<sup>122</sup> For example, the way the system of initiation in the Śaiva religion (1.18) differs from the Vedic initiatory system (1.8) is emphasized in a context that gives clear preference to the former.

<sup>123</sup> The Naimiṣa forest is known to us from the contexts of the *Mahābhārata* and the *Purāṇas* as one of the places of origin for the brahmanical tradition. Indeed, the very narrative of the *Mahābhārata* itself begins “with the arrival of the *sūta* in the Naimiṣa forest” (ROCHER 1986: 81). More extensive information of descriptions of the Naimiṣa forest as they feature in the *Mahābhārata* can be gleaned from ROCHER (1986: 70, 71, 81, 141, 161, 164, 168, 185, 226 and 232) and HILTEBEITEL (2001), in particular the third chapter (pp. 92 ff.).

<sup>124</sup> For a rendition of the myth related to the Devadāruvana, see JAHN (1915, 1916), DEUSSEN (1917: 119–120), and GONDA (1963: 211–212).

<sup>125</sup> See HILTEBEITEL (2001: 131).

<sup>126</sup> Consult, for example, *Brahmaṇḍapurāṇa* 1.1:165 and *Bhāgavatapurāṇa* 1.1:4. See also BISSCHOP (2006: 217).

first time in the *Skandapurāṇa*.<sup>127</sup> BISSCHOP (2006: 80) summarises the myth as follows:

... as they[, the sages,] were practising *tapas* in Devadāruvana, some person appeared, engulfed in *tejas*, in the form of a twice-born, a naked man, with a skull in his hand, his body covered with ashes and with an erect penis. At this sight they got angry and went after him, impelled by jealousy. The man, frightened and beaten by them, did not really get angry, but the blows and sticks that they raised were repelled and fell on their sons, wives and themselves in particular. The *liṅga* of that Lokapa fell down, after which he disappeared. With the falling of that *liṅga* in the middle of their hermitage, the virility of the four classes of beings was damaged. They have come to Deva for protection, that he may make them successful again.

To our knowledge the *Niśvāsamukha* is the first text to render Śaiva teachings against the backdrop of the Devadāruvana, thereby contextualising it as counter-model to the traditional setting in the Naimiṣa forest. We assume that in rendering the exodus of the sages to the Devadāruvana, thus favouring it over the Naimiṣa, the *Niśvāsamukha* may be fielding an allegorical ploy to illustrate the emergence of a new, professedly superior, religion with an identity that is to be perceived as distinct from the mainstream traditions.

What is striking in this rendition is that parts of the *Niśvāsamukha* make claims about Vedic deities and associated protagonists that would not only appear uncharacteristic in their original Vedic setting, but outright heterodox, such as the idea that Brahmā, Viṣṇu and all the sages (1.19, 1.27–28) were initiated in the Śaiva system of initiation (1.18), especially in the alien setting of the Devadāruvana.

## The *Niśvāsamukha*: A Mirror to Early Śaivism

When discussing textual parallels in the source material to the *Niśvāsamukha*,<sup>128</sup> we have noted that the text draws upon a substantial number of earlier works. Let us now dissect the particular *modus operandi* by which the *Niśvāsamukha* appropriates previous systems of thought. It does so chiefly

<sup>127</sup> Note that the account of the Devadāruvana in the *Śivapurāṇa* postdates the rendition in the *Niśvāsamukha*.

<sup>128</sup> Refer to p. 22 above.



by granting limited authority to the latter's textual exponents by way of subsumption into the lower four echelons of the five-fold taxonomy of tantric Śaivism. As we shall see, this stratagem becomes apparent upon scrutiny of recontextualized and reframed passages borrowed from the *Manusmṛti*, as well as the 'profile of ideas'<sup>129</sup> expressed therein.

First of all, besides a long passage on the procedures of *liṅga*-worship and other Śaiva teachings, there is a host of standard practices readily traceable to established brahmanical traditions: pilgrimage (3.1 ff.); offering water and sesame seeds to ancestors (2.39); offering a two-faced cow (2.49); offering land (2.56); constructing gardens (2.61); planting trees (2.25); making food offerings (2.37) etc. The fact that the *Niśvāsamukha* is directly borrowing from the *Manusmṛti*, without any change in content, further demonstrates a close affiliation with the brahmanical traditions. For instance, the *Niśvāsamukha* (3.155) gives a list of the ancestors of the four castes (*varṇa*) as follows:

*pitaras somapā vipre kṣatriye tu havirbhujāḥ |*  
*ājyapā vaiśyayonau tu śūdrāṇān tu sukālīnaḥ ||*

In the case of a Brāhmin, the ancestors are [called] Somapās; in the case of a Kṣatriya, Havirbhujas; in the case of a Vaiśya, Ājyapas; and for Śūdras, [they are called] Sukālins.

A close juxtaposition of the *Manusmṛti* (3.197) testifies to an act of borrowing on the part of the *Niśvāsamukha*:

*somapā nāma viprāṇāṃ kṣatriyāṇāṃ havirbhujāḥ |*  
*vaiśyāṇāṃ ājyapā nāma śūdrāṇāṃ tu sukālīnaḥ ||*

The ancestors of Brāhmins are called Somapas; of Kṣatriyas, Havirbhujas; of Vaiśyas, Ājyapas; and of Śūdras, Sukālins.<sup>130</sup> (OLIVELLE 2005: 118)

In choosing to appropriate<sup>131</sup> textual source material from the *Manusmṛti*, the *Niśvāsamukha* is implicitly accepting the former as an authoritative source. Thereby, we should be inclined to argue, the *Niśvāsamukha*

<sup>129</sup> The term 'profile of ideas' (*Ideenprofil*) has been adapted from GRÜNENDAHL in SCHREINER, ed. (1997: 234), and is here employed with comparable connotations.

<sup>130</sup> In the same way, *Manusmṛti* 11.214 defines the *atikṛcchra* observance as *ekaikaṃ grāsam aśnīyāt tryahāṇi trīṇi pūrvavat | tryaham copavased antyam atikṛcchram caran dvijaḥ ||*, which is echoed in *Niśvāsamukha* 3.40 as follows: *ekaikaṃ bhakṣayed grāsam trīṇy ahāni jīten driyaḥ | trirātropavasec caiva atikṛcchram viśodhane ||*.

<sup>131</sup> For a detailed list of parallels in the *Niśvāsamukha* that have been traced to the *Manusmṛti*, see p.86 ff.

tacitly assents to the social system that was conceived by the brahmanical tradition, and formulated in the *Manusmṛti*.

This above constellation results in what one might call the brahmanical-śaiva hybrid-nature of the tenet system presented in the *Niśvāsamukha*. This can be well-illustrated by the many passages which relate donative practices, for example. First of all, in all instances the recipient is either a Brāhmin or the deity Śiva (e.g. at 2.54 and 2.98) himself, albeit in his symbolical representation as a *liṅga*. The way Brahmanism is presented as subordinate and adjuvant to Śaivism, moreover, is well illustrated by a passage of the *Niśvāsamukha* (2.115–121) which presents a stratified hierarchy of worthiness of recipients of gifts—as we shall see, this schema clearly favours the Śaiva perspective. The prelude to this teaching is wrapped in divine dialogue, with Devī inquisitive about the most deserving recipient of munificent acts, a question that is directly addressed by Śiva (2.115) himself. Śiva, having given a general statement about the act of giving—the merit of which endures for eternity (2.116)—lists the degree of worthiness of the respective recipients (2.117–121) in hierarchical sequence.<sup>132</sup>

This passage attests to the fact that individuals granted high social standing in the brahmanical traditions feature as worthy recipients of donative practices, yet the most worthy recipient remains the knower of Śiva (*śivajñānī*). This is an indicator that Śaivism builds its theoretical framework on the legacy of its brahmanical predecessors, a view that has first been voiced in SANDERSON's influential and extensive contribution '*The Śaiva Age: The Rise and Dominance of Śaivism during the Early Medieval Period*' (2009).<sup>133</sup> In that chapter, SANDERSON developed the theory that Śaivism appropriated major aspects of brahmanical culture. He convincingly argues (2009: 302) that the model of Śaivism is a combination of Śaivism and Brahmanism:

The religion of the Śaivas, then, was not Śaivism alone but an expression of religious syncretism propelled by Śaivism and Brahmanism. This fact is born[e] out not only by Śaiva literature but also by the biographical data and the epigraphic records of the activities of Śaiva kings.<sup>134</sup>

<sup>132</sup> See p. 97 for a detailed presentation.

<sup>133</sup> Contained in *Genesis and Development of Tantrism*, ed. Shingo EINOO, 2009, pp. 9–350.

<sup>134</sup> SANDERSON (2009: 201 ff.) puts forward the conceptual edifice of a Śaiva-Brahmanical order—a system that corresponds very closely to the model presented in the *Niśvāsamukha*.

In order to establish the Mantramārga as the supreme avenue of religious practice, the *Niśvāsamukha* renders the religious framework by way of Five Streams, therein making skilfull use of potent allegorical symbolism. The depiction of Śaiva religion as embodied by Śiva displaying ‘five faces’ presents each of the faces as source and legitimizing authority of an equally valid ‘stream of teaching’. At the same time, the faces (together with the respectively associated ‘streams of teaching’) nevertheless differ as to their respective rank and soteriological fruit. This mirrors well our assessment that the *Niśvāsamukha* grants scriptural and traditional authority to all systems presented whilst reserving supremacy for the Mantramārga, extolled as being the highest path of practice. As we learn in the text, this ‘highest stream’ of the Mantramārga issues forth from the fifth, uppermost face (Īśāna):

*adhunā tad ato viprās saṃvādam umayā saha |*  
*īśvarasya tu devasya mantramārgaṃ vyavasthitam || 4.134 ||*  
*pañcamenaiva vaktreṇa īśānena dvijottamāḥ |*  
*mantrākhyam kathayīṣyāmi devyāyā gaditam purā || 4.135 ||*  
*catuḥsrotā mayā pūrvaṃ śrutā devyāḥ prasadataḥ |*  
*te sarve kathitās tubhyaṃ nissandigdḥā dvijottamāḥ || 4.136 ||*  
*pañcaman tu paraṃ srotaṃ śī --- |*

Now, then (*tad ato*), o Brāhmins, the discourse of the god Śiva (*īśvarasya*) with Umā [is as follows]; the Mantramārga is settled with the fifth face, [that is to say] the Īśāna [face], o Brāhmins! I shall tell [you of] the [path] of *mantra* which was formerly related to Devī. I heard [about] the four streams before by the grace of Devī: all those I have told you of, o best of Brāhmins, you who are free of doubt. The fifth is the highest stream, [...]

The process we witness here is a nascent precursor to what came to be known as ‘inclusivism’, a term originally coined by the German scholar Paul HACKER<sup>135</sup> to denote a strategy of ‘subjugation via appropriation’ of other systems of thought and practice. This concept has been refined by a number of subsequent scholars who have shown that, though at first glance marked by tolerance, an ‘inclusivist’ approach to alien systems of thought and practice contains the underhand implication of ‘benign’ annexation. In the *Niśvāsamukha*, the welcoming aspect on the surface level of this approach is well laid out in the following extract:<sup>136</sup>

<sup>135</sup> Consult HACKER (in OBERHAMMER, ed. 1983: 11–28).

<sup>136</sup> Note that the pluralistic veneer of the inclusivist approach taken in the *Niśvāsamukha*

*prāsādaṃ kārāyitvā tu viṣṇuṃ ye sthāpayanti hi || 2.27 ||  
 viṣṇulokaṃ vrajanty ete modante viṣṇunā saha |  
 brahmāṇaṃ skandaṃ rudrāṇiṃ gaṇeśaṃ mātaraṃ  
 raviṃ || 2.28 ||  
 vahnīm śatakratuṃ yakṣaṃ vāyuṃ dharmmañ jaleśvaram |  
 yo yasya sthāpanaṃ kuryāt prāsāde tu suśobhane || 2.29 ||  
 pūjaye parayā bhaktyā so 'mṛto hy asya lokatām | 2.30ab |*

Those who install Viṣṇu, having had a temple constructed [for him], will go to the world of Viṣṇu and rejoice with Him. If someone worships [whomsoever among] Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the Mothers (*mātaram*), Sun, fire, Indra (*śatakratuṃ*), Kubera (*yakṣam*), Vāyu, Dharma or Varuṇa (*jaleśvaram*) with highest devotion, having installed them in a beautiful temple, he becomes immortal and [achieves] the world of that [particular deity].

Our contention that the term ‘inclusivism’ is applicable to the approach taken in the *Niśvāsamukha* in particular, and to the Śaiva community at large, is shared by SANDERSON (2009: 301) who contends that the Śaiva ‘attitude’.<sup>137</sup>

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is recurrently accentuated to the effect that further illustrative examples can be easily invoked. Let us consider Devī’s question (3.60) regarding salvific methods, and Śiva’s reply (3.61 ff.), for instance, which is a case in point. As a prelude, Devī asks Śiva:

By resorting to which god will fasting bear great fruit? And how should [the god] be worshipped? Tell [me this] by your grace. (3.60)

In his reply, Śiva does not only refrain from directly claiming a monopoly of authority, nor from demanding the installation of himself as the solitary and exclusive object of worship; he does not even condemn the worship of other godheads, which is a striking feature in itself. Besides Śiva-worship (3.146 ff., 188 ff. and 3.92 ff., 175 ff.), he recommends the worship of different godheads, however, and thus, accepts their (subservient and restricted) authority.

<sup>137</sup> In his recent study, ‘*Unifying Hinduism*’, NICHOLSON (2010: 185) has argued that the term ‘inclusivism’ not only accurately describes the intellectual and spiritual milieu of remote mediæval India, but even forms part and parcel of modern-day ‘Hinduism’:

The word “inclusivism”, popularised in Hindu studies by Paul Hacker, is a better approximate of the process in India by which a multitude of various sects, philosophies, gods, and modes of worship are united under a single overarching concept, whether the late mediæval idea of six *āstika darśanas* [orthodox philosophies] or the modern term Hinduism.



elaborated an inclusivist model of revelation that ranked other religious systems as stages of an ascent to liberation in Śaivism.

It is apparent that, in presenting the four ‘lower streams’ as preliminary, foundational tenets of tantric Śaivism, the *Niśvāsamukha* implies their tangential, ancillary position vis-à-vis the more portentous Mantramārga. The tantric ‘path of mantra’, for its part, is expounded at great length in the subsequent volumes of the *Niśvāsatattvasaṃhitā*. The *Niśvāsamukha* quite clearly subordinates these supposedly ‘inferior’ belief-structures to the path of tantric Śaivism (as borne out in the following extract):

*laukikaṃ kathitaṃ hy etad vaidikañ cāturāśramam || 1.55 ||*

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--- *proktā lokātītā mahāvratāḥ |*

*mantrākhyāś ca tathā śaivā ato 'nye kupathe sthitāḥ || 1.56 ||*

This is what I have taught as Laukika. The four-*āśrama* system is called Vaidika, [...] <sup>138</sup> [...] <sup>139</sup> The world-transcenders are the Mahāvratas and those who are called *mantra*[-path-follower]s are Śaivas. [Any] others apart from these are situated on a wrong path.

If we cast a sober glance at the bottomline mechanics of the argument voiced in the *Niśvāsamukha*, we can swiftly ascertain that some strands of religio-philosophical practice are appropriated into the Śaiva tenet system with the remainder simply being declared invalid. This has the effect that—though presented in the garb of pluralistic open-mindedness—syncretic Śaivism alone remains as the exclusively unmistakable path. Who, we should ask, are these ‘others, situated on a wrong path’ (*anye kupathe sthitāḥ*)? First of all, without mentioning these explicitly, the ‘inclusivistic’ teaching of the *Niśvāsamukha* excludes two well-known religions of India from its ambit of soteriological legitimacy: Buddhism and Jainism.<sup>140</sup> In

<sup>138</sup> The lost part of the text, with a substantial degree of certainty, must have listed the Sāṅkhya and Yoga streams, which, as we recall, together constitute the Ādhyātmika stream.

<sup>139</sup> In this lacunose section, we should, in all likelihood, expect the term Atimārga to feature in 56a.

<sup>140</sup> VON STIETENCRON’S contribution (1995) may be helpful for arriving at a more specific delimitation of which the traditions are that are denied validity. First of all, the primary evidence he consults is more extensive. Secondly, he opts not to view the primary evidence in the context of inclusivism and thereby offers a contrasting interpretation of the nature and the purport of the textual evidence itself. Von

fact, these two distinguished religions are not mentioned in the ‘revelation of the Five Streams’ in any overt manner. Likewise, the other so-called ‘heterodox’ (lit. *nāstika*) religions are excluded, which to our mind gives credibility to the contention that early Śaivism as presented in the *Niśvāsamukha* developed around the teaching of brahmanical principles. As we shall see below, the *Niśvāsamukha* constitutes an early platform representative of a model that, with varying degrees of intensity, remains an intrinsically operative feature both of modern day ‘Hinduism’ as well as of its antecedent traditions.

### The *Niśvāsamukha* as a precursor to modern ‘Hinduism’

As the reader will know, many a study of the concept of ‘Hinduism’ has been published in recent years, with the consequence that, presently, divergent and conflicting interpretations with regards to the origins of the umbrella-term of ‘Hinduism’ abound.<sup>141</sup> Studies in the pre-colonial religious history of ‘Hinduism’, postcolonial critiques of the term, as well as ‘post-critical’ assessments of the latter offer an initially bewildering multiplicity of perspectives that the neophyte will find difficult to navigate. Peter BISSCHOP<sup>142</sup> relates how we

have gone a long way to show that already prior to the arrival of the British a notion of a ‘unified Hinduism’ had taken shape, even though the term itself may not yet have been in use, and that it is therefore not the British Orientalists who are to be credited with the ‘creation of Hinduism’.

In debating the question of the degree to which the *Niśvāsamukha*’s world-view might foreshadow ‘modern-day Hinduism’, one cannot avoid defining the term ‘Hinduism’ more distinctly. As Peter BISSCHOP (2016: 41) noted, one of the pivotal insights we have gained “from the discussion about the origins of the notion of Hinduism as a single religion is that it shows that the British Orientalists were clearly building on earlier notions that had

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STIETENCRON mentions the eleventh-century *Somaśambhupaddhati*’s assigning of religious traditions to different levels, in accordance with their respective levels of attainment, along the path of thirty-six Śaiva *tattvas*. Unsurprisingly, Śaiva texts feature at the apex, yet Buddhists, and Jains still supersede the Śāktas, Smārtas and Naiyāyikas.

<sup>141</sup> See HALBFASS 1997, LORENZEN 1999, SWEETMAN 2001, 2003, NICHOLSON 2010, BISSCHOP 2016, and FISHER 2017.

<sup>142</sup> BISSCHOP 2016: 39.

been developed not so much under a colonial regime but by missionaries and ministers who tried to make sense of the, in their eyes, heathen religion they encountered in India.” The early conception of a unified ‘Hinduism’ might well have come about partly as an effect of the interpretative lenses of European visitors and missionaries during the 17<sup>th</sup> and 18<sup>th</sup> centuries, all “men of faith, with a strong belief in their own intellectual competence” (*ibid.*). Meanwhile, we should not discard outright the possibility that the concept of a unitary religion concocted by these early pioneers might have in fact been based on at least partially correct assumptions, or might have accurately reflected some traits of a rudimentary self-presentation found among some members of the socio-religious milieu contemporaneous to the alien observer. NICHOLSON (2010: 2), in this regard, presents a balanced account, that echoes our own contention closely:

The idea of Hindu unity is neither a timeless truth nor a fiction wholly invented by the British to regulate and control their colonial subjects.

If, as established, unificatory tendencies in the religious domain in fact predate the orientalist accounts,<sup>143</sup> is it perhaps worthwhile to investigate whether such currents were nascent—or possibly thriving—even prior to the advent of alien missionaries and religious functionaries? Since it is this very question that we seek to answer, we shall take to a somewhat reductionist<sup>144</sup> definition of the term ‘Hinduism’ that sidesteps the complications which early 20<sup>th</sup>-century nationalist innovations, for example, would inject it with. If we relate to it as ‘a spiritual and cultural system marked, *inter alia*, by an

<sup>143</sup> See BISSCHOP (*op. cit.* 41–48) and SWEETMAN (2003) for a clear and pithy presentation of the 17<sup>th</sup> to 18<sup>th</sup> century textual evidence regarding the formation of the concept of a unitary South Asian religion that eventually came to be associated with the term ‘Hinduism’.

<sup>144</sup> For a more intricate discussion of the various religious identities, their group-affiliations, beliefs, corresponding godheads, philosophies, rituals, modes of worship and other distinguishing features, the reader is referred to NICHOLSON (2010: 185 ff.). We are aware that a multiplicity of other, relevant characteristics could have been included in our definition of the term ‘Hinduism’, characteristics that would likewise have remained fundamentally intact for several millennia. One example would be the concept of *sanātana dharma*—supratemporal (lit. ‘eternal’) religion—as opposed to religions ‘established’ at a certain point in time by their respective ‘founder’ (*e.g.* as in Islam). We could also have included the primacy of Śiva and Viṣṇu as supreme deities in our definition of the term ‘Hinduism’, since it is textually attested to in the *Niśvāsamukha* and likewise persists as a characteristic feature until the present day. Since these aspects are, however, not central to our discussion of inclusivism, they are consciously omitted in our (admittedly functional and minimalistic) definition.

inclusivist approach to other religious and cultural systems of thought and practice', we are capable of explaining how modern-day 'Hinduism' functions as an umbrella term that subsumes otherwise mutually exclusive religious models—polytheistic, monotheistic, or pantheist tenet-systems, for example. This 'conglomerate entity' as a new conceptual unit is then contrasted with 'outside' systems. Modern day 'Hinduism' hence functions as a taxonomical 'meta-model' for a diversity of systems in the very same way syncretic Śaivism provided the superstructure for the brahmanical-śaiva hybrid system laid out in the *Niśvāsamukha*. The continuity of the inclusivist model, we argue, persists from its earliest explicit formulations, textually verifiable in the *Niśvāsamukha*, right until the ascent of modern-day 'Hinduism' (as we have defined it)—albeit the traction of the inclusivist framework would have fluctuated in accordance with the vagaries of regional and epochal developments.

## Parallels and Borrowings

As already indicated above, the *Niśvāsamukha* seems to be largely dependent on outside sources to create its body of text. We know by now that the *Niśvāsamukha* mentions five religious systems—[1] Laukika, [2] Vaidika, [3] Ādhyātmika, [4] Atimārga, and [5] Mantramārga—and elaborates upon the first four in depth, while only alluding to the fifth. Since the *Niśvāsamukha* concerns itself with the introduction of the first four types of religious systems, it is only natural that it draws from the relevant sources of these systems. Although we do not find parallels to what the *Niśvāsamukha* teaches in all cases, it is likely that in many an instance the *Niśvāsamukha* borrowed from other sources.

A large part of the Laukika section of the *Niśvāsamukha* may have been composed on the basis of previous or contemporaneous sources—we do encounter similar materials in other texts, both Śaiva and non-Śaiva. Thus, the *Aṣṭamūrti* hymn (1.30–41), the list of the *pañcāṣṭaka* (3.19–22), the list of rivers (3.2–8) and the famous *Līṅgodbhava*-myth (1.172–185) are probably not inventions *ex nihilo*, ascribable to the author of the *Niśvāsamukha* alone. The descriptions of the Cāndrāyaṇa (3.43), Yaticāndrāyaṇa (3.45), Śīśucāndrāyaṇa observances (3.46), and the names of the ancestors of the four castes (3.155) are borrowed from the *Manusmṛti*.<sup>145</sup> The Vedic section

<sup>145</sup> Likewise, shorter, individual sections incorporated into the fabric of the *Niśvāsamukha* also testify to the fact that the text has drawn from earlier sources: *Niśvāsamukha* 1.167c–168b is exactly paralleled by *Śivadharmasāstra* 1.14c–15b; *Niśvāsa-*



(4.2–41) of the *Niśvāsamukha* as well has partly borrowed from the *Manu-smṛti*. As we have discussed above,<sup>146</sup> the *Ādhyātmika* section, presenting the systems of Sāṅkhya and Yoga, appears to be modelled on the basis of earlier sources that were possibly originally disjunct. The *Atimārga* sections (the presentation of teachings of the Pāñcārthas and Kāpālikas) are also fashioned by drawing from sources pertaining to those traditions.<sup>147</sup>

This fact has significant implications for the way that one should engage with the external source-material which has found its way into the textual fabric of the *Niśvāsamukha*. On the one hand, parallels abound; on the other, borrowed insertions are, more often than not, recontextualised—at times even contorted. In some cases, external sources render the original context of the source material and thereby provide contrasting reference points, against which to gauge the degree of distortion in the corresponding presentation of the *Niśvāsamukha*.

Although it is certainly of value for cultural and religious historians to find that the text of the *Niśvāsamukha* preserves some archaic materials which are otherwise unknown to us, we nevertheless have to tread cautiously in our effort to pursue a balanced and dependable extraction of information from the work. The cosmological system of the Kapālavratins—a division of the archaic Pāśupata branch of Śaivism—is a case in point. On the one hand, the *Niśvāsamukha* is the only existing source to preserve a systematic account of the cosmology of the Kāpālikas (SANDERSON 2006: 163) that we know of; on the other, that very fact makes it nigh-on-impossible to verify

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*mukha* 2.2 is closely paralleled by *Śivadharmasāstra* 3.77c–78b; *Niśvāsamukha* 2.91cd is redolent of *Śivadharmasāstra* 12.72; the notion of a gradation of recipients (*pātra*) in the *Niśvāsamukha* 2.117–19 also appears to have a connection with the account in *Śivadharmasāstra* 7.69–71. (See p. 94 for further details) *Niśvāsamukha* 1.2ab is paralleled by *Brahmāṇḍapurāṇa* 1.7:180ab and 1.21:170cd, and *Viṣṇupurāṇa* 1.6:36ab; *Niśvāsamukha* 1.126c–127b is paralleled by *Skandapurāṇa* 28.31abcd; *Niśvāsamukha* 1.71ab is closely paralleled by *Skandapurāṇa* 27.24ab (See p. 30 above).

<sup>146</sup> Refer to p. 23.

<sup>147</sup> There are a few texts that have citable parallels with the *Niśvāsamukha* and that, being unquestionably younger than the *Niśvāsamukha*, we are not going to discuss individually: the division into five streams of knowledge found in *Niśvāsamukha* 1.26c–27b is paralleled in *Pūrvakāmika* 1.17c–18b; the *Aṣṭamūrti*-hymn in *Niśvāsamukha* 1.32–39 is paralleled in *Prayogamañjarī* 1.19–26, *Tantrasamuccaya* 1.16–23, and *Īśānagurudevapaddhati* 26.56–63; and *Niśvāsamukha* 2.82c–86b is paralleled by *Somaśambhupaddhati* 1.6:5–8, *Kriyākramadyotikā* (§ 67, p.134), and *Ātmārthapūjāpaddhati* (attributed to *Suprabhedāgama*). While the first two lines (*Niśvāsamukha* 2.82c–83b) are found in the *Jñānaratnāvalī* fol. 126b, the last two lines (*Niśvāsamukha* 2.85c–86b) have also been attributed there to the *Suprabhedāgama* (GOML MS R 14898, p. 144).

the accuracy of the portrayal. We should therefore hesitate to prematurely draw any definite conclusions regarding the ways of the Kāpālikas in particular, and the Pāśupata school at large, based solely on the rendition of the *Niśvāsamukha*.<sup>148</sup>

### Parallels with other Books of the *Niśvāsātattvasaṃhitā*

Among the textual parallels that we shall examine more closely, let us commence with the *Niśvāsamukha* and the other books of the *Niśvāsātattvasaṃhitā*. We shall begin with the first three *sūtras*: the *Mūlasūtra*, *Uttarasūtra* and *Nayasūtra*. Comparing the *Niśvāsamukha* against the bodies of text in these works, it becomes apparent that the *Niśvāsamukha* has no textual parallels in the *Uttarasūtra*, few in the *Mūlasūtra*,<sup>149</sup> some in the *Nayasūtra*, and substantial amounts in the *Guhyasūtra*. As a general rule, these textual parallels, are quite explicit and readily identifiable, although in the section topicalizing cosmology, phrasing differs to a wavering degree between the *Mūlasūtra* and the *Niśvāsamukha*.

As we noted, GOODALL presents a well-founded argument regarding the likely chronological order wherein the individual works of the *Niśvāsātattva-*

<sup>148</sup> On the other hand, the Pāśupatas, and their subschool, the Kāpālikas, as a corollary of being proto-Śaiva groups hence differ inherently less intensely from the 'new orthodoxy' advanced in the *Niśvāsamukha* than the brahmanical elements absorbed therein originally did. It might therefore be argued that the account of the Kāpālikas and Pāśupatas in the *Niśvāsamukha* is less likely beset by stark distortion, and one can concede some ground to that objection. Still, we will only be able to ascertain the probity of the descriptions in the *Niśvāsamukha* once further material will have surfaced; after all, we have noted significant alterations elsewhere, e.g. in instances where a supposedly close commentary inverts the taxonomical framework of its reference text. (I am alluding here to the way the *Mṛgendrapaddhatīṭikā* (T. 1021, pages 217–218) quotes verses 8.78–79 from the *Mataraṅga*.)

<sup>149</sup> For example, the textual basis of the cosmology taught in the *Niśvāsamukha* (4.100 ff.) and the cosmology of the *Mūlasūtra* (5.3 ff.) are quite akin. GOODALL (2016: 106–8) notes that the cosmology presented in the *Niśvāsātattvasaṃhitā* was not originally uniform (p. 106), since "there were (at least) two different early tantric extensions of the Sāṅkhyas' *tattvakrama*", and that the account displayed in the work was hence gradually conceived. In sum, GOODALL shows that

what the testimony of the *Niśvāsātattvasaṃhitā* shows is that even some of those theological features of the Śaivasiddhānta which we have become accustomed to thinking of as defining characteristics of the religion were either absent entirely in early times (e.g. *āṇava-mala*) or have been evolving steadily (the *tattvakrama*, the *bhuvanakrama*).

*saṃhitā* were probably composed.<sup>150</sup> In theory, this would have allowed us to infer rudimentary generalities with regards to likely directions of borrowing. As the ensuing investigation of textual parallels shall bear out, however, we do not have solid evidence to prove that any of the works within the *Niśvāsātattvasaṃhitā*-compendium borrowed from another work of the corpus, one significant instance excluded.<sup>151</sup> As we shall presently attempt to demonstrate, it is much more likely that the works of the *Niśvāsātattvasaṃhitā*—irrespective of their relative age—have borrowed from outside, antecedent source(s). After all, GOODALL<sup>152</sup> shows “that the sequence of thirty-six *tattvas* may have developed in the *Niśvāsa*-corpus itself, in part by borrowing specifically from the *Rauravasūtrasaṅgraha*”; therefore a theory based on more widespread borrowing appears not too far fetched.

Let us investigate, first of all, the textual parallels the *Niśvāsamukha* shares with the *Nayasūtra*. The sections on Yoga in the *Niśvāsamukha* (4.50ff) and the *Nayasūtra* (4.105ff) are strikingly alike. The phrase in 4.60ab *prṥthvī kathinarūpeṇa śṛṇu dehe yathā sthitā* in the *Niśvāsamukha* matches the *Nayasūtra*’s verse 2.23 nearly to the letter. Another noteworthy parallel is the list of eight yogic postures in the *Niśvāsamukha* and the *Nayasūtra*. By name, these are: Svastika, Padmaka, Bhadra, Arddhacandra, Prasārita, Sāpāśraya, Añjalika and Yogapaṭṭa.

The verse which records this list in the *Niśvāsamukha* (4.50) reads:

*svastikaṃ padmaṃ bhadraṃ tv arddhacandraṃ prasāritam |*  
*sāpāśrayam añjalikaṃ yogapaṭṭam yathāsukham ||*

After facing north and then assuming a yogic posture, [such as one of the following:] [1] *svastika*, [2] the lotus-posture (*padmaka*), [3] *bhadra*, [4] *arddhacandra*, [5] *prasārita*, [6] *sāpāśraya*, [7] *añjalika*, [8] *yogapaṭṭa*, in whatever posture is comfortable [for him] ....

The corresponding verse in the *Nayasūtra* (4.14c–15b) is almost identical.<sup>153</sup>

<sup>150</sup> Refer to footnote 57 on page 36.

<sup>151</sup> As we shall see at a slightly later stage (p. 76), it appears that the author—or editor—of the *Niśvāsamukha* might have played a role in the redaction of chapter sixteen of the *Guhyasūtra*, the section where the Kedāra myth is expounded. In that specific instance, we hold, textual borrowing could have occurred between those two works of the *Niśvāsātattvasaṃhitā*-compendium.

<sup>152</sup> GOODALL 2016: 108.

<sup>153</sup> Later on, the *Nayasūtra* presents the eight yogic postures in a slightly different phrasing: *āsanaṃ padmaṃ baddhvā svastikaṃ bhadracandrakam | sāpāśrayam yogapaṭṭam āsīnañ ca yathāsukham ||* 4.105 ||.



*svastikaṃ padmakam bhadram arddhacandram prasāritam ||  
sāpāśrayam añjalikam yogapaṭṭam yathāsukham |*

‘The *svastika*, the lotus-posture (*padmaka*), the *bhadra*, the half-moon posture (*ardhacandra*), the stretched out posture (*prasārita*), the back-rest-assisted posture (*sāpāśrayam*), the *añjalika*, the yoga-band[-assisted] posture (*yogapaṭṭam*), at ease ....  
GOODALL et al. (2015: 469)

The only difference is that where the *Nayasūtra* reads *arddhacandram*, the *Niśvāsamukha* reads *tv arddhacandram*. In this context, *Niśvāsamukha* 4.65c–66d and *Nayasūtra* 3.21c–22d<sup>154</sup> may also serve as evidence for the definite affinity between the two texts. Since this is a well-known list of yogic postures that would be textually rendered in other sources, it is possible that both texts have borrowed it from another source or from two different sources.

The descriptions of *prāṇāyāma* in the *Niśvāsamukha* and in the *Nayasūtra*<sup>155</sup> are also closely related. We see that both texts teach three types of *prāṇāyāma*: *kumbhaka*, *recaka* and *pūraka*. The definitions of *kumbhaka*, *recaka* and *pūraka* are fundamentally the same in both texts, the *Niśvāsamukha*’s being more elaborate and the *Nayasūtra*’s more concise. Further, there are two additional categories relating to *prāṇāyāma* taught in the *Nayasūtra*: external and internal.<sup>156</sup> The *Nayasūtra* (4.113d) states that the internal *prāṇāyāma* is of four kinds, the fourth being *suprasānta*—this detail is not found in the *Niśvāsamukha*, despite the latter’s generally more exhaustive treatment of the matter.

However, we do find a close connection between these two texts in the section on *dhāraṇā*, ‘fixation.’ *Niśvāsamukha* 4.57c–61 teaches four types of fixation, in the following order: those of air, fire, earth, and water. The *Nayasūtra*, for its part, teaches five types of *dhāraṇā*, which sequentially

<sup>154</sup> The *Niśvāsamukha*’s version runs as follows: *divyadr̥ṣṭiḥ prajāyeta yadā tanmayatāṇi gataḥ || sarvavidyāḥ pravartante sarvaṃ pratyakṣato bhavet | siddhaiś ca saha saṃbhāṣaṃ yadā tanmayatāṇi gataḥ ||*. The version of the *Nayasūtra*, in turn, is constituted thus: *siddhaś caiva svatantraś ca divyadr̥ṣṭiḥ prajāyate || śaṃsād dhyānayogena divyasiddhiḥ prajāyate | trilokye yā pravartteta pratyakṣan tasya jāyate ||*.

<sup>155</sup> The rendition in the *Niśvāsamukha* displays *prāṇāyāmaṃ pravakṣyāmi trisprakāraṃ samabhyaset || 4.54 || virecyāpūrya saṃruddhaṃ kumbhakaṃ parikīrtitam | pūrayec ca svakaṃ dehaṃ yāvad āpūritaṃ bhavet || 4.55 || pūrakas tu samākhyāto prāṇāyāmo dvitīyakaḥ | niṣkrāmayati yo vāyuraṃ sva[dehā] --- || 4.56 || sa recakas samākhyātaḥ prāṇāyāmas tritīyakaḥ || 4.57ab*. The *Nayasūtra*’s version is as follows: *recaṇāt pūraṇād rodhāt prāṇāyāmas trayas smṛtaḥ | 4.111ab*.

<sup>156</sup> *Nayasūtra* 4.111cd: *sāmānyād bahir etāni punaś cābhyantarāṇi ca ||*.



are defined as those of air, fire, earth, water and ether.<sup>157</sup> Both texts show their account of meditative fixation relating to the same first four elements, but the *Nayasūtra* adds 'ether'. With this unusual sequence, these two texts stand apart from other Śaiva sources.<sup>158</sup>

Another topic treated by both texts in their yoga-section, and commonly taught in the Śaiva yoga system, is *karāṇa*. *Karāṇa* is a technical term for what the yogin does with his upper body once his lower limbs have assumed a yogic posture and he is about to engage in the practice of *prāṇāyāma* ('breath control').<sup>159</sup> What is taught in the *Niśvāsamukha* (4.51) and in the *Nayasūtra* (4.106ab) is effectively the same procedure; the wording of the verses differs slightly, with neither text employing the term *karāṇa*.<sup>160</sup>

Cosmographical descriptions are also shared by the *Niśvāsamukha* and the *Guhyasūtra*, including accounts of the forty Śaiva sites with corresponding homonymous heavens known as the *pañcāṣṭaka*, the 'five ogdoads', which seem closely related. It is striking, for instance, that *Niśvāsamukha* 3.22ab is hypermetrical, as is the corresponding hemistich of *Guhyasūtra* 7.116ab. Both texts present their listings of these places in congruence with regard even to the order of the individual items, with only negligible variation in the names: *Niśvāsamukha* 3.23a calls one world *vastrāpada*, while the corresponding reading of the *Guhyasūtra* (7.117c) is *bhadrāpada*. *Vastrāpada* is attested in a wide range of relevant sources, such as *Mahābhārata* 3.80:108b, *Svacchandatantra* 10.887a *Īśānagurudevapaddhati* 17.197, and *Uttarakāmika* 23.136. The occurrence of *bhadrāpada* as a place particularly sacred to Śiva and his followers, however, is not. We assume therefore that the list of the *Guhyasūtra* in this instance must have been subjected to (wilful or inadvertent) corruption. Although *vastrāpada* transpires in many sources, the original name might have been *Bhastrāpada*,<sup>161</sup> although it occurs only in a handful of sources, such as *Skandapurāṇa* 125-128, *Śivadharmasāstra*

<sup>157</sup> *Nayasūtra* 4.115–116: *vāyaviṇ dhāraye 'ṛiṅuṣṭhe āgneyiṃ nābhimadhyataḥ | māhendriṃ kaṇṭhadeśe tu vāruṇiṃ ghaṇṭhikeṣu ca || 4.115 || ākāśadhāraṇaṃ mūrdhni sarvasiddhikarī smṛtā | ekadvitrīṣcatuḥpañca udghātaiś ca prasiddhyati || 4.116 ||*.

<sup>158</sup> We find a different sequence of meditative fixation taught in *Rauravasūtra-saṅgraha* 7.6–10, *Svāyaṃbhuvāsūtrasaṅgraha* 20.4–28, *Matanigayogapāda* 35c–65, *Kiraṇa* 58.18c–26b, etc., which follow instead this order: fire, water, sovereign (*īśa*) and nectar (*amṛta*). For more details, see TAK3 s.v. *dhāraṇa*.

<sup>159</sup> See TAK2 s.v. *karāṇa* for further details.

<sup>160</sup> The *Niśvāsamukha* runs as follows: *baddhvā yogāsanam samyak ṛjukāyaḥ samāhitaḥ | jihvān tu tāluke nyasya dantair dantān na saṃsprśet ||*; and the *Nayasūtra*: *tālu-jihvo dantāsparśī samako nāsadrṣṭigaḥ |*.

<sup>161</sup> BISSCHOP 2006: 31 and 186.

12.108a,<sup>162</sup> and *Śivadharmasaṅgraha* 7.22a. For the *Śivadharmasāstra*'s testimony concerning the form of this toponym we consulted two early Nepalese witnesses—one<sup>163</sup> records *bhastrāpada* whereas the other<sup>164</sup> has *vastrāpada*. To many South Asian ears these words are almost homophonous, and this no doubt explains the discrepancy in transmission.<sup>165</sup> Many further such instances of small variation occur: where the *Niśvāsamukha* (3.25b) reads *thaleśvara*, the *Guhyasūtra* (7.120d) attests to *sthaleśvara*. This seems again an insignificant variation, *thaleśvara* being a local variant attributable to the regional pronunciation in the mind(s) of the scribe(s).

All in all, the *Guhyasūtra* follows standard orthography more closely than the *Niśvāsamukha*. It is, however, not always the case that the readings of the *Guhyasūtra* are consistently superior to those of the *Niśvāsamukha*. For instance, in the case of *amrātikeśvara*, the *Guhyasūtra* seems to attest to *ambrātikeśvara*, which has been emended to *amrātikeśvara* (see below)—which is the reading the *Niśvāsamukha* provides. As the *pañcāṣṭaka* is a common topic in Śaiva sources, this list, shared by both texts, does not entitle us to conclude that the *Niśvāsamukha* borrowed this textual portion from the *Guhyasūtra*. It appears more likely that both texts are dependent on an earlier, most probably non-tantric, Śaiva work for the provision of this list. If we are right in our interpretation, in borrowing the list from an earlier, external source, the *Guhyasūtra* adds an extra hemistich, marked in bold, as the concluding remark for each group of eight. This is done in order to summarize the soteriological significance of each ogdoad in the context of Śaiva cosmology. We present the two lists juxtaposed below:

<sup>162</sup> Refer to the Nepalese manuscript with the reel № B 7/3, fol. 44v. line: 4.

<sup>163</sup> A 1028/4, fol. 46v. line 4.

<sup>164</sup> A 1082/3, fol. 40v. line 4.

<sup>165</sup> Hans BAKKER, in a personal communication dated 16th of October 2015, noted that a “similar variant is found in *Mahābhārata* 3.80.108b, where the critical text has *Vastrāpada* (with wriggle), while the Southern Recension has *Bhadrāpada* (not *Bhastrāpada*)”. He further remarks: “*Bhastrāpada* is only found in the *Śivadharmasāstra*, the *Skandapurāṇa*, and some pre-angorean inscriptions”, for which reason the original name “might indeed have been *Bhastrāpada*. But this name, ‘original’ or not, is not found in the *Guhyasūtra*, nor in the *Niśvāsamukha*”.

## NĪSVĀSAMUKHA 3.19–25

*amareśaṃ prabhāsaṃ ca  
naimiṣaṃ puṣkaraṃ tathā |  
āṣāḍhan diṇḍimuṇḍiṇ ca  
bhārabhūtiṇ ca lākulim ||*

*hariścandraṃ paraṃ guhyaṃ  
guhyaṃ madhyamakeśvaram |*

*śrīparvataṃ samākhyātāṃ  
jalpeśvaram ataḥ param ||*

*amrātikeśvaraṇ caiva  
mahākālan tathaiva ca |*

*kedāram uttamaṃ guhyaṃ  
mahābhairavam eva ca ||*

*gayāṇ caiva kurukṣetraṃ  
nakhalaṇ kanakhalan tathā |*

*vimalaṇ cāṭṭahāsaṇ ca  
māhendraṃ bhīmam aṣṭamam ||*

## GUHYASŪTRA 7.112–121

*amareśaṃ prahāsaṇ ca  
naimiṣaṃ puṣkaraṃ tathā |  
āṣāḍhin diṇḍimuṇḍiṇ ca  
bhārabhūtiṇ salākulim ||  
**pratyātmike mṛtā ye tu  
te vrajanty eva tatpadam |**  
pratyātmike ] conj.; pratyātmikā  
NKW*

*hariścandraṃ paraṃ guhyaṃ  
guhyaṃ madhyamakeśvaram ||  
guhyaṃ guhyaṃ ] K; guhyaṃ guhya°  
NW*

*śrīparvataṃ samākhyātāṃ  
jalpeśvaram ataḥ param |  
jalpeśvaram ataḥ ] N; jāleśvaram ataḥ  
K; jalpaśvaram ataḥ W*

*amrātikeśvaraṃ caiva  
mahākālaṃ tathaiva ca ||  
amrātikeśvaraṃ ] em.; ambrā --- N;  
amdhrā □ K; ambrātike □ W,  
mahākālaṃ ] em.; mahākāla NW;  
mahākālas K*

*kedāram uttamaṃ guhyaṃ  
mahābhairavam eva ca |  
guhyaṃ ] NW; śuddhaṃ K  
**guhyāṣṭake mṛtā ye tu  
te vrajantiḥa tatpadam ||***

*gayāṇ caiva kurukṣetran  
nakhalaṃ kanakhalan tathā |  
gayāṇ caiva ] NW; gayā caiva K*

*vimalaṇ cāṭṭahāsaṇ ca  
māhendraṃ bhīmam aṣṭamam ||  
**atiguhye mṛtā ye tu  
atiguhyaṃ vrajanti te |**  
te ] NW; ca K*

*vastrāpadaṃ rudrakoṭim  
avimuktam mahābalaṃ |*

*gokaṛṇaṃ bhadraḥkaṛṇaṃ ca  
svaraṇākṣaṃ sthāṇum aṣṭamam ||*

*chagalaṇḍaṃ dviraṇḍaṇ ca  
mākoṭaṃ maṇḍaleśvaram |  
kālaṇjaraṃ samākhyātaṃ  
devadāruvanan tathā ||*

*śaṅkukaṛṇaṃ tathaiveha  
thaleśvaram ataḥ param |  
snānadarśanapūjābhīr  
mucyate sarvakilbiṣaiḥ ||*

*bhadrāpadaṃ rudrakoṭim  
avimuktaṃ mahābalaṃ |*

rudrakoṭim avimuktaṃ ] em.;  
rudrakoṭim avimukta NW; rudrakoṭi  
avimuktaṃ K

*gokaṛṇaṃ rudraḥkaṛṇaṇ ca  
svaraṇākṣaṃ sthāṇur aṣṭamam |*  
gokaṛṇaṃ bhadraḥkaṛṇaṃ ] em.;  
gokaṛṇa --- kaṛṇaṇ NW; gokaṛṇa  
rudraḥkaṛṇaṇ K, svaraṇākṣaṃ sthāṇur  
aṣṭamam ] em.; svaraṇā --- raṣṭamam  
NK; svaraṇa □ raṣṭamam W

***eteṣv api mṛtās samyag  
bhittvā lokam aśeṣataḥ |***  
*dīpyamānās tu gacchanti  
atra sthāneṣu ye mṛtāḥ |*

*chagalaṇḍaṃ dviraṇḍaṇ ca  
mākoṭaṃ maṇḍaleśvaram ||  
kālaṇjaraṃ samākhyātan  
devadāruvanan tathā |*

*śaṅkukaṛṇaṃ tathaiveha  
sthaleśvaram ataḥ param ||  
eteṣv api mṛtā ye tu  
bhittvā lokam aśeṣataḥ |*  
*dīpyamānās tu gacchanti  
sthānāṣṭakam idaṃ priye ||*  
sthānāṣṭakam idaṃ ] em.; sthā --- mi-  
dam NK; sthāṇva □ W

The list of the *pañcāṣṭaka* in the *Niśvāsamukha* appears in the *Laukika* section, more precisely, the section wherein the text conveys the religious duties of uninitiated lay followers. The locations listed in connection with the *pañcāṣṭaka* clearly correspond to famous Śaiva pilgrimage sites. As we can see from the extract above, the listing of the ‘five sets of eight’ as they are displayed in the *Niśvāsamukha* does not provide the names for each group of eight; conversely, they do feature in the case of the *Guhyasūtra*<sup>166</sup>

<sup>166</sup> Each ogdoad in the *Guhyasūtra* (7.123–124) has been assigned its particular name: *pratyātmika*, *guhya*, *atiguhya*, *pavitra*, and *sthāṇu*.



and in other significant Śaiva tantric works (in *Svāyaṃbhūvasūtrasaṅgraha* 4.47–55, for example). The list in the *Niśvāsamukha*, however, does display the epithets ‘most secret’ (*paraṃ guhyam*) in reference to Hariścandra; Madhyamakeśvara, in turn, is referred to as secret (*guhyam*).<sup>167</sup> Further, Kedāra and Mahābhairava are here given the epithet ‘extreme[ly] secret’ (*uttamaṃ guhyam*).<sup>168</sup>

Regarding the direction of borrowing amongst the two works, Hans BAKKER argued, in short, that the author of the *Guhyasūtra* must have borrowed the list from the *Niśvāsamukha*, adding hemistiches<sup>169</sup> after the description of each ogdoad; he would have done so in order to recast the original list in accordance with the dogmatic particularities of the *Guhyasūtra*. But we suspect that the *Guhyasūtra* did not borrow this list from the *Niśvāsamukha*, since there is evidence to suggest that the *Guhyasūtra* may have been composed before the *Niśvāsamukha*.

We base this contention regarding the relative dating on the grounds that the *Guhyasūtra* (1.1–4) considers the compendium to be complete (*sampūrṇa*) without the *Niśvāsamukha*, which is therein described as merely ‘informing’ or ‘complementing’ (*puṣṭa*) the *Niśvāsa*-corpus. This would mean that the *Guhyasūtra* antedates the *Niśvāsamukha*, which in turn indicates that at a previous stage, the *Niśvāsa*-compendium would have consisted of the *Guhyasūtra* and the other three *sūtras* alone. This is all the more plausible if we remember that the *Guhyasūtra* and the other three

<sup>167</sup> *Niśvāsamukha* 3.20 ff. Hans BAKKER, in a personal communication dated 16 October 2015, opined that the use of the terms (*guhyam*, *paraṃ guhyam* and *uttamaṃ guhyam*) might not refer to any further, particular group of sites, but instead reflects a more generic use which is employed merely to emphasize the *gravitas* of the sites they already qualify.

<sup>168</sup> Hans BAKKER, (*ibid.*), notified us that “*Guhyasūtra* 7.115a does not qualify Kedāra as *atiguhyā*—indeed one of the five names of the ogdoads—but as *uttamaṃ guhyam*.” Yet we would like to point out that the *Śivadharmasāstra* lists the five sets of ogdoads with specific naming (see BISSCHOP 2006: 30–32).

<sup>169</sup> *Guhyasūtra* 7.113ab, 115cd, 117ab, and 118cd–119ab. Hans BAKKER, however, (*ibid.*), conveyed his belief that the *Guhyasūtra* is the younger text, and that its redactor might also have recast individual portions of the *Niśvāsamukha* to streamline it in deference to the profile of ideas expressed in the *Guhyasūtra*. In his own words, he deems it more

likely that the hemistiches given in bold in *Guhyasūtra* 7.113ab, 115cd, 117ab, and 118cd–119ab ..., which are missing in the *Mukha* text, are additions through which the author of the *Guhyasūtra* adapted the *Mukha* text to the later doctrine.

*sūtras* have tantric content and are hence also topically distinct from the *Niśvāsamukha*. What is more, as we have seen above, the references to the *Niśvāsamukha* in the *Guhyasūtra* are situated at the very beginning and end of the latter and are therefore likely to be later insertions included with the intent to craft a retroactive link between the *Niśvāsamukha* and the other books of the *Niśvāsa*-corpus.

There is an additional line at the end of the section in the *Niśvāsamukha* (3.25cd) which reminds us of the pre-tantric connotations of the *pañcāṣṭaka*. The writer of this line does not appear to regard these places as counterparts to the respective Śaiva worlds (*bhuvana*) known, from a list of cosmic correlates, by the same name: *snānadarśanapūjābhir mucyate sarvakilbiṣaiḥ* ‘by bathing, beholding or performing worship [there] one becomes free from all sins.’ Immediately after that (*Niśvāsamukha* 3.26), however, the text suggests that the divine ogdoads (*pañcāṣṭaka*) are located above the egg of Brahmā (*brahmāṇḍa*). It also mentions that those who die in one of the pilgrimage sites of the worldly *pañcāṣṭaka* will proceed to the corresponding world of the same name in the divine *pañcāṣṭaka*, from which they shall not have to return.<sup>170</sup> Thereby a correlation is established of the earthly pilgrimage sites known as the *pañcāṣṭaka* with the cosmic *pañcāṣṭaka*.<sup>171</sup> The textual evidence for a connection between cosmic and earthly pilgrimage sites in the *Niśvāsamukha* is briefer than the more elaborate presentation in the *Guhyasūtra*, yet it is no less explicit.<sup>172</sup>

The extra lines inserted at the end of each group of eight in the extract of the *Guhyasūtra* above also reflects the correlation of the divine *pañcāṣṭakas* with their forty mundane counterparts. For instance, explaining the properties of the first group, the text mentions: *pratyātmike mṛtā ye tu te vrajanty eva tatpadam* ‘whoever dies in [the fivefold set of eight known as] Pratyātmikā certainly ventures forth to the corresponding world.’ Thus, the five ogdoads, as presented in the context of the *Guhyasūtra*, reflect a tantric view of the cosmos. The *Guhyasūtra* itself, however, cannot readily be credited with incorporating these ogdoads into Śaiva cosmology. in our view,

<sup>170</sup> Cf., for example in *Guhyasūtra* 7.113ab.

<sup>171</sup> The *Guhyasūtra*, for its part, gives a detailed presentation of a fully developed hierarchy of cosmic counterparts to the earthly *pañcāṣṭakas*.

<sup>172</sup> *gacchanti bhītvā brahmāṇḍam eṣu sthāneṣu ye mṛtāḥ | pañcāṣṭakam idan divyaṃ yaṃ gattvā na nivartate || 3.26 ||*. ‘Those who die in these places ascend, penetrating the [shell of the] egg of Brahmā (*brahmāṇḍam*), to [the respective world in] this divine set of five groups of eight [worlds bearing the same names as the pilgrimage sites], upon reaching which (*yaṃ gattvā*) he will not be reborn [in this world].’

the Lokātīta-Pāśupatas<sup>173</sup> are more likely to have been the first to propel this development; only thereafter did the followers of the Mantramārga proceed to gradually integrate these places in their cosmology.<sup>174</sup>

In this vein, it is to be noted that the *Śivadharmasāstra*<sup>175</sup> also records a list of *pañcāṣṭaka*, albeit with some variation in naming. The list in the *Śivadharmasāstra* likewise refers to the pilgrimage centres and in like manner provides a label for each group.<sup>176</sup>

Another significant point of topical overlap between the *Niśvāsamukha* and the *Guhyasūtra* is the praise of qualities ascribed to the pilgrimage site of Kedāra. The *Niśvāsamukha* (3.28a–29a) presents it thus:

*kedārodakapānāc ca gatim pañcāṣṭamīm dhruvam |*  
*vidyayā samyutā ye tu pibante ca jalam śubham ||*  
*śivasāyojyātām yānti |*

Also, by drinking the water of Kedāra one certainly obtains the realm of rebirth of (*gatim*) [of attaining] the five sets of ogdoads (i.e. all forty *bhuvanas*) (*pañcāṣṭamīm*). As for those who possess (*samyutāḥ*) the Vidyāmantra (*vidyayā*) and who drink [this] pure water [of Kedāra], they will obtain (*yānti*) union with Śiva.

The *tīrtha* Kedāra occurs twice in the *Niśvāsamukha*: once in the list of forty sacred places (3.21) and once at this point (3.28), where drinking the

<sup>173</sup> Presented in *Niśvāsamukha* 4.88ff.

<sup>174</sup> The Śaiva cosmos begins with the world of Kālāgnirudra and reaches up to the *parama* ('highest') Śiva, that is to say: the ultimate reality in and of the system (*Mūlasūtra* 5.1–2). Dominic GOODALL defines the structure of Śaiva cosmology (email of 5th November 2014) as follows:

The Śaiva cosmology is the 'order of the universe' according to the Śaivas. In other words, it refers to the levels of hells, *pātālas* 'nether-worlds' and other *bhuvanas* 'worlds' that are described, for instance in chapter 5 of the *Parākhya*, or chapter 8 of the *Kīraṇa*, or chapters 4–7 of the *Guhyasūtra*, or chapter 10 of the *Svacchanda*. Some people might prefer to refer to a Śaiva cosmography, a description of the cosmos. What makes it Śaiva is that no other group makes the claim that the universe has quite this shape. The Purāṇic cosmography, for example, is much more limited, since it restricts itself to the *brahmāṇḍa* 'egg of Brahmā.'

<sup>175</sup> *Śivadharmasāstra* 12.108 ff (A 1082/3, fol. 40v4–41r2). Refer to p. 99.

<sup>176</sup> Note that BISSCHOP (2006: 27–28) argues that this list may represent an archaic phase of its history.

water of Kedāra is emphasised: 'those who possess (*saṃyutāḥ*) the Vidyāmantra (*vidyayā*) and who drink [this] pure water [of Kedāra] will obtain (*yānti*) union with Śiva.' The Vidyāmantra, in all likelihood, refers to the ten-syllable *vidyāmantra* (also referred to as Daśākṣaradeva) taught in chapter 16 of the *Guhyasūtra*.<sup>177</sup> This implies that the Laukika teaching of the *Niśvāsamukha* is partly infused with knowledge of the Mantramārgic teachings. This suspicion hardens when considering the account of Kedāra as presented in the *Guhyasūtra*:

ṛṣaya ū<sup>178</sup> |  
 devadāruvane ramye<sup>179</sup> ṛṣayaḥ saṃśītavratāḥ |  
 nandīśam upasaṃgamyā praṇipatya muhur muhuḥ || 16.1 ||  
 ūcus te ṛṣayaḥ sarve stutvā nandiṃ<sup>180</sup> śivātmajam |  
 sarvadharmātiriktaś tu kedāras tu katham bhavet || 16.2 ||  
 utpattiṃ ca vidhānaṃ ca pītasyaiva tu yat phalam |  
 kedārasya samāśena tattvato vaktum arhasi<sup>181</sup> || 16.3 ||  
 nandir uvāca |  
 himavacchikharāsīnaṃ deva[[*(devaṃ jagadgurum)*]] |  
 brahmādyādīsurāḥ sarve saṃsārabhayaṇīḍitāḥ || 16.4 ||  
 śaraṇaṃ śaṃkaraṃ jagmuḥ<sup>182</sup> stutvā ca vividhaiḥ stavaiḥ |  
 padbhyaṃ nīpatitāḥ sarve kṛtvā cāñjalisamputam<sup>183</sup> || 16.5 ||  
 vijñāpayam haram caivam<sup>184</sup> sarve tatra divaukasāḥ<sup>185</sup> |  
 yā te rudra śivā mūrṭiḥ sā katham prāpyate vibho<sup>186</sup> || 16.6 ||  
 aśivaiś ca suraiḥ sarvair brahmaviṣṇupurogamaiḥ |  
 tataś ca sa haro devaḥ<sup>187</sup> ((sa)) --- [[*kā*]] rakāḥ<sup>188</sup> || 16.7 ||  
 vi[[*(dyayā (saṃ))*]]putam retam surāṇām agratas tyajan<sup>189</sup> |

<sup>177</sup> For a summary of the legend, see also TAK 3, s.v. *daśākṣara*.

<sup>178</sup> ṛṣaya ū ] conj.; ṛ--- NW; □ K

<sup>179</sup> devadāruvane ramye ] conj.; ---mmye N; □ msK; ṛ □ W

<sup>180</sup> nandiṃ ] K; nandi° NW

<sup>181</sup> vaktum arhasi ] K; vāktum arhasi NW

<sup>182</sup> śaṃkaraṃ jagmuḥ ] KW; śaṃkaraṃ jagmuḥ N

<sup>183</sup> cāñjalisamputam ] WK<sup>pc</sup>; cāñjalisamputam N; cāñjalisamputam K<sup>ac</sup>

<sup>184</sup> vijñāpayam haram caivam ] W; vijñāpayam haran cevam N; vijñāpayam haram tvevam K

<sup>185</sup> divaukasāḥ ] W; divaukasā N; divaukasāḥ K

<sup>186</sup> mūrṭiḥ sā katham prāpyate vibho ] em.; mūrṭti sā katham prāpyate vibhoḥ N; mūrṭti sā katham prāpyate vibho KW

<sup>187</sup> devaḥ ] K; deva NW

<sup>188</sup> kārakāḥ ] K; --- N; dārakāḥ W

<sup>189</sup> °gratas tyajan ] conj.; °gratas tyajat N; °gratas tyajet KW



*bho surendrā pibasvedam<sup>190</sup> reta vidyāsamanvitam || 16.8 ||*  
*mama retasya pānena śivatvaṃ prāpyate dhruvam |*  
*etac chrutvā tu vacanam<sup>191</sup> sarve tatra divaukasāḥ<sup>192</sup> || 16.9 ||*  
*prādudruvan<sup>193</sup> tataḥ sarve apītvā tu tadāmṛtam |*  
*devīm<sup>194</sup> māṃ ca bravīd devo pāsyatām jalam uttamam || 16.10 ||*  
*na ca devī pibet tat tu ---<sup>195</sup> |*  
*--- ((vet)) |*  
*aham eva hi pāsyāmi devī vacanam abravīt || 16.11 ||*  
*nandi nandi mahāprajña<sup>196</sup> rakṣasva -m- amṛtaṃ<sup>197</sup> jalam |*  
*na deyaṃ devatānām tu naitat pānaṃ kadācana<sup>198</sup> || 16.12 ||*  
*mānuṣā[[nugra(haṃ kāryaṃ paśupakṣi)]]mṛgādiṣu<sup>199</sup> |*  
*vidyāhīnā gaṇeśās<sup>200</sup> ca sāyojyaṃ vidyayā yutāḥ<sup>201</sup> || 16.13 ||*

In the beautiful Devadāru forest, the sages [who abided] under stringent vows approached Nandīśa and prostrated [before him] again and again. All the sages, having first praised Nandi, a son of Śiva, asked: “how is it that Kedāra is excelling over all *dharma*s? What is the origin [of its water], what is the [proper] procedure for drinking it and what is the result of drinking it? Pray tell [us all] about Kedāra in brief.” Nandi replied: “All the foremost gods, beginning with Brahmā, oppressed by fear of the world, sought refuge with Śaṅkara, god of gods, [and] teacher of the world, who was sitting at the top of the snow[-capped] mountain. The [gods] praised [Śaṅkara] with various panegyrics, [and then,] folding their hands, they all fell at his feet. Then, introducing [themselves] to Hara, the gods [asked]: ‘how can, o Rudra, [oneness with] your peaceful form be attained by all [us] anxious gods, headed by Brahmā and Viṣṇu?’ Then the god Hara [answered] [...] discharging [his] semen, concealed

190 surendrā pibasvedam reta ] NW; surendrāḥ pibasvedam retam K

191 vacanam sarve ] NW; sarve K

192 divaukasāḥ ] NW; divaukasāḥ K

193 prādudruvan ] conj.; prādudruvan NKW

194 devīm ] K; devī NW

195 pibet tat tu ] W; pibe --- N; pibet ta □ K

196 mahāprajña ] K; mahāprajña NW

197 amṛtaṃ ] NW; amṛtaṃ K

198 kadācana ] KW; kadācanaḥ N

199 mānuṣānugrahaṃ kāryaṃ paśupakṣimṛgādiṣu ] K; mānuṣā -- ga -- ṃ --- mṛgādiṣu

N; mānuṣānugrahaṃ kṛtvā tathā pakṣimṛgādiṣu W

200 gaṇeśās ca ] N; gaṇegaṇeśās ca K; gaṇeśās ca W

201 yutāḥ ] K<sup>pc</sup>; yatā NW; yutām K<sup>ac</sup>

by the Vidyā-[mantra], in front of the gods: ‘o excellent gods! Drink this [thus] connected with the Vidyā-[mantra]. By drinking my semen, [you] certainly [will] attain Śiva-hood.’ As soon as they heard this instruction, all the gods flew away from there without drinking that nectar. God said to Devī and me: ‘†Drink [this] excellent water; Devī may not drink it [...].’ †Devī said the [following] words: ‘I myself drink this [semen].’ [Then the god said:] ‘o Nandi of great intelligence! Protect [this] water, [this] nectar. [You] should never give this water to gods. [You] should [instead] favour human beings, domesticated animals, birds, and forest animals. [All who drink this water] without possessing the Vidyāmantra (*vidyayā*), [will become] lords of the Gaṇas. As for those who possess the Vidyāmantra (*vidyayā*), they will attain oneness [with me].’”

Particularly telling of a certain degree of Laukika-Mantramārga syncretism is the following extract from *Guhyasūtra* 16.15:

*vidyāyā lakṣaṇaṃ vakṣye yathāha parameśvaraḥ |  
nyāsapānavidhānaṃ ca vidyāmāhātmyam eva ca ||*

I will relate [to you] a description of the Vidyā-[mantra] as the highest god related it [to me], the *nyāsa* procedure [relating to the mantra], the procedure for drinking the [Kedāra water] and also the greatness of the Vidyā-[mantra].

If we consider the above extracts in conjunction with *Niśvāsamukha* 3.28–29b, it appears possible that chapter sixteen of the *Guhyasūtra* influenced the *Niśvāsamukha*, specifically because of the tantric influence on a principally Laukika segment.<sup>202</sup> The *Niśvāsamukha* might have borrowed from the *Guhyasūtra* the idea of achieving union with Śiva by means of the Vidyāmantra and by drinking the Kedāra water.

It is conceivable that a late author/editor was involved *both* in the redaction of the *Niśvāsamukha*, as well as in the generation of the final chapters

<sup>202</sup> There is a further instance where the text of the *Niśvāsamukha* appears to be influenced by the tantric teachings, viz. *Niśvāsamukha* 1.27c–28b: (*dīkṣitā nandinā sarve nirvāṇe yojitāḥ pare || vidyābhikāṅkṣiṇaś cānye vidyāyām te tu yojitāḥ ||*). These two lines appear just after Nandin names the Five Streams (1.26a–27a) and states two types of initiation, *vidyādīkṣā* and *nirvāṇadīkṣā*, which actually fall under the fifth stream, the Mantramārga.

of the *Guhyasūtra*, chapter sixteen in particular:<sup>203</sup> rather than remoulding either text to fit the other's idiosyncrasies, that author might have penned the sections containing the reference to the water of Kedāra, the praise of *vidyā*, and the tantric connotations thereof in both texts—to the effect that they originally harmonized.<sup>204</sup>

As we have already observed,<sup>205</sup> *Guhyasūtra* 1.4 refers to the *Niśvāsamukha* in the very beginning of the work; likewise, the very end of the *Guhyasūtra* (18.15) displays a cross-reference of similarly doubtful authenticity.<sup>206</sup>

If the above mentioned cross-references to the *Niśvāsamukha* (in *Guhyasūtra* 1.4 and 18.15) are not subsequent insertions, but instead were original components of the work, then the *Niśvāsamukha* must chronologically precede the *Guhyasūtra*. Yet, given their positions at the very beginning and the very end of the text, the likelihood is that both of them were added subsequently during a late stage of the composition of the *Guhyasūtra*. We therefore hesitate to take these cross-references at face value, and choose to refrain from considering them in our calculations regarding the relative dating of these two texts.<sup>207</sup>

### The *Niśvāsamukha*'s Borrowings from the *Pāśupatasūtra*

The *Pāśupatasūtra* is one of the earliest sources from which the composer(s) of the *Niśvāsamukha* drew—it also appears to be the work on which the *Niśvāsamukha* draws most extensively. We recall that the *Pāśupatasūtra* is the earliest extant scripture traceable to the oldest known school of Śaivism, that of the Pāśupatas. In the *Niśvāsamukha*, the Pāśupata system is referred

<sup>203</sup> The *Guhyasūtra* may quite possibly contain a multiplicity of textual layers, in which case a number of authors may have been involved in the composition of a text that in its youngest version eventually came to span eighteen chapters. Consult GOODALL et al. (2015: 20, 44 and 71–73) for more details.

<sup>204</sup> The possibility that the *Niśvāsamukha* and the *Guhyasūtra* were both fashioned after an unknown, external source, certainly remains.

<sup>205</sup> See p. 35.

<sup>206</sup> 'Doubtful' in the sense that both of these verses may be retroactive insertions by a scribe attempting to reinforce the internal cohesion of the compendium by crafting a link between the *Niśvāsamukha* and the four *sūtras*. Consult p. 36 for the full quotation of this extract.

<sup>207</sup> Hans BAKKER in a personal communication dated to 16<sup>th</sup> October 2015, attributes a greater degree of credibility to the cross-references than we are inclined to adopt: "Finally, the *Guhyasūtra* mentions the *Mukha* twice (1.4 & 18,13, 15), the *Mukha* never the *Guhyasūtra*. ... the odds are that the *Guhyasūtra* knew the *Mukha* and not the other way [a]round."

to as the Atimārga—‘the outer path.’<sup>208</sup> On the one hand, pivotal practices of the Pāśupata school are reserved for the brahmanical elite—ascetics have to be male brahmins for example.<sup>209</sup> On the other hand, the Pāśupata tenet system intentionally inverts traditional brahmanical observances in many instances<sup>210</sup>—this indicates the antinomian streak of the Pāśupatas. The fact that the *Niśvāsamukha*’s author(s) adopted extensive segments of the *Pāśupatasūtra* reveals that the Pāśupatas were still a prominent presence in contemporaneous society. It also shows, SANDERSON posits, that certain aspects of Mantramārga Śaivism comprise a continuation of core components of the tenet system of the Atimārga.<sup>211</sup>

The fourth section of the *Niśvāsamukha*, relating the ideas and practices of the Atimārga, commences at 4.70c and extends until 4.130d. It presents two distinct types of the Pāśupata system (4.123), namely the Atyāśrama (4.70c–88d) and the Lokātīta (4.89–130). The first, Atyāśrama, is offered in the guise of a fully versified paraphrase of the *Pāśupatasūtra*. In the following section, we shall investigate the precise way in which the *Niśvāsamukha* draws on the *Pāśupatasūtra*, for which task we will be presenting passages of correspondence between these two texts with an analytical emphasis on apparent alterations.<sup>212</sup>

Of course we cannot expect the *Pāśupatasūtra* to reappear verbatim in the textual fabric of the *Niśvāsamukha*: the fact that the *Niśvāsamukha* is in *anuṣṭubh* verse precludes any such possibility. What is more, textual fragments had to be rearranged in accordance with the stylistic and semantic

<sup>208</sup> SANDERSON (1988: 664) renders Atimārga as the “outer path” because the latter system operates outside—both in implied, and overt, contradiction to—the brahmanical establishment; in particular, the Atimārga defies the teachings concerning the four stages of life (*caturāśrama*) central to the brahmanical system. Etymologically, however, Atimārga could also be translated as ‘transcendent path’.

<sup>209</sup> One of the bases for ascertained congruence between the Pāśupata school and the brahmanical tradition is the Pāśupata observance. SANDERSON mentions (1988: 664) that the latter is reserved for a brahmin who has already undergone the *upanayana* rite, in which the boy is invested with the sacred thread and hence qualified to learn the Veda.

<sup>210</sup> This becomes evident when ruminating upon the following injunctions: *bhasmani śayīta* ‘one should sleep in ashes,’ ... *unmattavad eko vicareta loke* ‘one should stroll around in the world alone like a mad person,’ *śmaśānavāsī* ... ‘one should live in a cremation ground’ (*Pāśupatasūtra* 1.3, 4.4 and 5.20).

<sup>211</sup> The reader is here referred to SANDERSON (2006: 199 ff.).

<sup>212</sup> Other than for the most significant findings, which are presented below, the reader is encouraged to consult the translation and accompanying notes of the section in question (*Niśvāsamukha* 4.70c–88d). We have followed the system of numbering of the *Pāśupatasūtra* which is based on Kauṇḍinya’s commentary (i.e. in accordance with ŚĀSTRĪ’s edition); this does not accord with the *sūtrapāṭha* of BISSCHOP (2007).



dictates of the *Niśvāsamukha*. Still, despite the agenda with which the composers of the *Niśvāsamukha* approach the content of the *Pāśupatasūtra*—namely to compile a compendium which re-contextualizes earlier related systems as ancillary and subservient to tantric Śaivism—one can nevertheless speak of an affinity in perspective.<sup>213</sup> Let us proceed to investigate the extant evidence.

In some cases, the fact that a fragment comprises borrowed text that has been altered and expanded upon is clear and conspicuous. For example, *Pāśupatasūtra* 1.18 *akaluṣamateḥ* ‘of one [who is] of unclouded mind’ is rendered in *Niśvāsamukha* 4.75ab as *akāluṣyeṇa bhāvena jantum paśyeta sarvataḥ*: ‘one should see all living beings with an unclouded disposition.’ We suppose that this text grew not just as a corollary of the dictates of metre, but mostly out of the need to make explicit and clarify the meaning of a source text that by dint of its genre-specific parameters—those of the *sūtras*—tends to be notoriously terse.

First of all, let us turn to cases where the text of the *Niśvāsamukha* deviates significantly from the *Pāśupatasūtra*, although the intended meaning remains largely identical:

## PĀŚUPATASŪTRA

## NĪŚVĀSAMUKHA

- *carataḥ* 1.19

*evaṃ yo varttate nityaṃ* 4.86a

Of somebody who wanders [thus]

[If] somebody always remains thus

- *kāma-rūpitvam* 1.24

*yathepsitam* 4.87b

capability of shapeshifting

whatever he desires

- *avamataḥ* |  
*sarvabhūteṣu* 3.3–4

*viparītāni karmmāṇi*  
*kurvaṃl lokajugupsitaḥ* | 4.78cd

being insulted amidst all beings

performing transgressive acts  
censured by people

<sup>213</sup> We hold that the embedding of the content of the *Niśvāsa*-corpus in a stratified scheme of five streams indicates that the author was driven, at least in part, by an ‘inclusivistic’ approach that sought to elevate the Mantramārga above its appropriated counterparts. For a brief reacquaintance with the five streams, refer to pp. 22ff).

- *paribhūyamāno hi vidvān  
kṛtsnatapā bhavati* 3.19

*paribhūtaḥ kṛcchratapā  
sarvalokeṣu ninditaḥ |  
mahātapāś ca bhavate* 4.81c–82a

For, a wise person being humili-  
ated becomes someone who has un-  
dergone all penances

humiliated, practising severe  
*tapas*, and blamed everywhere,  
he becomes great in *tapas*

- *sarvaviśiṣṭo 'yaṃ panthāḥ |  
satpathaḥ* 4.16–17

*sanmārggavratācāriṇe* 4.84d

The path is distinguished above all  
others, [it is the] good path  
(HARA 1966: 367)

For the one who practises the ob-  
servances of the right path

Although the intended meanings for each of the above-listed pairs of expressions are largely identical, the redactor still introduces noteworthy changes in formulation. In our view, these stylistic changes were made with the aim of streamlining the tone of the appropriated section in order to harmonize it with the wider textual body of the *Niśvāsamukha*.

That being said, we also encounter semantic discrepancies between Pāsupata injunctions and their reformulations in the *Niśvāsamukha*. In the following example we find a reference to the *liṅga*, the icon of Śiva, in the textual fabric of the *Niśvāsamukha* which is absent both in the *Pāsupata-sūtra* and in Kaunḍinya's commentary—evidently, the inclusion of the *liṅga* in the *Niśvāsamukha* constitutes an act of innovation. If unintentional innovation is a possibility to be considered, then it is conceivable that the paraphrased text may have appeared as the result of relatively loose paraphrasing. Perhaps, due to quasi-synonymous use of the terms *āyatana* ('temple' or 'abode') and *liṅgasyāyatana* ('temple [housing a] *liṅga*') in common parlance, the redactor saw no difference between *āyatana* and *liṅgasyāyatana* ('the abode of the *liṅga*'). In opting for the rendition of *liṅgasyāyatana* in the *Niśvāsamukha* the author might have sought to render explicit what he considered to be an implicit shade of meaning in the *Pāsupatasūtra*.<sup>214</sup> Therefore he may not have been aware of having introduced a potentially significant modification:

<sup>214</sup> Kaunḍinya states, in his commentary on *Pāsupatasūtra* 1.7, that since people worship at that place, it is called an *āyatana* (*yajanāc cāyatanam*); but he makes no mention of a *liṅga*.

## PĀŚUPATASŪTRA 1.7.

## NĪŚVĀSAMUKHA 4.72a

*āyatanavāsī*

*liṅgasyāyatane vāsaḥ*

resident of a temple

he [should take up his] abode in  
the house of a *liṅga* [i.e. a temple]

Another conspicuous modification concerns mantra recitation. At 1.17, the *Pāśupatasūtra* and Kaunḍinya's commentary thereto, attest to two valid alternatives of performing recitation: one can opt either to recite the *raudrī gāyatrī* or the *bahurūpī gāyatrī*. Conversely, *Niśvāsamukha* 4.74d enjoins the recitation of the *bahurūpī gāyatrī* mantra without giving any sanctioned alternative. We cannot as of yet determine whether or not the *Niśvāsamukha* is responsible for abolishing the option of reciting the *raudrī gāyatrī*, as there is a possibility that the *Niśvāsamukha* simply borrowed the passages from a third source.

## PĀŚUPATASŪTRA 1.17

## NĪŚVĀSAMUKHA 4.74d

*raudrīm gāyatrīm bahurūpīm vā  
japet*

*bahurūpan tato japet*

he should recite the *gāyatrī* of  
appeal to Rudra or the *aghora*  
[mantra]

then he should recite the *aghora*  
[mantra]

In the following passage, the *Niśvāsamukha* surprisingly replaces *hasita*, 'laughter,' with *stava*, 'eulogy,'—this idea is not traceable in the *Pāśupatasūtra*. If the modification was executed intentionally, this might suggest that by the time of composition of the *Niśvāsamukha*, the offering (*upahāra*) of laughter to Śiva was far less widespread. Instead, a new, less radical, custom of worship may have begun to emerge in its stead. Furthermore, as we shall see at present, the ordering of the individual elements in the verse of the *Niśvāsamukha* differs from the sequencing in the *Pāśupatasūtra*, and the word *upahāra* is missing in the *Niśvāsamukha*. This, however, may simply be attributable to the constraints of metre:

## PĀŚUPATASŪTRA 1.8

## NĪŚVĀSAMUKHA 4.72b–72d

*hasitagītanṛtya-  
huddunīkāranamaskāra-  
japyopahāreṇopatiṣṭhet*

*huddunīkārastavaḥ tathā |  
gītanṛtyanamaskārair  
brahmabhir japasamyutaḥ |*

he should honour with laughter, songs, dance, the sounds of HUDDUṆ, homage by the word *namas*, mantra recitation, and gifts

he [should praise] with the sound HUDDUṆ, sing, dance, [pay] homage with the word *namas* and recite the [five] *brahma* [mantras]

Nowhere in the *Pāśupatasūtra* do we encounter any reference to the concept of *pūjā*, 'worship', yet the *Nīśvāsamukha*, for its part, mentions it in several instances. This constitutes a substantial change of perspective, since the *Pāśupatas* were considered to be practising a form of religion that transcends the established traditions, especially in the domain of structured ritual. But we could assume that the author of the *Nīśvāsamukha* treated the terms *yajana* and *pūjā* interchangeably. Thus, we cannot exclude the possibility that this change too, was the unpremeditated result of loose paraphrasing:

PĀŚUPATASŪTRA 2.9–11

*tasmād ubhayathā yaṣṭavyaḥ;  
devavat pitṛvac ca;  
ubhayaṃ tu rudre devāḥ pitaraś ca*

thus, he should be venerated in both ways; like the gods and the ancestors; as both the gods and the ancestors are certainly [present] in Rudra

NĪŚVĀSAMUKHA 4.76ab

*pitṛpūjāṃ devapūjāṃ  
ubhe devāya kalpayet|*

worship as performed for ancestors and worship as performed for gods: one should perform [them] both for the great god (i.e. Rudra)

This is not, however, the only instance of the word *pūjā* in the *Pāśupata* section of the *Nīśvāsamukha*, for it occurs again in 4.71b–71d,<sup>215</sup> which has no parallel in the *Pāśupatasūtra*. *Nīśvāsamukha* 4.81d (*pūjālābhavivarjitaḥ*) once more includes *pūjā* among the injunctions of the *Pāśupatas*. The offering of withered flowers, which is described in the *Nīśvāsamukha* (4.73cd) and also forms part of *pūjā* ritual, implies a *Pāśupata* concept even though it is not attested in the *Pāśupatasūtra* itself.<sup>216</sup> There is a possibility that the version of the *Pāśupatasūtra* available to the author of the *Nīśvāsamukha* was different from that which is available to us through Kaunḍinya's commentary. Further, we find non-standard *aiśa* grammar strewn<sup>217</sup> among the verses of the *Nīśvāsamukha*, while the corresponding passages of the

<sup>215</sup> ... guhyasthānaṃ parivrajat| darśanārthan tu īśasya pūjān tatraiva kalpayet|.

<sup>216</sup> This will be further investigated on p. 84.

<sup>217</sup> On the significance of *aiśa* grammar, see p. 129.



*Pāśupatasūtra* follow standard grammar. In the first instance, when two *Pāśupatasūtras* featuring the neuter *s*-stem *vāsas* are paraphrased in the *Niśvāsamukha*, the word is treated as a masculine *a*-stem, *vāsa*. In the second instance, the standard optative singular *avekṣet* of the *Pāśupatasūtra* has been replaced with its common equivalent, but irregularly in the *ātmanepada*, resulting in the form *paśyeta*:

## PĀŚUPATASŪTRA

## NĪŚVĀSAMUKHA

- *ekavāsāḥ | avāsā vā* 1.10–11

*ekavāso hy avāso vā* 4.73a

he [should wear] one garment or  
[be] without garment

he should wear one garment or  
[be] naked

- *mūtrapurīṣaṃ nāvekṣet* 1.12

*mūtrāmedhyan na paśyeta* 4.74a

he should not look at urine and ex-  
crement

he should not look at urine and  
excrement

There are some sections in the *Niśvāsamukha* that, as SANDERSON has explained,<sup>218</sup> could possibly constitute innovative additions to paraphrased material borrowed from external sources. Amongst the sources that we now know of, there are four independent *Pāśupata* ritual texts ascribed to a certain Gārgya. These are the *Samskāravīdhi*,<sup>219</sup> *Antyeṣṭivīdhi*,<sup>220</sup> *Pātravīdhi*,<sup>221</sup> and the *Prāyaścittavīdhi*, all of which have come to light due to the efforts of D. ACHARYA, who has published three of the works (with the fourth announced as forthcoming in the foreseeable future). In these sources also, we did not find what appear to be addenda. Our search in the fifth principal source consulted for this task, the *Pampāmāhātmya*,<sup>222</sup> a text which contains components of the *Pāśupatasūtras* in a paraphrased form, also did not yield any results.

Why were the paraphrased borrowings interpolated with addenda during the process of integration into the *Niśvāsamukha*? First of all, we should bear in mind that we are analyzing a fully versified text. It is undoubtedly,

<sup>218</sup> Cf. SANDERSON (2006: 158).

<sup>219</sup> D. ACHARYA (2007).

<sup>220</sup> D. ACHARYA (2010).

<sup>221</sup> D. ACHARYA (2011).

<sup>222</sup> FILLIOZAT (2001: 91–152).

at least partially, the case, that in the process of drafting verses, transit-words and other items of textual inflation (verse-fillers) found their way into the textual fabric of the *Niśvāsamukha*. For example, a phrase like *jīṭendriya*, ‘with the senses subjugated’ appears both in the *Niśvāsamukha* 4.70d as (*bhasmaśāyī jīṭendriyaḥ*) and in 4.83a (*jīṭendriyaś ca dāntaś ca*). While one of these mentions in the *Niśvāsamukha* is certainly a parallel for *Pāśupatasūtra* 5.11,<sup>223</sup> the other is a repetition, most likely serving as mere verse-filler, reiterated so as to not distort the fundamental meaning of the passage, but certainly without adding any semantic content.<sup>224</sup>

There are, however, some other sections in the text which might constitute unaltered, or at least minimally distorted, Pāśupata injunctions. For example, *Niśvāsamukha* 4.73cd *suśīrṇapatitaiḥ puṣpair ddevadevaṃ samarccayet* ‘he should worship the god of gods with withered, fallen flowers.’ This passage is reminiscent of the important Pāśupata concept of *ahiṃsā*, ‘non-harm.’ Since the Pāśupata are conscious of the subtle implications of *hiṃsā*, ‘harmfulness,’ they may have regarded the culling of living flowers as an act to be avoided.<sup>225</sup> In this regard, Kaunḍinya’s commentary on the *Pāśupatasūtra* leads its readers to conclude that *ahiṃsā* is a core-concept of the Pāśupata tenet system, to be rigorously applied in ritual practices. Kaunḍinya explains that the concept of *ahiṃsā* is fundamental to the practice of a Pāśupata ascetic. In order to avoid harming creatures he is enjoined to eat the food prepared by others (*parakṛta*), live in a temple prepared by others, wear *nirmālya*, ‘the discarded garlands of god’ and bathe in *bhasma*, ‘ashes’, instead of water, so as to avoid direct harm to living creatures.<sup>226</sup> This effectively means that in theory he deliberately avoids, at least according to Kaunḍinya, every possibility of harm inflicted upon any creature. Since the *ahiṃsā* concept is thus an ubiquitous and foundational principle of the Pāśupata school, we assume that *suśīrṇapatitaiḥ puṣpair ddevadevaṃ samarccayet* is not just a verse-filler, but quite likely an authentic Pāśupata injunction, although we have not yet been able to trace it in Pāśupata sources. Moreover, it is probable that a wealth of Pāśupata materials have been lost, so our not finding it may not be conclusive evidence that it did not come from a lost Pāśupata source.

<sup>223</sup> *Pāśupatasūtra* 5.11 includes *jīṭendriyaḥ* (‘somebody who has conquered his sense-faculties’) only once.

<sup>224</sup> A similar example may be the phrase *prāṇāyāma* ‘breath control’ that occurs in 4.85a. As this term has already been used in 4.74ab and is paralleled by *Pāśupatasūtra* 1.16, the second occurrence in 4.85a must have served as reiterative verse-filler.

<sup>225</sup> The reader is here referred to SANDERSON 2014: 10, fn. 38.

<sup>226</sup> See HARA 2002: 71–73.

The passage of the *Niśvāsamukha* (4.83d) *naikānnādaḥ kadācana*, ‘he [should] never eat food [that is obtained] from a singular [household]’ might also not have a direct parallel in the limited, extant literature available to us; however, it does not appear to be an addendum resulting from the dictates of metre—and indeed the *Prāyaścittavidhi* (v. 81), one of the recently rediscovered Pāśupata texts, prescribes atonement for eating food collected from a single household in certain conditions.

Likewise, the following verse of *Niśvāsamukha* 4.77 is without traceable textual parallel in the *Pāśupatasūtra*:

*śītātapaparikleśair jalam aśrū --- sibhiḥ |*  
*japadhyānaparo nityaṃ sarvadvandvasahiṣṇutā || 4.77 ||*

Through the hardships of cold and heat; water [...] He should always be dedicated to mantra recitation and meditation, and should [have] the capacity for patient endurance of all kinds of pairs [of opposites].

Although we have not found any parallel for this in the *Pāśupatasūtra*, the elements of the verse may have been original components of the borrowed content. We know that enduring the hardships of cold and heat is a widespread practice of asceticism (cf. for example *Yājñavalkyasmṛti* 3.52) and therefore does not present any semantic ‘criterion of incoherence’,<sup>227</sup> for which reason the meaning conveyed, also, does not imply later redactory influence. Finally, as regards the specific mode of expression of this injunction, we find the compound *°dvandvasahiṣṇutā/dvandvasahiṣṇutva* attested to in Pāśupata sources, such as the *Pāñcārthabhāṣya* (= *Pāśupatasūtrabhāṣya*, p. 121). For these reasons, we believe that the above verse, taken from the *Niśvāsamukha*, may reflect an authentic injunction of the original Pāśupata tradition.<sup>228</sup>

<sup>227</sup> ‘Criteria of incoherence’ is a term OBERLIES (1997: 76) explained to be indicators for textual accretion: “*Inkohärenzkriterien ... sind Indizien für ein Wachstum des Textes.*”

<sup>228</sup> As regards the remaining noteworthy innovations we have detected in the Pāśupata-section of the *Niśvāsamukha*, they are listed below. We assume that these addenda, though likely subjected to stylistic (and possibly semantic) inflation, may reflect authentic Pāśupata injunctions, some of which could have entered the tradition after the time of composition of the *Pāśupatasūtra*.

- 4.78a *japaniṣṭhaikāntaratih* ‘being intent upon mantra recitation and enjoying solitude.’
- 4.80a *vikrośen* ‘he should tremble.’
- 4.80cd *viruddhaceṣṭitaṃ vākyaṃ viruddhañ cāñjanaṃ sadā* ‘[he should engage

Most striking is that the Pāśupata section of the *Niśvāsamukha* does not display the five Brahmamantras in the order we expect to encounter them in. Since these mantras feature prominently in the *Pāśupatasūtra*, with each one inserted at the end of each of the five chapters, it is worth inspecting the cause of their absence in the *Niśvāsamukha*. Were these mantras not a part of the *Pāśupatasūtra* which the author of the *Niśvāsamukha* drew upon? If this is the case, was perhaps Kauṇḍinya responsible for the division of the *Pāśupatasūtra* into five chapters, adding one of these mantras to each chapter as a quasi-marker? Finally, were these mantras an original element of the *Pāśupatasūtra* and the person who paraphrased it deliberately left them out? At this point, we are only able to raise these issues and guess at explanations.

Not only are the Brahmamantras not included in the account of the *Niśvāsamukha*, but the salvific rewards of following the injunctions are also not contained in the rendition of the *Niśvāsamukha*, although they directly precede the presentation of Brahmamantras in the account of the *Pāśupatasūtra*.

### The *Niśvāsamukha*'s Borrowings from the *Manusmṛti*

As we have mentioned in passing, another work upon which the author of the *Niśvāsamukha* evidently drew was the *Manusmṛti*—one of the most influential works of the brahmanical tradition.<sup>229</sup> This work has substantially influenced the profile of the *Niśvāsamukha*—in particular the injunctions regarding donative practices (2.37 ff.), practising observances (3.37 ff.), worshipping ancestors (2.39–41), using the five products of the cow, the ritual handling of *kuśa*-grass<sup>230</sup> and the like. The majority of these individual instances of borrowing occur in the Laukika section of the *Niśvāsamukha*, which are hence strongly influenced by the brahmanical tradition. Let us

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in] inappropriate behaviour, inappropriate speech, [and] always [apply] inappropriate ointments.'

- 4.81ab *viruddhamañḍanaṃ gātre sarvadā samupakramet* | 'he should always apply inappropriate ornaments on his body.'
- 4.83ab ... *dāntaś ca kṣamā kāmavivarjitaḥ* | '[he should] be restrained, be forgiving, [and] free from desire.'
- 4.86b *dambhalobhavivarjitaḥ* 'devoid of pride and greed.'

<sup>229</sup> For the *Manusmṛti* and its place in the brahmanical tradition, see OLIVELLE's introduction to the *Manusmṛti* (2005).

<sup>230</sup> See, for example, 3.37 in the *Niśvāsamukha*.



consider the possibility that the *Niśvāsamukha* borrowed directly from the *Manusmṛti* rather than via a third source that was itself influenced by the latter. This remains rather difficult to assess. On the one hand, the *Niśvāsamukha* being a comparatively early work, it would not have been able to draw on a great number of *Purāṇas*, simply because these had not yet been composed in great number. On the other hand, any assimilated text would be expected to lose its original texture upon being transplanted into a novel linguistic or structural environment. Since the *Niśvāsamukha* has generally made modifications to any textual borrowings that were originally in standard Pāṇinian grammar, it becomes even more difficult to assess whether the source of borrowing had been the *Manusmṛti* itself or a later related source. In the *Niśvāsamukha*'s section listing Laukika religious observances, we encounter the following verse concerning the *atikṛcchra* (3.40) observance:

*ekaikaṃ bhakṣayed grāsaṃ trīṇy ahāni jitendriyaḥ |*  
*trirātropavasec caiva atikṛcchraṃ viśodhane ||*

Having subdued one's sense faculties, one should, for three days, eat [only] a mouthful and one should fast for three nights. [This kind of religious observance is called] *atikṛcchra*, o pure lady!

If we compare this to the definition in the *Manusmṛti* (11.214) we find changes of content and style:

*ekaikaṃ grāsaṃ aśnīyāt tryahāni trīṇi pūrvavat |*  
*tryahaṃ copavased antyam atikṛcchraṃ caran dvijaḥ ||*

A twice-born, observing the *atikṛcchra*, should, eat [only] a mouthful at each of the three times for three days, as before for three-days and during the last three days.

Apart from minimal changes of vocabulary, such as replacing *aśnīyāt* with *bhakṣayed*, and alterations in word-order, the *Niśvāsamukha* replaces *pūrvavat* with *jitendriyaḥ* and *caran dvijaḥ* with *viśodhane*. In the *Manusmṛti* these two words—*pūrvavat* and *caran dvijaḥ*—fit the particular context. The word *pūrvavat* refers to nine-day periods, as taught in verse 11.212 of the *Manusmṛti*, where a twice-born man, practising the *prājāpatya*-penance, is supposed to eat in the morning for three days; in the evening for three days; the following three days he should eat unsolicited food. As the preceding section of the *Niśvāsamukha* concerns the *sāntapana*-penance, the procedure of practising this observance is different to that of the *prājāpatya*. The text hence replaces this word, according to the demands of the context, by *jitendriyaḥ*, a term which appears to perform the function of a

verse-filler. Similarly *caran dvijaḥ* makes perfect sense in the context of the *Manusmṛti*, as this type of penance is listed among others which are meant to be practised by twice-born people. Such a restriction is not fitting to the context of the *Niśvāsamukha*.

Moreover, the *Niśvāsamukha*'s grammar is less standard and as such accords with the style of the language of the *Niśvāsa*. As will be shown in a separate section,<sup>231</sup> the overall language of the *Niśvāsamukha* is a mixture of Pāṇinian and non-Pāṇinian *aiśa* forms. The *Niśvāsamukha* replaces *tryahaṃ copavased* with a less standard compound *trirātropavaset*, where the ending of the expected accusative *trirātram* has been irregularly elided with the following word.

In the same section of the *Niśvāsamukha*, we find a verse which relates the *sāntapana*-observance. If we compare the version of the *Niśvāsamukha* with that of the *Manusmṛti*, apart from negligible other changes, the *Niśvāsamukha* also introduces a half a line to herald the result of carrying out the *sāntapana* observance. Since the *Manusmṛti*-segment is transplanted into a textual environment that is embedded in a schematic structure whereby rewards for the various observances are systematically, the compiler must have felt inclined to supply such information, despite the fact the original segment of the *Manusmṛti* does not specify any rewards. The version of the *Manusmṛti* (11.213) reads as follows:

gomūtram gomayaṃ kṣīraṃ dadhi sarpiḥ kuśodakam |  
ekarātropavāśaś ca kṛcchraṃ sāntapanam smṛtam ||

Subsisting on cow's urine, cow dung, milk, curd, ghee, and water boiled with Kuśa grass, and fasting during one day—tradition calls this *Sāntapana* penance.<sup>232</sup>

The *Niśvāsamukha*'s text (3.37a–38b), however, appears as follows:

māse māse tu yaḥ kuryād ekarātram upoṣitaḥ |  
pañcagavyaṃ śucir bhūtvā pītvā sāntapanam bhavet ||  
samvatsareṇa śuddhātmā brahmaloke mahīyate |

If someone observes (*kuryāt*) fasting for one night every month (*māse māse*) after consuming [only] the five products of the cow having first purified himself—[this] would be *Sāntapana*. [By observing this vow of *Sāntapana*] for a year, one [becomes] pure and will be honoured in the world of Brahṃā.

<sup>231</sup> See p. 129 ff.

<sup>232</sup> OLIVELLE 2005: 226.

Similarly, the *Manusmṛti* (11.217), defining the *cāndrāyaṇa* observance, says:

*ekaikaṃ hrāsayet piṇḍaṃ kṛṣṇe śukle ca vardhayet |  
upaspṛśaṃs triṣavaṇaṃ etat cāndrāyaṇaṃ smṛtaṃ ||*

He should decrease his food by one rice-ball a day during the dark fortnight and increase it likewise during the bright fortnight, bathing three times a day—tradition calls this *cāndrāyaṇa* (the lunar penance).<sup>233</sup>

This appears in *Niśvāsamukha* 3.43–44 thus:

*ekaikaṃ varddhayet grāsaṃ śukle kṛṣṇe ca hrāsayet |  
triṣkālasnāyī māsaṃ tu candravṛddhyā vratañ caret ||  
cāndrāyaṇaṃ idaṃ śreṣṭhaṃ sarvapāpāpanodanam |  
pāpī mucyeta pāpena apāpaḥ svarggago bhavet ||*

One should increase [one's food] by a mouthful [a day in the days of] the bright fortnight and should decrease it [during the days] of the dark fortnight [by a mouthful a day] and should bathe three times a day; [one should] observe this observance for a month in accordance with the changing of the moon (*candravṛddhyā*). This is the excellent lunar observance (*cāndrāyaṇa*), which removes all sins. A sinner will be freed from sin [by performing it], and one who has not committed sin will go to heaven.

The *Niśvāsamukha* here refers to two types of people practicing this observance: on the one hand, there is the *pāpī*, 'sinful one', on the other, it mentions the *apāpaḥ*, 'one without sin'. The text emphasizes this distinction throughout the section on *upavāsa*, 'fasting.' Accordingly, it describes two types of rewards, one for the sinful person and the other for the practitioner 'without sin'. Such a distinction of agent and reward is absent in the *Manusmṛti*, for which reason one could argue for the account in the *Niśvāsamukha* being conceptually somewhat more sophisticated in this regard. The two adjectives, *śreṣṭhaṃ* and *sarpapāpāpanodanam*, are not present in the original text of the *Manusmṛti*. Once again, the fruit of observing this *cāndrāyaṇa* is an additional element, only mentioned in the *Niśvāsamukha*.<sup>234</sup>

Let us next examine a parallel concerning the rules for householders in the *Niśvāsamukha*'s Vaidika section, where a change of choice of vocabulary

<sup>233</sup> OLIVELLE 2005: 226–227.

<sup>234</sup> There are comparable, relevant examples that are here reproduced for illustrative purposes:

## MANUSMṚTI

*caturaḥ prātar aśnīyāt  
piṇḍān vipraḥ samāhitaḥ |  
caturo 'stamite sūrye  
śīśucāndrāyaṇaṃ smṛtam || 11.220*

A Brāhmin should eat four rice-balls in the morning with a collected mind and four after sunset—tradition calls this the lunar penance of children. (OLIVELLE 2005: 227)

*aṣṭāv aṣṭau samaśnīyāt  
piṇḍān madhyandine sthite |  
niyatātmā haviṣyasya  
yaticāndrāyaṇaṃ caran || 11.219*

A man practicing the lunar penance of ascetics should eat each day at noon eight rice-balls from the sacrificial oblation, controlling his self. (OLIVELLE 2005: 227)

In the first example, the *Nīśvāsamukha* states that the Śīśucāndrāyaṇa observance ('lunar observance of children') removes secondary sins, allowing people to purify themselves within a month. Having attained a state of purity, they will go to heaven. This has no equivalent in the *Manusmṛti*. In the second example, too, the *Nīśvāsamukha* asserts that by practising the *Yaticāndrāyaṇa* observance, one becomes free from all sins and, being sinless, goes to heaven. This again stands in contrast with the *Manusmṛti*.

## NĪŚVĀSAMUKHA

*caturo bhakṣayet piṇḍān  
pūrvāhne tu vicakṣaṇaḥ ||  
sūryasyāstamane vāpi  
caturo bhakṣayet punaḥ |  
śīśucāndrāyaṇaṃ hy etad  
upapātakanāśanam ||  
māsenaikena śuddhātmā  
apāpī svargatiṃ vrajet | 3.46c–3.48b*

A wise man should eat four lumps of rice in the forenoon, and again he should [eat] four lumps of rice after the setting of the sun; this observance which [is called] *śīśucāndrāyaṇa* destroys [the demerit accrued from] minor transgressions. By observing it for a month (*māsenaikena*) one becomes pure-souled; if someone who is [already] free of sin performs it for three nights, he will go to heaven.

*aṣṭāv aṣṭau samaśnīyāt  
piṇḍān madhyandine sthite |  
haviṣyeṇa samāyuktān  
mucyate sarvapātakaiḥ ||  
apāpī svarggam āyāti  
yaticāndrāyaṇena tu | 3.45a–46b*

One should eat eight rice-lumps each noon from the sacrificial oblation (*haviṣyeṇa samāyuktān*). By [this religious observance which is called] *yaticāndrāyaṇa* one will be freed from all crimes (*sarvapātakaiḥ*); [but] if he is sinless, he will go to heaven.



may have entailed a total rearrangement of word-order. The original reading *upaskaraḥ* of the *Manusmṛti* is replaced by the synonymous term *pramārjanī* in the *Niśvāsamukha*. Moreover, *badhyate yās tu vāhayan* is replaced by *kathitās tava śobhane* to fit the context of the *Niśvāsamukha*. The result is, at least superficially, an entirely new verse in the *Niśvāsamukha*:

## MANUSMṚTI

*pañca sūnā gṛhasthasya  
cullī peṣaṇy upaskaraḥ |  
kaṇḍanī codakumbhaś ca  
badhyate yās tu vāhayan || 3.68*

A householder has five slaughter-houses: fireplace, grindstone, broom, mortar and pestle, and water pot. By his use of them, he is fettered. (OLIVELLE 2005: 112)

## NIŚVĀSAMUKHA

*peṣaṇī kaṇḍanī cullī  
udakumbhaḥ pramārjanī |  
pañca sūnā bhavanty ete  
kathitās tava śobhane || 4.19*

Mortar and pestle, fireplace, water-pot and broom are the five slaughter-houses of [a householder]; these have been taught to you, o beautiful one!

There are some instances of the *Niśvāsamukha* employing *aīśa* language<sup>235</sup> while lightly modifying the original formulation of the *Manusmṛti*—be it intentionally or inadvertently.<sup>236</sup> The *Niśvāsamukha* recurrently uses grammatical forms that from the standpoint of standard Pāṇinian grammar are incorrect. Consider, for instance, how the *Manusmṛti* (3.197) presents the list of the ancestors of the four *varṇas* in standard Pāṇinian grammar:

*somapā nāma viprāṇām kṣatriyāṇām havirbhujāḥ |  
vaiśyānām ājyapā nāma śūdrāṇām tu sukālinaḥ ||*

The ancestors of Brāhmins are called Somapas; of Kṣatriyas, Havirbhujas; of Vaiśyas, Ājyapas; and of Śūdras, Sukālins. (OLIVELLE 2005: 118)

<sup>235</sup> For a more detailed account on *aīśa* use, refer to p. 129 ff.

<sup>236</sup> Tim LUBIN, in a personal communication, dated 31<sup>st</sup> of March, 2018, reminded us that although “it is possible that the author of the *Niśvāsamukha* deliberately changed the *Manusmṛti* to conform to *aīśa* ‘norms’, it is not the only way to explain textual discrepancies.” As a matter of fact, he argues that “the very fact that past scholars take note of this irregularity would be due to their own familiarity with Pāṇinian rules. In all likelihood, it is thus a form of apologetics.” Note that a further possible alternative Tim LUBIN presents as explanation for this irregularity is “that the author of the *Niśvāsamukha* was citing stanzas from memory—stanzas that may have been circulating under Manu’s name, but not necessarily in the form of the text handed out to us in printed editions.”

This is how the same verse appears in the version of the *Niśvāsamukha* (3.155):

*pitaraś somapā vipre kṣatriye tu havirbhujāḥ |*  
*ājyapā vaiśyayonau tu śūdrāṇān tu sukālīnaḥ ||*

In the case of a Brāhmin, the ancestors will be [called] Somapās;  
 in the case of a Kṣatriya, Havirbhujas; in the case of a Vaiśya,  
 Ājyapas; and for Śūdras, [they are called] Sukālins.

The author of the *Niśvāsamukha* does not make changes of vocabulary here, but the genitives, namely, *viprāṇām*, *kṣatriyāṇām* and *vaiśyāṇām* of the *Manusmṛti* have been replaced by locatives *vipre*, *kṣatriye* and *vaiśyayonau* in the *Niśvāsamukha*. At the end of the verse, however, the *Niśvāsamukha* retains the original genitive form (*śūdrāṇān*), rendering the construction unbalanced and surprising. This usage could be considered to be one of the features of *aiśa* language—although syntactically either genitive or locative is permissible, the combination in what are otherwise parallel phrases is disturbing. Other *aiśa* transformations include the following:

#### MANUSMṚTI

*ṣaṭtriṃśadābdikaṃ caryaṃ*  
*gurau traivedikaṃ vratam |*  
*tadardhikaṃ pādikaṃ vā*  
*grahaṇāntikam eva vā || 3.1*

He should carry out the observance relating to the three Vedas at his teacher's house, an observance lasting thirty-six years, or one-half or one-quarter of that time, or else until he has learnt them. (OLIVELLE 2005: 108)

#### NIŚVĀSAMUKHA

*ṣaṭtriṃśadābdikā caryā*  
*guroś traivedikaṃ vratam |*  
*tadardhikaṃ pādikaṃ vā*  
*grahaṇāntikam eva vā || 4.5c–6b*

The [aforementioned] observance [should last] thirty-six years, and [this] commitment, based on the tripartite Veda, [should be carried out] at his teacher's [house]. Alternatively, [it may last] half of that [time] (i.e. eighteen years), or a quarter (i.e. nine years), or until he has learnt them [i.e. the Vedas]

*adhyāpanaṃ brahmayajñāḥ*  
*pitṛyajñas tu tarpanam |*  
*homo daivo balir bhauto*  
*nṛyajño 'tithipūjanam ||*  
*pañcaitān yo mahāyajñān*  
*na hāpayati śaktitaḥ |*  
*sa gr̥he 'pi vasan nityaṃ*  
*sūnādoṣair na lipyate || 3.70–71*

The sacrifice to the Veda is teaching; the sacrifice to ancestors is the quenching libation; the sacrifice to gods is the burnt offering; the sacrifice to beings is the Bali offering; and the sacrifice to humans is the honoring of guests. If a man never fails to offer these five great sacrifices to the best of his ability, he remains unsullied by the taints of his slaughter-houses in spite of living permanently at home.  
 (OLIVELLE 2005: 108)

In the first example, we observe that the *Niśvāsamukha* renders an irregular grammatical construction, an *aiśa* form, by employing the feminine *ṣaṭ-triṃśadābdikā caryā* in qualification of the neuter *traivedikaṃ vratam*. The *Manusmṛti*, in turn, displays the segment in accordance with the expected neuter case: *ṣaṭtriṃśadābdikam* to qualify *caryam*. In the second example, the *Niśvāsamukha* furnishes an irregular neuter noun *°yajñam*, whereas the *Manusmṛti* records the regular masculine form, *°yajñāḥ*.

In sum, the *Niśvāsamukha*'s borrowing from the *Manusmṛti* is significant for the history of early Śaivism, as it demonstrates that some features of orthodox brahmanical teaching were adopted by the Śaivas in the creation of their own corpus of teachings. This fact, yet again, buttresses SANDERSON's theory (2009) that, in essence, the religion of the Śaivas consists of a hybrid of Śaivism and Brahmanism.

*adhyāpanaṃ brahmayajñam*  
*pitṛyajñan tu tarppanam |*  
*homo daivo balir bhauto*  
*nṛyajño 'tithipūjanam ||*  
*pañcaitāṃs tu mahāyajñām*  
*na hāpayati śaktitaḥ |*  
*svagr̥he 'pi vasan nityaṃ*  
*sūnādoṣair na lipyate || 4.17–18*

The sacrifice to the Veda is teaching; the sacrifice to the ancestors is the quenching libation; the sacrifice to gods is the burnt offering; the sacrifice to beings is the Bali offering; and the sacrifice to humans is the honouring of guests. If a man never fails to offer these five great sacrifices to the best of his ability, he remains unsullied by the taints of his slaughter-houses in spite of living permanently at home.

## The *Niśvāsamukha* and the *Śivadharmasāstra*

The *Śivadharmasāstra* is the first in a group of non-tantric Śaiva works that is commonly called the *Śivadharmacorpus*.<sup>237</sup> A number of Nepalese palm-leaf manuscripts transmit eight works of this corpus together. As regards the ordering principle,<sup>238</sup> the *Śivadharmasāstra*—being the oldest work of the group—generally features as the first text<sup>239</sup> in these manuscripts.<sup>240</sup>

1. the *Śivadharmasāstra*
2. the *Śivadharmottara*
3. the *Ṣaḍdarśanasanḡraha*
4. the *Śivopaniṣad*
5. the *Umāmaheśvarasaṃvāda*
6. the *Uttarottaramahāsaṃvāda*, also known as the *Umottara*
7. the *Vṛṣasārasanḡraha*
8. the *Dharmaputrikā*<sup>241</sup>

Until recently, the *Śivopaniṣad* was the only work published from amongst this corpus, but there is now a printed version (albeit based on a single manuscript and full of errors) published by Yogi Narahari NĀTHA: all the previously listed texts are printed therein (omitted is the *Lalitavistara*, which is not transmitted in most manuscripts).<sup>242</sup> Recently, Florinda

<sup>237</sup> For a summary of its chapters, see HAZRA 1952–53, and A. K. ACHARYA 2009: 28 ff.

<sup>238</sup> Note that DE SIMINI (2016b) has recorded individual instances of structural disparity between the individual multi-text manuscripts.

<sup>239</sup> The following listing reflects the most common order of presentation of the texts of the corpus. For an overview of the manuscript transmission of the *Śivadharmacorpus*, see DE SIMINI 2016a.

<sup>240</sup> According to GOODALL (1998: 375), the first two texts have, in the course of time, been transmitted from North to South India.

<sup>241</sup> DE SIMINI & MIRNIG (2017) investigated an 11<sup>th</sup>-century Nepalese palmleaf manuscript in the Asiatic Society of Calcutta (G4077) which contains a longer text by the name of *Lalitavistara*. In the MS investigated by de DE SIMINI & MIRNIG (2017), this latter text—not to be confused with the Buddhist work by the same name—features in place of the *Dharmaputrikā* of our present listing. Note that there is a possibility that the *Lalitavistara* may also have been incorporated during the later stages of the textual history of the *Śivadharmacorpus*.

<sup>242</sup> See GOODALL 1998: 375–376, for a brief outline of this corpus; for a summary of each chapter of the texts of the *Śivadharmacorpus* including the *Lalitavistara*, see A. K. ACHARYA 2009: 22–82.



DE SIMINI has published a monograph that includes an edition and translation of the second chapter of the *Śivadharmottara* (2016a). More recently still, Peter BISSCHOP (2018) has published a monograph on the sixth chapter of the *Śivadharmasāstra*, the ‘Chapter on Appeasement’ (*Śāntyadhyāya*), a work comprising a critical-edition-cum-translation with an annotated commentary of that section. There is now also an edition of the complete text of the *Śivadharmasāstra*, that of JUGNU & SHARMA (2014), which shows a general predilection towards the readings found in what BISSCHOP refers to as the ‘Pondicherry-Transcript’.<sup>243</sup> “The preface of the edition mentions, however, that it was based on a manuscript from Adyar” (Library),<sup>244</sup> while the ‘Pondicherry-Transcript’ was copied from a manuscript in Kilvelur. Finally, as we shall have occasion to mention below, there is A. K. ACHARYA’s 2009 edition of the first three chapters of the *Śivadharmasāgraha*.

R.C. HAZRA, in two articles<sup>245</sup> published in the 1940s and 1950s in the journal *Purāṇa*, proposed approximate dates for the first two works of the corpus—the *Śivadharmasāstra* and the *Śivadharmottara*. He suggests that the former was composed between 200 and 500 CE, while the latter must have been composed much later, between 700 and 800 CE, on the grounds that it makes use of expressions such as *āgama* and *śivatāntra*, which HAZRA assumes to refer to tantric *Śaiva* scriptures.

This assumption, however, is far from certain. It is perhaps worth mentioning that the *Śivadharmottara* prescribes the installation of an image of Lakuliṣa, a deity of no importance in the Mantramārga, yet indicative of a Pāśupata background. BISSCHOP (2014) has presented the view that some of the information in chapter six of the *Śivadharmasāstra* cannot predate the 6<sup>th</sup> century. More recently, upon examination of the sixth chapter of the *Śivadharmasāstra*, BISSCHOP (2018: 21) concludes that evidence<sup>246</sup>

<sup>243</sup> BISSCHOP (2018) mentions the ‘Pondicherry-Transcript’ on p. 57 fn.107, being housed at the Institut Français de Pondichéry (IFP), T 32, 156 folios, being a Devanāgarī paper transcript of a manuscript belonging to Kilvelur and bearing the title of *Śivadharmasāstra*. [http://muktalib7.org/IFP\\_ROOT/IFP/transcripts\\_data/T0032/PDF/T0032.pdf](http://muktalib7.org/IFP_ROOT/IFP/transcripts_data/T0032/PDF/T0032.pdf).

<sup>244</sup> JUGNU & SHARMA 2014: ix.

<sup>245</sup> HAZRA (1940; 1952–3).

<sup>246</sup> For a more detailed discussion of the evidence consulted by Peter BISSCHOP which is indicative of the dating of the *Śivadharmasāstra*, refer to BISSCHOP 2018: 20–21. There BISSCHOP discusses the developmental stage of the concept of the Dikpālas as presented in the sixth chapter of the work, the four-faced form of Śiva (as contrasted with the later five-faced depiction of the deity), the inclusion of Ketu amongst the nine planets (Navagrahas), which “has only been attested to from 600 CE onwards”, etc.

suggest[s] that the text may have been composed towards the end of the 6<sup>th</sup> century at the earliest. In the light of Goodalls's dating of the *Śivadharmottara* to the 7<sup>th</sup> century, the Atimārga milieu of the text, ... and the quotation in the *Kāraṇḍavyūhasūtra*, it will not have been much later than this. The *terminus ante quem* is the date of the incomplete *Śivadharmottara* manuscript, which was most probably written in the early 9<sup>th</sup> century.<sup>247</sup>

The *Niśvāsamukha* has sizeable parallels with the *Śivadharmasāstra*. The presence of parallels was to be expected, as we have seen above that the *Niśvāsamukha* is teaching lay Śaiva religious duties to common householders in its Laukika section—yet, one may ask, can we ascertain the direction of borrowing and situate these texts chronologically?

Let us first consider a telling example of a shared verse teaching the reward of recalling Śiva (*virūpākṣa*) which occurs verbatim as *Niśvāsamukha* 1.167c–168b and as *Śivadharmasāstra* 1.14c–15b:

*ekakālaṃ dvikālaṃ vā triṣkālaṃ vāpi nityaśaḥ ||*  
*ye smaranti virūpākṣaṃ vijñeyās te gaṇeśvarāḥ |*

Those who always remember the oddly-eyed (*virūpākṣaṃ*) once, twice or three times [a day], they are to be known as lords of Gaṇas.

Since both textual units are identical, it is likely that the borrowing between the two works occurred directly, rather than via a third source. Furthermore, there is no such Śaiva source known to us that predates the *Niśvāsamukha* and teaches lay Śaivism other than the *Śivadharmasāstra*. BISSCHOP has proposed a tentative dating for the sixth chapter of the *Śivadharmasāstra*, which, he believes, belongs to the late 6<sup>th</sup> century CE at the earliest.<sup>248</sup> If this credible hypothesis holds true, then the *Śivadharmasāstra* probably predates the *Niśvāsamukha*, which appears to originate from the end of the 7<sup>th</sup> century. For this reason, we may posit that the latter borrowed from the former.

<sup>247</sup> Note that Florinda DE SIMINI (2016a, ch. 2) presents a detailed treatment of the *Śivadharm*-corpus and offers her analysis regarding the date of the first two works. In further pursuit of this question, the reader is hence referred to her more detailed discussion on the date of these texts, in particular pp. 28–66 (or more briefly, pp. 63–63).

<sup>248</sup> See fn. 246.

We may further note that both the *Niśvāsamukha* and the *Śivadharmasāstra* share recommendations for constructing temporary *liṅgas* out of diverse substances.<sup>249</sup> One notable example is that of the making of a dust *liṅga* in *Śivadharmasāstra* 3.77c–78b, which is echoed in *Niśvāsamukha* 2.2. Although this example does not present an instance of verbatim repetition, the concept is presented in a comparable manner:

## NĪSVĀSAMUKHA

*krīḍamānās tu ye bālā  
liṅgaṁ kurvanti pāṁśunā |  
labhanty ekāntato rājyaṁ  
nissapatnam akamṭakam ||*

Those children who make a *liṅga* at play will definitely obtain an unrivalled kingdom without enemies.

## ŚIVADHARMAŚĀSTRA

*pāṁśunā krīḍamāno 'pi  
liṅgaṁ kuryāt tu yo naraḥ ||  
pratyante labhate rājyaṁ  
asapatnam akamṭakam |*

Any man at play, who erects a *liṅga* out of dust will obtain a universal kingdom without contest, without enemies.

Another distinctive recommendation is found in *Niśvāsamukha* 2.91cd: anyone who offers tooth-cleaning sticks, will receive a beautiful wife as reward. The causal connection between offering tooth-cleaning sticks and obtaining a beautiful wife in return features also in *Śivadharmasāstra* 12.72:

## NĪSVĀSAMUKHA

*dantadhāvanadātā ca  
bhāryāṁ labhati śobhanām*

And one who offers teeth-cleaning sticks (*dantadhāvanadātā*) will obtain a beautiful wife.

## ŚIVADHARMAŚĀSTRA

*dantadhāvanam uddiṣṭaṁ  
nivedya śivayogine |  
divyastribhogasaṁyuktaṁ  
divi ramyaṁ puraṁ labhet ||*

By offering promised teeth-cleaning sticks to a Śivayogin, one will obtain a beautiful city in heaven conjoined by the enjoyments of celestial ladies.

A further example illustrative of the close textual ties between the *Niśvāsamukha* and the *Śivadharmasāstra* is the following account regarding a gradation of recipients (*pātra*) in accordance with their perceived merit. Note how *Niśvāsamukha* 2.117–119 is closely paralleled by *Śivadharmasāstra* 7.69–71:

<sup>249</sup> The reader is referred here to *Niśvāsamukha* 2.2 ff. and *Śivadharmasāstra* 3.63 ff.

## NĪŚVĀSAMUKHA

*mūrkhaviprasahasrebhyo  
vedādhyāyī paraḥ smṛtaḥ |  
vedādhyāyisahasrebhyo  
hy āhitāgnis tato 'dhikaḥ ||  
āhitāgnisahasreṣu  
agnihotrī varah smṛtaḥ |  
agnihotrīsahasreṣu  
brahmavettā tato 'dhikaḥ ||*

One learned in the Vedas is considered to outweigh thousands of foolish Brāhmins, one who has installed the Vedic fires is considered to be superior to thousands of men learned in the Vedas. Among the thousands of those who have installed the Vedic fires (*āhitāgni*) an *agnihotrī* (one who maintains the sacrificial fire) is considered to excel. Among the thousands of *agnihotrīs*, he who knows *brahman* (*brahmavettā*) is considered to be superior.

Further illustrations could be multiplied: compare for example *Śivadharmasāstra* 11.71cd and *Nīśvāsamukha* 2.122cd:

## NĪŚVĀSAMUKHA

*akṣayan tad bhaved dānaṃ  
yad dattaṃ svalpam alpapi ||*

## ŚIVADHARMAŚĀSTRA

*brahmacārisahasrebhyo  
vedādhyāyī viśiṣyate |  
vedādhyāyisahasrebhyo  
hy agnihotrī viśiṣyate ||  
agnihotrisahasrebhyo  
yajñayājī viśiṣyate |  
yajñayājīsahasrebhyaḥ  
satrayājī viśiṣyate ||  
satrayājīsahasrebhyaḥ  
sarvavidyāntapāragaḥ ||  
sarvavidyāvidkoṭibhyaḥ  
śivabhakto viśiṣyate ||*

One learned in the Vedas excels thousands of Brahmacarins; Certainly an *agnihotrī* (one who maintains the sacrificial fire) surpasses thousands of men learned in the Vedas; he who has performed sacrifices (*yajñayājīn*) surpasses thousands of *agnihotrīs*; he who has performed the *soma* sacrifice (*satrayājīn*) surpasses thousands of (*yajñayājīn*)s; he who has reached the end of the other shore of knowledge surpasses thousands of *soma*-sacrificers (*satrayājīns*); a devotee of Śiva surpasses ten[s of] millions of the knowers of all [ancillary objects of] knowledge.

## ŚIVADHARMAŚĀSTRA

*atyalpam api kārūṇyād  
dattaṃ bhavati cākṣayam ||*



That [effect of] offering will be indestructible, even if (*api*) what is offered is very little (*svalpam al-papi*).

If someone, out of compassion, were to make even a trifle offering, [its effect] becomes indestructible.

Note also that the version of the *Līṅgodbhava* myth of *Niśvāsamukha* 1.72 ff. is close to that of *Śivadharmasāstra* 3.2 ff.;<sup>250</sup> the list of rivers (3.2 ff.) in the *Niśvāsamukha* is also close to *Śivadharmasāstra* 6.201 ff. and 12.108 ff.

One topic in which close correspondence between these texts might have been expected has been alluded to earlier in our introduction, namely the section listing the *pañcāṣṭaka*. For this list of the *pañcāṣṭaka* recorded in *Śivadharmasāstra*, we have collated two old Nepalese sources:<sup>251</sup>

*bhastrāpadaṃ*<sup>252</sup> *rudrakoṭir avimuktaṃ*<sup>253</sup> *mahālayam* |  
*gokaṇṇaṃ bhadrakaṇṇaṃ ca suvarṇākṣo 'tha dīptimān* ||  
*sthāneśvaraś*<sup>254</sup> *ca vikhyātas triṣu lokeṣu viśrutaḥ* |  
*sthānāṣṭakam idaṃ jñeyaṃ rudrakṣetraṃ mahodayam* ||  
*bhastrāpadādīsthānvantaṃ*<sup>255</sup> *rudrasāyojyakāraṇaṃ* |  
*chagaraṇḍaṃ*<sup>256</sup> *dviraṇḍaṃ ca*<sup>257</sup> *mākoṭaṃ maṇḍaleśvaraḥ* ||  
*kālāñjaraṃ*<sup>258</sup> *śaṅkukaṇṇaṃ sthaleśvaraḥ*<sup>259</sup> *sthūleśvaraḥ*<sup>260</sup> |  
*pavitrātakam ity etat mahāpuṇyavivardhanaḥ*<sup>261</sup> ||  
*mṛtāḥ prayānti tatriva*<sup>262</sup> *śivasya paramaṃ padaṃ*<sup>263</sup> |  
*gayā caiva kurukṣetraṃ nakhalaṃ kanakhalaṃ tathā* ||  
*vimalaṃ cātṭhāsaṃ ca mähendraṃ bhīmam aṣṭakam*<sup>264</sup> |  
*etat guhyāṣṭakam nāma sarvapāpavimocanam* ||

<sup>250</sup> See KAFLE (2013) for more details.

<sup>251</sup> These are MS 1028/4 (=N<sub>28</sub><sup>K</sup>), 46v6–47r3 and MS 1082/3 (= N<sub>82</sub><sup>K</sup>) 40v6–41r1. One may compare the text with *Niśvāsamukha* 3.19 ff. See also p. 68 ff. of this study.

<sup>252</sup> *bhastrāpadaṃ* N<sub>82</sub><sup>K</sup>; *vastrāpadaṃ* N<sub>28</sub><sup>K</sup>

<sup>253</sup> °koṭir N<sub>82</sub><sup>K</sup>; °koṭim N<sub>28</sub><sup>K</sup>

<sup>254</sup> *sthāneśvaraś* N<sub>28</sub><sup>K</sup>; *sthāliśvaraś* N<sub>82</sub><sup>K</sup>

<sup>255</sup> °vantaṃ N<sub>82</sub><sup>K</sup>; °vanta° N<sub>28</sub><sup>K</sup>

<sup>256</sup> *chagaraṇḍaṃ* N<sub>82</sub><sup>K</sup>; *chatalaṇḍaṃ* N<sub>28</sub><sup>K</sup>

<sup>257</sup> *conj.*; *vilaṇḍaṃ ca* N<sub>28</sub><sup>K</sup>; *duṇḍaś ca* N<sub>82</sub><sup>K</sup>

<sup>258</sup> *kālāñjaraṃ em.*; *kālīñjaraṃ* N<sub>28</sub><sup>K</sup>; *kālajjaraṃ* N<sub>82</sub><sup>K</sup>

<sup>259</sup> *sthaleśvaraḥ* N<sub>82</sub><sup>K</sup>; *sthāleśvaraṃ* N<sub>28</sub><sup>K</sup>

<sup>260</sup> *sthūleśvaraḥ* N<sub>82</sub><sup>K</sup>; *sthūleśvaraṃ* N<sub>28</sub><sup>K</sup>

<sup>261</sup> °vivardhanaḥ N<sub>82</sub><sup>K</sup>; --- N<sub>28</sub><sup>K</sup>

<sup>262</sup> *mṛtāḥ prayānti tatriva* N<sub>82</sub><sup>K</sup>; *lac* N<sub>28</sub><sup>K</sup>

<sup>263</sup> *śivasya paramaṃ padaṃ* N<sub>82</sub><sup>K</sup>; *śivasya parama pa* — N<sub>28</sub><sup>K</sup>

<sup>264</sup> *mā* — N<sub>28</sub><sup>K</sup>; *mahendraṃ* N<sub>82</sub><sup>K</sup>

gatvā tu puruṣaḥ strīmān prāpnoti śivamandiram |  
 śrīparvataṃ hariścandraṃ jalpam amrātikeśvaram<sup>265</sup> ||  
 madhyamaṃ ca mahākālaṃ kedāraṃ bhairavaṃ tathā<sup>266</sup> |  
 etad guhyātiguhyam ca<sup>267</sup> aṣṭakaṃ parikīrtitam<sup>268</sup> ||  
 santārya ca<sup>269</sup> pitṛn sarvān śivaṃ yānti param padam<sup>270</sup> |  
 amareśvaram<sup>271</sup> prabhāsaṃ ca naimiśam<sup>272</sup> puskaram tathā ||  
 aṣāḍham<sup>273</sup> dīndimūṇḍīś ca bhārabhūtiṃ bhavāntakam |  
 lakulīśvaraṇ ca<sup>274</sup> vikhyātas tathā pratyātmiko mahān ||  
 pratyāmikāṣṭakam idaṃ kṣatraṃ rudrasya kāmikam<sup>275</sup> |  
 tara yānti mṛtāḥ sarve rudrasya paramaṃ padam<sup>276</sup> ||  
 dānāny āvasathaṃ kūpam udyānaṃ devatākulam |  
 tīrtheṣu yāni yaḥ kuryāt so 'kṣayaṃ phalam āpnuyāt ||

It immediately becomes apparent that the order here differs from that of the *Nisvāsamukha*. Instead, it reveals close links to the list of the *Mālinī-vijayottaratantra* and the *Svāyaṃbhuvastūtrasaṅgraha* (see GOODALL 2004: 315). It seems that the list in the *Śivadharmasāstra* has not served the *Nisvāsamukha* as source for adaptation. An important feature of this list of ogdoads in the *Śivadharmasāstra* is that it attributes a different name to each set of eight pilgrimage sites, which are inserted by way of an additional line after each set of eight. As we have seen earlier, the *Guhyasūtra* proceeds in a similar, though not entirely identical, manner. Although stratification of the cosmological system is current in the tantric milieu, subdivision into 'levels' is traceable to both tantric and non-tantric Śaiva sources. Hence we cannot attribute such lists to one or other genre simply on the basis of a stratified cosmology.

While the list of the *pañcaṣṭaka* does not constitute a close point of connectivity between the *Nisvāsamukha* and the *Śivadharmasāstra*, the other

<sup>265</sup> jalpama° N<sub>82</sub><sup>K</sup>; jalpa — N<sub>28</sub><sup>K</sup>

<sup>266</sup> madhya° N<sub>82</sub><sup>K</sup>; ma --- ya° N<sub>28</sub><sup>K</sup>

<sup>267</sup> °tiguhyam N<sub>82</sub><sup>K</sup>; °diguhyakam N<sub>28</sub><sup>K</sup>

<sup>268</sup> aṣṭakaṃ N<sub>28</sub><sup>K</sup>; aṣṭakām N<sub>28</sub><sup>K</sup>

<sup>269</sup> ca N<sub>28</sub><sup>K</sup>; tu N<sub>82</sub><sup>K</sup>

<sup>270</sup> yānti N<sub>28</sub><sup>K</sup>; śānti N<sub>82</sub><sup>K</sup>

<sup>271</sup> amareśvaram N<sub>28</sub><sup>K</sup> (hypermetrical); amreśvaram N<sub>82</sub><sup>K</sup>

<sup>272</sup> naimiśam N<sub>82</sub><sup>K</sup>; naimiśa N<sub>28</sub><sup>K</sup>

<sup>273</sup> aṣāḍham N<sub>82</sub><sup>K</sup>; aṣāḍhi° N<sub>28</sub><sup>K</sup>

<sup>274</sup> °śvaraṇ ca N<sub>28</sub><sup>K</sup>; °śvaro 'tha N<sub>82</sub><sup>K</sup>

<sup>275</sup> kṣatraṃ rudrasya kāmikam N<sub>28</sub><sup>K</sup>; kṣatraṃ rudrasya hitakāmikam N<sub>82</sub><sup>K</sup>

<sup>276</sup> padam N<sub>82</sub><sup>K</sup>; pamam N<sub>28</sub><sup>K</sup>

cases listed above do imply close textual affinity, and it seems likely that the *Niśvāsamukha* borrowed these portions of text from the *Śivadharmasāstra* for the reasons listed above. If the *Śivadharmasāstra* was indeed the basis for these parallels as they appear in the *Niśvāsamukha*, then the *Niśvāsamukha* must have been composed after the compilation of the *Śivadharmasāstra* in the sixth or seventh century.<sup>277</sup>

### Borrowings from the *Niśvāsamukha* by the *Śivadharmasaṅgraha*

Let us now consider the textual development which the *Niśvāsamukha* underwent after its composition. Thanks to the initial observations of Mr. SAMBANDHAŚIVĀCĀRYA and A. K. ACHARYA, we have been able to gather clear evidence that the *Niśvāsamukha* also served as template from which a later text, the *Śivadharmasaṅgraha*, borrowed. The title of the *Śivadharmasaṅgraha* is directly indicative of the nature of the text it contains, since *Śivadharmasaṅgraha* literally means ‘collection of teachings of Śiva’, suggesting that it comprises teachings gathered from earlier Śaiva sources. This initial impression is directly reinforced by an explicit attestation, penned by the author (1.3), that it is on the basis of the kernel of the compositions of Śambhu, Sanatkumāra, Vāyu and Dvaipāyana that he composed (*kriyate*) the ensuing compendium of teachings *Dharmasaṅgraha* (i.e. the *Śivadharmasaṅgraha*):

*śambhoḥ sanatkumārasya vāyor dvaipāyanasya ca |*  
*granthasāraṃ samuddhṛtya kriyate dharmasaṅgrahaḥ || 1.3 ||*

The [*Śiva*] *dharmasaṅgraha* is composed upon having extracted the essence of the scriptures of Śambhu, Sanatkumāra, Vāyu and Dvaipāyana.

Among the twelve chapters of the *Śivadharmasaṅgraha*, the first three chapters, which have now been edited by A. K. ACHARYA,<sup>278</sup> comprise moralising or sermonising counsel, in the form of ‘well-spoken advice’ (*subhāṣitas*). Chapter 4 then gives a description of the hells, the *narakas*, which exhibits a certain degree of correspondence with the *Skandapurāṇa*: some of its verses are identical with their counterparts in chapters 37–47 of the *Skandapurāṇa*.<sup>279</sup> Chapters 5 to 9 closely parallel parts of the *Niśvāsamukha*. Chapters 10 to 12 present the Purāṇic cosmography; chapter 10 is

<sup>277</sup> See fn. 246.

<sup>278</sup> A. K. ACHARYA (2009\*).

<sup>279</sup> See BAKKER, BISSCHOP & YOKOCHI (2014: 82–95).

nearly identical to the fifth chapter of the *Guhyasūtra*; chapter 11 of the *Śivadharmasaṅgraha* has considerable overlap with parts of the sixth and seventh chapters of the *Guhyasūtra*;<sup>280</sup> finally, chapter 12 corresponds to verses 209–355 of the thirty-ninth chapter of the *Vāyupurāṇa*.

Clearly it makes sense to take the above-quoted introductory verse seriously—and to try and locate the texts upon which the compendium has drawn. To begin with, we may note that the scripture ‘of Śambhu’ may refer to the *Niśvāsātattvasaṃhitā*, which we know to be ascribed to Śiva, since the *Śivadharmasaṅgraha* demonstrably draws on the *Niśvāsamukha* and *Guhyasūtra*. As for the second author mentioned, Sanatkumāra, it appears likely that the author of the compendium had the *Skandapurāṇa* in mind, since this *Purāṇa* was supposedly narrated by Sanatkumāra. Regarding the textual evidence for this contention, the fourth chapter of the *Śivadharmasaṅgraha* displays parallels with the *Skandapurāṇa*. The third mention, Vāyu, plainly refers to the *Vāyupurāṇa*. As regards the final reference, since [Kṛṣṇa]-dvaipāyana (i.e. Vyāsa) is the purported author of the *Mahābhārata*, ‘Dvaipāyana’ could be a reference to the epic. However, this remains to be investigated.

### Extent and type of borrowing

It is important to mention here that, as we will show in the section below, the *Śivadharmasaṅgraha* is not merely copying verbatim from the *Niśvāsamukha*. Instead, it standardises irregular forms and corrects awkward syntax. The underlying source text consulted by the author of the *Śivadharmasaṅgraha*, it should be noted, comprises the *Laukika* and *Vaidika* sections of the *Niśvāsamukha*, from which, as we shall presently see, the *Śivadharmasaṅgraha* draws heavily. The *Śivadharmasaṅgraha* did not appropriate the *Ādhyātmika* and *Atimārga* portions of the *Niśvāsamukha*.

The following comparative table shows the locations and scope of the textual parallels between the *Niśvāsamukha* and the *Śivadharmasaṅgraha*:

<sup>280</sup> The *Śivadharmasaṅgraha* appears to be the first text of the *Śivadharmacorpus* to incorporate tantric material. It does so by drawing intensively from chapter five, six, and seven of the *Guhyasūtra*.



| Niśvāsamukha  | Śivadharmasaṅgraha |
|---------------|--------------------|
| 1.1–1.57      | —                  |
| —             | 5.1–5.14           |
| 1.58–1.63     | 5.15–5.20          |
| 1.64          | —                  |
| 1.65–1.87     | 5.21–5.43          |
| 1.88–1.92     | —                  |
| —             | 5.44ab             |
| 1.93a–1.98b   | 5.44c–5.49         |
| —             | 5.50ab             |
| 1.98c–1.100b  | 5.50c–5.52b        |
| —             | 5.52c–5.54         |
| 1.100c–1.107b | 5.55–5.61          |
| 1.107c–1.114b | —                  |
| 1.114c–1.124b | 5.62–5.71          |
| 1.124c–1.125b | 5.72               |
| —             | 5.73–5.75          |
| 1.125c–1.127b | 5.76–5.77          |
| 1.127c–1.154  | 5.83a–5.110b       |
| 1.155ab       | —                  |
| 1.155c–1.156b | 5.110cd            |
| 1.156c–1.158b | 5.111a–5.112       |
| 1.158c–1.150b | —                  |
| —             | 5.113–5.119        |
| 1.150c–1.159b | —                  |
| 1.159c–1.160  | 5.120a–5.121b      |
| 1.161ab       | —                  |
| —             | 5.121cd            |
| 1.161c–1.162b | 5.122              |
| —             | 5.123              |
| 1.162c–1.165b | 5.124–5.126        |
| —             | 5.127              |
| 1.165c–1.169b | 5.128–5.131        |
| —             | 5.132              |
| 1.169c–1.171  | 5.133–5.135        |
| 1.172         | 5.136              |
| 1.173–1.176   | 5.137–5.140        |
| 1.177ab       | —                  |

|             |               |
|-------------|---------------|
| —           | 5.141a-5.143b |
| 1.177cd     | 5.143c-5.144b |
| 1.178       | 5.144c-5.145b |
| —           | 5.145c-5.149  |
| 1.179-1.185 | 5.150-5.156   |
| 2.1a-2.18b  | 6.1a-6.17f    |
| —           | 6.18-6.38     |
| 2.18c-2.35  | 6.39a-6.56b   |
| 2.36        | —             |
| 2.37a-2.38b | 6.56c-6.57    |
| —           | 6.58          |
| 2.38c-2.39b | 6.59          |
| —           | 6.60-64       |
| 2.39c-2.41b | 6.65-6.66     |
| —           | 6.70c-6.76b   |
| 2.41c-2.42b | 6.76c-6.77b   |
| —           | 6.77c-6.78b   |
| 2.42c-2.43b | 6.78c-6.78f   |
| 2.43c-2.46  | 6.67a-6.70b   |
| —           | 6.79-6.88     |
| 2.47-2.48   | 6.89-6.90     |
| —           | 6.91-6.94     |
| —           | 6.97          |
| —           | 6.105         |
| —           | 6.107-6.117   |
| 2.49        | 6.118         |
| 2.50        | 6.106         |
| —           | 6.119-6.122   |
| 2.51        | 6.123         |
| 2.53a-2.56b | —             |
| —           | 6.138-6.153b  |
| 2.56cd      | —             |
| 2.57-2.70   | 6.124-6.137   |
| 2.71a-2.80b | 6.153c-6.162  |
| 2.80c-2.82b | 6.95-6.96     |
| 2.82c-2.86b | 6.98-6.101    |
| 2.86c-2.88b | 6.103-6.104   |
| 2.88c-2.115 | 6.163-6.189   |
| 2.116       | 6.190         |

|               |               |
|---------------|---------------|
| 2.117         | 6.191         |
| 2.118         | 6.192ab       |
| 2.119a-2.120b | 6.192c-6.193d |
| 2.120c-2.121b | 6.194         |
| 2.121c-122    | —             |
| —             | 6.195         |
| 3.1a-3.13b    | 7.1a-7.13b    |
| 3.13c-3.14b   | 7.13cd        |
| 3.14c-3.15d   | 7.14a-7.15b   |
| —             | 7.15c-7.16b   |
| 3.16          | 7.16c-7.17b   |
| 3.17-3.18     | —             |
| 3.19-3.22     | 7.17c-7.21b   |
| 3.23          | 7.22          |
| 3.24ab        | 7.21cd        |
| 3.24c-3.25b   | —             |
| 3.25c-3.30b   | 7.23-7.27     |
| —             | 7.24-7.40     |
| 3.30c-3.34b   | 7.41-7.44     |
| 3.35c-3.36b   | —             |
| 3.36c-3.37    | 7.45a-7.46b   |
| 3.38-3.42     | —             |
| —             | 7.46c-7.52    |
| 3.43a-3.56f   | 7.53a-7.67b   |
| —             | 7.67c- 7.69b  |
| 3.57-3.69     | 7.69c-7.72b   |
| —             | 7.72c-7.124   |
| 3.60-3.83     | 8.1a-8.25b    |
| 3.84ab        | 8.25c-8.26b?  |
| 3.84cd        | 8.26cd        |
| 3.85ab        | 8.26ab        |
| 3.85cd        | 8.27ab        |
| 3.86ab        | 8.27cd        |
| —             | 8.28ab        |
| 3.86c-3.151   | 8.28c-8.93    |
| 3.152-3.153   | —             |
| —             | 8.94-8.108    |
| 3.154         | 8.110         |
| 3.155         | 8.109         |

|                |               |
|----------------|---------------|
| 3.156a– 3.158b | —             |
| —              | 8.111–8.114   |
| 3.158c–3.163   | 8.115a–8.120b |
| 3.164          | 8.120c–8.121b |
| 3.165a–3.177b  | 8.121c–8.133  |
| 3.177c–3.179b  | 8.134–8.135   |
| 3.179c–3.194b  | 8.136–8.150   |
| 3.194cd        | 8.151         |
| 3.195a–3.196b  | 8.152a–8.152f |
| 3.196cd        | —             |
| 4.1–4.7b       | 9.1–9.7b      |
| 4.8–4.12       | 9.7c–9.12b    |
| 4.13–4.14      | —             |
| 4.15–4.16      | 9.12c–9.14b   |
| 4.17–4.19      | —             |
| —              | 9.14c–9.23b   |
| 4.20a–4.31b    | 9.23c–9.34d   |
| 4.31cd         | —             |
| 4.32a–4.36b    | 9.35a–9.39b   |
| 4.36c–4.37b    | 9.39c–9.40    |
| 4.37c–4.41     | 9.41–9.44     |
| 4.42–4.137     | —             |

**Table 2:** Comparative table of parallels between the *Nīśvāsamukha* and *Śivadharmasaṅgraha*

From this table we can see that the *Śivadharmasaṅgraha* draws particularly on the first three chapters of the *Nīśvāsamukha* quite intensively. Other than that, the *Śivadharmasaṅgraha* also evidently borrows the first part of the fourth chapter from the Vedic section of the *Nīśvāsamukha*. As we have noted in the opening sections of this study, the latter offers a stratified scheme of Five Streams, four of which are presented as inferior, yet conducive, preliminary stages which culminate in the soteriologically most rewarding path, the Mantramārga. No such idea—nor indeed any structured stratification of the content at all—is present in the *Śivadharmasaṅgraha*. Instead, the *Śivadharmasaṅgraha*, a text of lay Śaivism, overtly declares its much more limited ambition of simply compiling materials drawn mostly from Śaiva sources in order to present a coherent overview over the materials assembled. The rationale behind the impulse of composition of the two texts is therefore fundamentally dissimilar. Thus, the *Śivadharmasaṅgraha*



omits a number of passages pivotal to the intentions of the *Niśvāsamukha*. Amongst these omissions are the following:

1. The frame story of the *Niśvāsatattvasaṃhitā* (1.1–57).
2. Passages that do not accord with the setting of the *Śivadharmasaṅgraha* are omitted because the *Śivadharmasaṅgraha* is not framed as a dialogue between Śiva and Devī reported by Nandikeśvara. *Niśvāsamukha* 1.64 presents an illustrative example:

*evaṃ śrutam mayā pūrvvan devyāṃ kathayato harāt |  
tat sarvaṃ kathitan tubhyaṃ yat phalaṃ liṅgapūraṇe ||*

This is what I heard from Hara, as he was telling it to the goddess, and I have told it all to you, namely what the fruit of covering the *liṅga* (*liṅgapūraṇe*) is.

3. Those passages that directly reflect the conceptual framework of the Five Streams have also been omitted—with the noteworthy exception of the Vedic section.<sup>281</sup>

At present, we cannot fully comprehend the principles of selection of the *Śivadharmasaṅgraha*. For example, the passage in the *Niśvāsamukha* which speaks of offering a black woollen garment and a buffalo (2.52–53), has been reduced to two lines when incorporated into the *Śivadharmasaṅgraha*. While this could be the result of a slip in transmission, it is possible that the redactor felt it was unnecessary to adopt it, although it is difficult to fathom why, for the section in question fits the context and is readily comprehensible. Other comparable cases could be cited.

### Additions in the *Śivadharmasaṅgraha*

As the *Śivadharmasaṅgraha* is a compendium which draws on a multiplicity of pre-existing sources, it is to be expected that it features both interpolated and original material that does not originate from the *Niśvāsamukha*. In the following example, we see that the *Śivadharmasaṅgraha* integrates a substantial passage, of twenty-one verses, which is inserted in the middle of what is verse 2.18 of the *Niśvāsamukha* and which introduces both a

<sup>281</sup> The passage of *Śivadharmasaṅgraha* 9.44cdef reads: *vedadharmo mayā proktaḥ svar-ganaiśreyasaḥ padam | uttareṇaiva vaktreṇa vyākhyātaś ca samāsataḥ ||*. This, we think, is the inadvertent result of careless borrowing: the *Śivadharmasaṅgraha* does not claim to be sourced in any of Śiva's faces.

new topic—the procedure for worshipping a *liṅga* made of sand—and a new speaker (Dadhīci). Most probably the *Śivadharmasaṅgraha* borrowed this segment from another source where Dadhīci was the narrator. In doing so, the compiler-author effectively split a verse of the *Niśvāsamukha* in two. We have not been able to identify the source of the borrowed passage. There are further such examples, but we will restrict ourselves to just this one. *Niśvāsamukha* 2.18 reads:

*lakṣeṇaikena gaṇatām koṭim abhyarcya gacchati |*  
*svaśarīreṇa sāyojyaṃ punaś ca na nivarttate ||*

By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) union with [Śiva] in his own body (*svaśarīreṇa*) and will never come back [to worldly existence] again.

In the *Śivadharmasaṅgraha* this becomes (6.18–39b):

*lakṣeṇaikena gaṇatām koṭyām abhyarcya gacchati ||*  
*dadhīcir uvāca* | <sup>282</sup>  
*kiṃ phalaṃ bālukālīṅgasyārccanād api kiṃ bhavet |*  
*kathaṃ vā pūjayet karma vratañ caiva kathaṃ bhavet ||*  
*maheśvara uvāca |*  
*śṛṇu me kathayiṣyāmi bālukālīṅgam arcanam |*  
[...]

*etat purā mayā khyātaṃ na deyaṃ yasya kasyacit |*  
*svaśarīreṇa sāyojyaṃ punaś ca na nivarttate |*

By worshipping [it] ten thousand times, one will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, one will obtain (*gacchati*)

...

<sup>282</sup> Note that Dadhīci does not appear in the *Niśvāsamukha*. Either Devī poses questions to Śiva or the sages entreat Nandikeśvara to share his knowledge. In the *Śivadharmasaṅgraha*, Dadhīci appears in this isolated instance only.

**Dadhīci spoke:**

What fruit does one obtain from worshipping a *liṅga* made of sand? How is one supposed to worship it? What is the procedure [of worship]? And how should one practise the observance?

**Maheśvara spoke:**

Listen to me. I will tell [you] the [procedure of] worshipping the *liṅga* made of sand.

[...]

This [knowledge that] I taught earlier (*purā*) should not be given to everybody. ... [he will obtain] union with [Śiva] in his own body and will never come back [to worldly existence] again.

**Grammatical Changes**

One of the characteristics of the *Niśvāsamukha*<sup>283</sup> is that it shares features of *aiśa* language with the rest of the *Niśvāsātattvasaṃhitā*. We will show that the *Śivadharmasaṅgraha* has removed these archaic irregularities and replaced them with what are considered ‘standard’ Sanskrit forms. As the rest of the text of the *Śivadharmasaṅgraha* is mostly written in Pāṇinian Sanskrit, we believe these changes were implemented in the *Śivadharmasaṅgraha* to smoothen out the text. This process of ‘streamlining’ grammar is typically more likely to be a shift from *aiśa* language to standardized Sanskrit—not the reverse. As a rule of thumb, textual parallels between texts displaying *aiśa*-grammar and texts with standardized Sanskrit should raise the suspicion that the standardised version is likely to be the ‘younger’ text and has borrowed from the non-standard one.<sup>284</sup>

We present here five types of grammatical modification in the parts of the text borrowed from the *Niśvāsamukha* by the *Śivadharmasaṅgraha*. These involve verb-forms, nominal forms, regularisation of *sandhi*, compounds and gender. We are confronted with changes of this type time and again throughout the text, and the examples quoted below are characteristic of a more widespread phenomenon:

<sup>283</sup> For a more detailed account of *aiśa* grammar, refer to p. 129 ff.

<sup>284</sup> Note however, that the *Manusmṛiti*’s standard Sanskrit being reformulated along *aiśa*-lines in the *Niśvāsamukha* can readily be cited as counter-example to this general rule.

## REGULARISATION OF VERB-FORMS

- Correction of irregular optative: *dadet* (NM 1.60b) to *dadyāt* (ŚiDhS 5.17ab)
- Correction of irregular optative: *pūjye* (NM 2.30a) to *pūjayet* (ŚiDhS 6.50c)
- Correction of irregular *lyap*: *pūjya* (NM 3.160c) to *sampūjya* (ŚiDhS 8.117a)

## REGULARISATION OF NOMINAL FORMS

- Correction of irregular nominative: *kṛṣṇāṣṭamicaturddaśī* (NM 1.69d) to *kṛṣṇāṣṭamyāṇ caturdaśyāṇ* (ŚiDhS 5.25c)
- Correction of irregular numerical form: *triṃśabhir lakṣaiḥ* (NM 2.7c) to *triṃśallakṣaiḥ* (ŚiDhS 6.7c)
- Correction of irregular nominative singular: *parameṣṭhinaḥ*<sup>285</sup> (NM 3.65ab) to *parameṣṭhī* (ŚiDhS 3.65b)

REGULARISATION OF *Sandhi*

- Correction of double *sandhi*: *yoddharet* (NM 1.87b) to *uddharet* (ŚiDhS 5.43b)
- Correction of irregular extended ending: *kuruteti*<sup>286</sup> (NM 3.58d) to *kurute tu* (ŚiDhS 7.70cd).
- Correction of irregular *sandhi* of the pronoun: *so dhruvam* (NM 4.16d) to *sa dhruvam* (ŚiDhS 9.14ab)

## REGULARISATION OF COMPOUNDS

- Correction of inflected form: *śaṣkulyāmodakāni* (1.164b) to *śaṣkulīmodakāni* (ŚiDhS 5.125cd)
- Justifying an otiose *sa* : *guḍakṣīrasapāyasaiḥ* (NM 3.80d) to *guḍakṣīraiḥ sapāyasaiḥ* (ŚiDhS 8.21d)

<sup>285</sup> This form is the same in accusative plural and genitive singular too. Consulting other instances (*Nīśvāsamukha* 1.58b, 1.115d, 2.34d etc.) we could derive that this is more likely to be a nominative singular.

<sup>286</sup> Cf. GOODALL et al. 2015: 122.



## REGULARISATION OF GENDER

- Correction of irregular masculine to standard neuter: °*puṣpaḥ* (NM 1.147d) to °*puṣpam* (ŚiDhS 5.103b)
- Correction of irregular neuters to regular masculines: *kumbhīpākan tu nirayan* (NM 2.44c) to *kumbhīpākas tu nirayo* (ŚiDhS 6.68a)

## SYNTACTICAL CHANGES

The *Śivadharmasaṅgraha* does not merely correct obvious grammatical mistakes in the borrowed text, but also changes the syntax substantially with the intention of clarifying the original text. There are many instances of this type of syntactical change, and most of these will be discussed in the notes to the translation of the *Niśvāsamukha*. But let us quote one example showing how the *Śivadharmasaṅgraha* corrects awkward syntax and irregular morphology:

*Niśvāsamukha* (4.15c–16b)

*asvayaṅkṛtavāñijye bhūtādroheṇa jīvate ||*  
*japti juhōti vā nityaṃ sa svarggaphalabhāg bhavet |*

Without engaging in trade, he lives without harming living beings. He should regularly do mantra-recitation (*japti*) and (*vā*) perform oblations; [by doing so] he will partake of the fruit of heaven.

*Śivadharmasaṅgraha* (9.13)

*vāñijyādi tyajet karma bhūtadrohaṇ ca sarvadā |*  
*japāgnihomasamyuktaḥ sa svarggaphalabhāg bhavet ||*

He should avoid participating in such activities as trade, and [should] always [avoid] harming living beings. Engaged in mantra-recitation and fire-oblations, he will partake of the fruit of heaven.

Here the *Śivadharmasaṅgraha* corrects *asvayaṅkṛtavāñijye*, apparently used as a foreshortened instrumental, to *vāñijyādi tyajet karma*, then replaces *bhūtādroheṇa jīvate*, with *bhūtadrohaṇ ca sarvadā*. As for *japti juhōti vā nityaṃ* (where *japti* is used for *japati* and both verbs should be optative or marked in some way as being part of a conditional clause), it is replaced by *japāgnihomasamyuktaḥ*.

## Alteration of Content

Comparing the *Śivadharmasaṅgraha* and the source passages of the *Niśvāsamukha*, in some cases, we detect a modification of the meaning in the borrowed passages. These may be grouped in two categories, which we shall examine below:

1. deliberate alteration concerning rewards and
2. deliberate alteration of the essential meaning.

### MODIFICATIONS CONCERNING REWARDS

Especially with regards to the descriptions of rewards promised for engaging in religious practice, the *Śivadharmasaṅgraha* has considerably altered the passages it has borrowed. Typically, the religious practices themselves remain identical, whereas the results ascribed to them are significantly different. In a few cases, it is possible that such changes are the result of graphic confusion while copying, as in the case of *śivālayam* (NM 1.82d)  $\approx$  *surālayam* (ŚiDhS 5.83d).

- Change of ‘Brahma-hood’ to ‘Skanda-hood’: *brahmatvam* (NM 2.7b) to *skandam*<sup>287</sup> (ŚiDhS 6.7b)
- Change from ‘attaining the world of the moon’ to ‘attaining the world of Indra’: *somapuraṃ* (NM 2.59c) to *śakrapuraṃ* (ŚiDhS 6.126c)
- Change of ‘the fruit of rejoicing in heaven’ to attaining the ‘world of Kāmadeva’: *divi* (NM 2.65d) to *kāmadevapuraṃ* (ŚiDhS 6.132c)

### MODIFICATIONS OF THE FUNDAMENTAL MEANING

Occasionally, small changes make significant alterations to the essential meaning of the borrowed text, as in this example:

*Niśvāsamukha* (2.110)

*atidānavidhiḥ khyāto lokānāṃ hitakāmyayā |*  
*dine dine ca yo dadyād dānan tañ ca nibodha me ||*

I have taught the injunction of consummate offering (*atidānavidhiḥ*) for the benefit of the worlds. If someone makes an offering every day, listen to the fruit of that offering too.

<sup>287</sup> We have taken Skanda in the sense of Skanda-hood here.

*Śivadharmasaṅgraha* (6.184c-185b)

*iti dānavidhiś cokto lokānāṃ hitakāmyayā ||*  
*dine dine ca yad dānaṃ tac cāpi hi nibodha me |*

I have thus taught the injunction of offering (*iti dānavidhiḥ*) for the benefit of the worlds. [If someone makes] an offering every day, listen to the fruit of that offering too.

Here the pronouncement of the *Niśvāsamukha* is about a ‘consummate offering’ (*atidāna°*), a problematic term, as its meaning may differ from context to context.<sup>288</sup> The *Śivadharmasaṅgraha*, by writing *iti dāna°* ‘thus offering, makes this kind of offering disappear, and ends up with a different and more banal sense.

In sum, the *Śivadharmasaṅgraha* has often rephrased, replacing uncommon words, structures, and syntax. In doing so, it has banalised the text, but it has also often clarified it. The fact that the *Śivadharmasaṅgraha* chose to borrow from the *Niśvāsamukha* suggests that the *Niśvāsamukha* had acquired and still enjoyed some authority among Śaivas at the time the *Śivadharmasaṅgraha* was composed.<sup>289</sup> If not, the redactor of the *Śivadharmasaṅgraha* would presumably have been less likely to draw upon it.

## Noteworthy Irregularities in the *Niśvāsamukha*

As noted towards the beginning of this introduction, the text of the *Niśvāsamukha* depends on outside sources to furnish a substantial part of its textual fabric. This becomes evident also stylistically, since the mode of expression varies greatly throughout the text. Some of the unevenness of the text may have been caused by the uneven process of recontextualization of loaned passages.<sup>290</sup> At the same time, the process of transmission may have added to the textual inconsistencies, as would have the introduction of ‘*aiśa*’ forms.<sup>291</sup> However, what might be worth considering is the possibility that at least some of the uncertainties about the text and its interpretation may be attributable to our limited knowledge of the community which produced the work.

<sup>288</sup> See footnote to verse 2.105d on page 297.

<sup>289</sup> A. K. ACHARYA (2009: 91) argues that the *Śivadharmasaṅgraha* can be dated to the 9<sup>th</sup> and 10<sup>th</sup> centuries CE.

<sup>290</sup> SCHREINER, ed. (1997), in this regard, speaks of ‘textual interstices’ (*Textfugen*) and ‘textual hinges’ or ‘transition points’ (*Schaltstellen*), which constitute disruptive factors in interpolated materials, and moreover mark the contours of the borrowed passages.

<sup>291</sup> See p. 129.

As a first example, let us invoke *Niśvāsamukha* 1.51–52, which presents the five streams of knowledge and their goals in accordance with the Mantramārgic perspective:

*īśvara uvāca |*  
*pañca srotā mayā khyātā lokānāṃ hitakāmyayā |*  
*tān pravakṣyāmi sarvāṃs tu śṛṇuṣva vahitā priye || 1.51 ||*  
*svarggāpavarggahetoś ca tan nibodha yathārthataḥ |*  
*laukikaṃ sampravakṣyāmi yena svargaṃ vrajanti te || 1.52 ||*

Īśvara spoke:

I have [elsewhere] taught Five Streams [of knowledge] on account of my desire for the welfare of the worlds. I will explain (*pravakṣyāmi*) all of them, o beloved one! Please listen attentively. And for the sake of heaven and liberation (*svarggāpavarggahetoḥ*), understand this (*tan*) exactly. I shall teach [first] the worldly [stream] (*laukikaṃ*), by which people attain heaven (*svargaṃ*).

Viewed from a logical perspective, the above passage (*Niśvāsamukha* 1.51–52) contains a somewhat problematic statement, particularly as regards the Laukika stream and the Mantramārga. First of all, the fifth stream, which is not the subject matter of the *Niśvāsamukha*, does not topicalize either *svarga* ('heaven') or *apavarga* ('final beatitude'). Instead, it presents the somewhat parallel but nonetheless different concepts of *bhukti* ('enjoyment of supernatural powers') and *mukti* ('liberation').<sup>292</sup> Secondly, this passage clearly mentions that the Laukika stream professes to lead to heaven, and 'heaven' is designated as being (merely) a 'worldly'<sup>293</sup> state. Despite that, we encounter a passage (1.86) in the same Laukika section that declares that union with Śiva (*sāyojyam*)—usually a supramundane state—results from bathing a *liṅga* with ghee for two years.<sup>294</sup>

It thus appears that the soteriological contours of the Laukika stream and the Mantramārga have been presented in a manner that has been not

<sup>292</sup> GOODALL et al. 2015: 15, 32, 59 and 73.

<sup>293</sup> Refer to §2 on page 44 above.

<sup>294</sup> From this passage alone, one might doubt whether union with Śiva (*sāyojyam*) refers to a supramundane state of liberation, yet this is how it is used in another passage of the *Niśvāsamukha* (2.17–18): that latter section intimates that by obtaining union with [Śiva] one is never reborn, showing that there is no difference between union with Śiva and final liberation:

*saccakena tu liṅgāni pārvhivāni tu kārayet |*  
*sahasrapūjanāt so hi labhate īpsitaṃ phalam ||*



made fully consistent, and that there are instances of conceptual imbrication. To cite another instance, the passage spanning 1.118c–119b in the same *Laukika* section states that if one worships Śiva by offering a *muktimanḍapa* with devotion, no rebirth ensues—which again implies that the final goal of the *Mantramārga* can be achieved by means of a *Laukika* practice.<sup>295</sup> As in the case of the mention of ‘union with Śiva’, such passages in the *Laukika* section seem to contradict the statement of 1.52cd above that the *Laukika* stream leads merely to heaven. This inconsistency here may have resulted from the attempt of the author of the *Niśvāsamukha* to present these teachings of the *Laukika* stream within a *Mantramārgic* framework. In doing so, the author appears to attempt to confine the benefits offered by the *Laukika* stream to those of an inferior, preliminary stage, presumably in order to highlight the supremacy of the *Mantramārga* teachings. This attempt, however, leaves traces of doctrinal tension within the text as its corollary.

Another passage displaying a degree of logical inconsistency is the list of hells in 4.100a–105b. Because this extract is taught in a section that relates the views and practices of the *Kapālavratins*, it seems likely that this passage was borrowed from a now lost *Kāpālīka* source. Although thirty-five named hells are listed, the list is followed by the assertion that there are thirty-two (4.105cd). Since thirty-two is a standard number featuring abundantly in the *Mantramārga* system,<sup>296</sup> it is possible that the author of this passage therefore favoured that number. We therefore guess that the last line (4.105cd) in the following passage might have been added without previously counting the number of items in the list—or possibly with a generous *laissez-faire* attitude that would allow for a few of the individual hells to be grouped together under one rubric. The passage reads as follows:

---

*lakṣeṇaikena gaṇatām koṭim abhyarcya gacchati |*  
*svaśarīreṇa sāyojyaṃ punaś ca na nivarttate ||*

If someone makes [and worships] earthen *lingas* made from a mould (*saccakena*) a thousand times, he will certainly (*hi*) obtain the desired fruits. By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) union with [Śiva] in his own body (*svaśarīreṇa*) and will never come back [to worldly existence] again.

<sup>295</sup> *Niśvāsamukha* 1.118c–119b: *muktimanḍapadānena bhaktyā tu yo ’rcayec chivam || na tasya punar āvṛttir ggaṇaś caivottamo bhavet |*

<sup>296</sup> See SANDERSON 2003-4: 422 and GOODALL 2004: 282–283, fn. 487.

*avīcī kṛminicayo vaitaraṇī kūṭasālmālī |*  
*giriryamala ucchvāso nirucchvāso hy athāparaḥ || 4.100 ||*  
*pūtimānsadravaś caiva trapus taptajatus tathā |*  
*paṃkālayo 'sthībhaṇḡś ca krakacacchedam eva ca || 4.101 ||*  
*medo'sṛkpūyahradaś ca tīkṣṇāyastuṇḍam eva ca |*  
*aṅgāraraśībhuvanaḥ śakuniś cāmbaṛīśakaḥ || 4.102 ||*  
 --- *'nyā hy asitālavanas tathā |*  
*sūcīmukhaḥ kṣuradhāraḥ kālasūtro 'tha parvataḥ || 4.103 ||*  
*padmaś caiva samākhyāto mahāpadmas tathāiva ca |*  
*apāko sāra uṣṇaś ca sañjīvanasujīvanau || 4.104 ||*  
*śītatamondhatamasau mahārauravarauravau |*  
*dvātriṃśad ete narakā mayā devī prakīrttitāḥ || 4.105 ||*

[1] Avīcī, [2] Kṛminicaya, [3] Vaitaraṇī, [4] Kuṭasālmālī, [5] Giriryamala, [6] Ucchvāsa, and then [7] Nirucchvāsa [8], Pūtimānsadrava, [9] Trapu, [10] Taptajatu then [11] Paṃkālaya, [12] Asthībhaṇḡ, [13] Krakacaccheda and [14] Medo'sṛkpūyahrada, [15] Tīkṣṇāyastuṇḍa, then [16] Aṅgāraraśībhuvana, [17] Śakuni, [18] Ambaṛīśaka, [19] Asitāladruma, [20] Asitālavana, then [21] Sūcīmukha, [22] Kṣuradhāra, [23] Kālasūtra, then [24] Parvata, then [25] Padma is taught, then [26] Mahāpadma, then [27] Apāka, [28] Sāra, [29] Uṣṇa, [30] Sañjīvana, [31] Sujīvana, [32] Śītatamas, [33] Andhatamas, [34] Mahāraurava and [35] Raurava; **I have taught, o goddess, these thirty-two hells.**

It is to be noted that a list of thirty-two hells found in the inscription of the Angkor Vat bas-relief is particularly close to the list of the hells of the *Niśvāsamukha* both in names and ordering principle applied.<sup>297</sup>

The *Aṣṭamūrti*-hymn in *Niśvāsamukha* 1.30–41 arguably does not smoothly fit the context in which it occurs and is perhaps also interpolated from a different source. Note, first of all, that the hymn features a *phalaśruti*, which is typically included at the end of self-contained texts. Secondly, were this portion removed—as will be shown in the following extract—the preceding (1.29) and the following textual segment (1.42) of the *Niśvāsamukha* appear to interlock seamlessly, with Nandin first introducing a question of the goddess and then supplying that question:

<sup>297</sup> See SANDERSON 2003-4: 422. The list of hells found in Angkor Vat may therefore be further evidence of knowledge of the *Niśvāsa*-corpus being transmitted beyond the Indian subcontinent (SANDERSON 2001: 7–8, fn. 5), for we already know from Khmer inscriptions that the *Niśvāsa* was known and employed among royalty in rituals.

*mahādevyā yathā prṣtas sarvaduḥkhaḥaro haraḥ |*  
*tathā vakṣyāmi vipreṇdrāḥ praṇipatya śivaṃ śuciḥ || 1.29 ||*

[...]—[ostensibly interpolated passage]

*devy uvāca |*  
*anādinidhano devo hy aḥam akṣaram avyayaḥ |*  
*sarvagata sarvarūpo 'si sarvajñaś caikakāraṇaḥ || 1.42 ||*

I will teach, o best among Brāhmins, just as Śiva, the destroyer of all suffering [did], when requested by the great goddess after prostrating before Śiva and purifying myself.

[...]—[ostensibly interpolated passage]

Devī spoke: You are the god [having] no beginning, nor end (*anādinidhano*), devoid of birth and destruction, imperishable, all-pervading and having all forms. You are omniscient [and] the sole cause [of the whole universe].

At first glance, not all the unevennesses in the text appear to have arisen due to textual borrowing—some may rather have occurred during the course of the subsequent transmission of the text. To cite one possible example: in a passage where the rewards for worshipping different deities are indicated, the verse relating the worship of Kubera on the third day of the fortnight lacks such an explanation of the reward for worshipping the deity:

*tr̥tīyāyāṃ tu sampūjya yakṣaṃ hemamayūṇi gadāṃ |*  
*nāmāny ālikhya dātavyā bhājanā gṛhapūrīte || 3.164 ||*  
*caturthīyāṃ dantīnaṃ dadyāt sauvārṇavaṃ nāma-cāṇḍikāṃ |*  
*vighneśvarasya devasya gṛhapūrṇṇodumbare sthitam || 3.165 ||*

Having [first] worshipped Kubera (*yakṣam*) on the third day [of the fortnight], one should give a golden mace [to a Brāhmin], writing the names of [Kubera on it and putting it] in a vessel filled with clarified butter. On the fourth day [of the fortnight], one should give a golden elephant marked with the names of the god Vighneśvara placed in [a vessel made of] *udumbara* wood.

Instead of relating the reward for performing the worship of Kubera, as expected, the text proceeds at once to relate the worship of Vighneśvara. Since we are presumably missing a single line here, one possible explanation is that it might have been left out by a transmitter as a result of eye-skip. However, the fact that the very same segment—mention of the rewards for worshipping a particular deity—is again missing in the instance of the

worship of Devī,<sup>298</sup> we should mention another possible scenario. Since such a coincidence would be arguably unlikely to occur accidentally when copying, it is perhaps just as likely to be an authorial feature. Perhaps the author drew the exposition of performing the worship of diverse deities from one source and the respective rewards from another source, from oral tradition, from floating verses, or from his own inventiveness. In the process, the exposition of the worship of two deities—Kubera and Devī—may, because of oversight, never actually have been supplied with the corresponding rewards.

We may conclude our lengthy discussion of borrowings and parallels with the observation that the *Niśvāsamukha* is plainly a syncretic composition—one whose hybrid nature, by the way, cannot simply be described by the label ‘Mantramārgic Śaivism’. But it is hard to judge to what extent irregularities of the text are authorial, and to what extent they are caused by scribal error during the process of transmission. This is all the more difficult since we have only a single manuscript witness to the text.

## Structural Overview and Summary of Content

The *Niśvāsamukha* is divided into four chapters (*paṭalas*). The first begins with the frame story in which the entirety of the *Niśvāsatattvasaṃhitā* is enveloped. Thereafter, the Five Streams of knowledge are briefly taught, after which lay religious duties are expounded, ending with the worshipping of the *liṅga* and the rewards of doing so. The second chapter relates how to fashion different kinds of *liṅgas*, installing them and worshipping them on a daily basis, the rewards of such worship and various affiliated donative practices. The third chapter discusses sacred places of pilgrimage, the benefits of worshipping various gods and performing different religious observances.

<sup>298</sup> Here is the account in question of the worship of Devī (3.177c–178):

*navamyāṃ siṃha nāmena devyāś cābhyarcitena ca |*  
*ghṛtatāmrasya dānāc ca bhakṣaiḥ payaghaṭānvitaiḥ ||*  
*yamāya mahiṣaṇ dadyān nāmāṅkan tu ghṛtaplutam |*

On the ninth day [of a fortnight], [one should offer a statuette of] a lion [after first] worshipping Devī by [calling out] her name[s], [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brāhmin]. For [the worship of] Yama (*yamāya*), one should give [a statuette of] a buffalo covered in ghee, marked with the names [of Yama to a Brāhmin].

Instead of mentioning the expected rewards for performing this act of worship, the text instead immediately proceeds to describe the procedure for worshipping Yama.



The fourth chapter relates the so-called Vedic, Ādhyātmika and Atimārga streams.

## Chapter One

### [Frame story: the Five Streams]

Ricīka (=Ṛcīka) inquires of Mataṅga about a miracle that he had seen in the Naimiṣa forest. (1–4)

Mataṅga answers Ricīka (=Ṛcīka) in brief that Brahmā and Viṣṇu were initiated, and, upon hearing this, sages gathered in the forest of Devadāruvana/ (5–13)

Nandin is granted the authority to teach the sages. (14–17)

Ricīka (=Ṛcīka) asks Mataṅga how Nandin could be the teacher of the sages and how he could grant initiation to them. (18)

Mataṅga relates how the sages praised Nandikeśvara. (19–25)

Nandin initiates the sages and promises to impart to them the Five Streams of knowledge as they were revealed to Devī by Hara. (26–29)

Nandin bows down to Śiva and praises him in what is called an *Aṣṭamūrti*-hymn. (30–41)

Devī recites a hymn to Śiva. (41–45)

Devī informs Śiva about her compassion for afflicted beings and proceeds to ask how they can be freed from affliction. (45–50)

Īśvara gives a brief account of the Five Streams of knowledge. (51–56)

Devī asks Īśvara to describe the five streams of knowledge in detail. (57)

### [The Laukika stream]

Īśvara teaches the fruits of making a fountain of drinking water, creating a lotus pond, offering a house to a Brāhmin, making a garden at a temple, offering the gift of a flower or a garland, and covering a *līṅga* with flowers. (58–63)

Nandin reiterates what he had heard when Hara was teaching Devī regarding the fruit of covering a *līṅga* with flowers. (64)

The sages inquire about how the god is to be pleased and about the fruits of worshipping him by different means and with diverse substances. (65–70)

**[Worship of the *liṅga*]**

Nandin tells of the fruits of cleansing a *liṅga*, worshipping it with different substances on a daily basis, such as leaves, flowers, fruits, curd, milk, ghee, *pavitra* (i.e. *kuśa* grass), and the sounding of 'HUDDUṆ'. (71–76)

The fruits of bathing a *liṅga* with water, curds, ghee, milk, honey and with the five products of a cow. (76–97)

The fruits of besmearing a *liṅga* with sandal paste mixed with camphor, burning *guggulu* in front of a *liṅga*, offering clothes, banners or awnings to the *liṅga*. (98–107b)

The fruits of offering a golden bell made of different substances, a yak-tail fly-whisk, a girdle and waist-cord, a crown, an ear-ring and a multicoloured fabric, a turban, gems, ornaments, adornments, and a *muktimanḍapa* to the *liṅga*. (107c–119b)

The fruits of performing the rite of besmearing with different substances, offering bracelets, armbands, gems, scentless flowers, and covering a *liṅga* with flowers. (119c–123b)

The beginning of the teaching of worshipping the *liṅga* with fragrant flowers. (123c–124b)

The fruits of offering a fragrant flower, the names of flowers, whose fragrance Śaṅkara [delights in], and the fruits of worshipping Śiva with them. (124c–128b)

The fruits of worshipping a *liṅga* with different flowers and the rewards for doing so. (128c–156b)

The fruits of offering leaves, flowers, fruit, water, grass, and milk to Śaṅkara daily. (1156c–158b)

Ranking of various types of flowers. (158c–159)

The fruits of offering different foods and songs. (160–165b)

The fruits of offering lute music, the sound 'HUDDUN', dance, mouth music ('*mukhavādyā*'), and loud laughter to Śiva. (165c–169b)

The fruits of worshipping Śiva for those who have not received Śaiva initiation and for those who have. (169cdef)

Nandi tells the sages the significance of the *liṅga*, and states that this is what he heard from Hara as he related it to the goddess. (170–171)

### [The *Liṅgodbhava* myth]

Nandi relates the famous *Liṅgodbhava* myth to the sages. (172–184)

The chapter concludes with the warning that prosperity is not possible for mortals who do not worship Śiva in the form of the *liṅga*. (185)

## Chapter Two

### [Temporary *liṅgas*]

The question of the sages to Nandi about the fruits of making a *liṅga* and installing it. (1)

The fruits of making a *liṅga* and worshipping it. (2–7)

The fruits of making a *liṅga* out of different substances, and thereupon worshipping it. (6–20b)

### [Donations]

The fruits of making a Śiva temple with marked bricks, and the fruits of making and worshipping the *liṅga* made of different metals. (20c–24b)

The fruits of planting trees and cultivating a garden. (24c–27b)

The fruits of constructing a temple and installing deities. (27c–30b)

The fruits of making a bridge, causeway, water-channel, hut, abode or pavilion, and of making donations. (30c–36)

The fruits of offering food and water. (37–39b)

The fruits of offering sesame and water to gods and ancestors. (39c–41b)

The fruits of offering the hide of a black buck. (41c–43b)

The fruits of performing *śrāddha* rites to ancestors. (43c–45b)

The fruits of offering a lamp and cows to gods and ancestors. (45c–48)

The fruits of offering a calving cow and a bull to a Brāhmin. (49–50)

The fruits of offering a goat, a garment and a buffalo to a Brāhmin. (51–55)

The fruits of offering land, gems, clothes, and silver. (56–57)

The fruits of donating sesame seeds, gold, pearls, or gems of various kinds and quality. (58–59)

The fruits of offering treacle, milk, curds, ghee, sandalwood, agal-lochum, camphor, cloves etc. (60–61)

The fruits of offering a virgin girl, grains and protection to living beings. (62–63)

The fruits of offering a woman and providing a feast of lovemaking with women. (64–65)

The fruits of offering a cane-seat, a couch, fuel, shelter, straw, a blanket and food. (66–68)

The fruits of regularly offering songs, musical instruments and vehicles to the gods, and of offering a horse to Brāhmins. (69–71)

The fruits of offering an umbrella, a pair of shoes, a chariot drawn by an elephant, a horse and a bullock cart. (72–80b)

The fruits of offering a mouthful of grass (*grāsa*) to cows. (80c–86b)

The fruits of letting a black bull, or any bull, free. (86c–88b)

The reward of offering various kinds of fruits. (88b–91b)

The fruits of offering tooth-cleaning sticks, fragrant betel, flowers and other fragrant substances. (91c–92)

The fruits of offering cushions made of *kuśa*-grass, different weapons, and vessels. (92–97)



The fruits of offering servants and maids to the gods or to Brāhmins; sea salt, piper longum, ginger, pepper, and dry ginger; and remedies for the sick. (98–100)

The fruits of offering sweet, sour, pungent, bitter, astringent and salty objects; oil, sugar or treacle, and thickened curd or buttermilk. (101–102)

The fruits of offering pearls or nacreous shells, cowrie shells, a mirror, nourishment, expressions of compassion or alms. (103–105)

### **[Hierarchy of recipients]**

The magnificence of the donor and the characteristics of a true donor. (106–109)

The end of the description of the highest form of offering. (110)

The fruits of offering objects that are applied in daily use, cosmetics and food;. (111–114)

Devī's queries to Īśvara about the best recipient, and Īśvara's answer about the best types of recipients of gifts. (115–116)

Ranking of recipients. (117–122)

## **Chapter Three**

### **[Sacred sites]**

Devī questions Īśvara about the merits of pilgrimage. (1)

### **[Rivers]**

A list of river names. (2–8)

The fruits of bathing in different bodies of water, the mantra that is to be recited while bathing and its fruits. (9–13b)

The fruits of bathing while remembering Agni as the womb, Viṣṇu as the seminal fluid, Brahmā as the father, and water as a form of Rudra. (13c–14)

The fruits of suicide by abandoning one's body in rivers. (15a–16b)

The fruits of always recalling a certain pilgrimage site and of entering a fire (with the intent to perish therein). (16c–18)

**[The *pañcāṣṭakas* and other sacred sites]**

A list of five groups of eight pilgrimage places, and the fruits of bathing, seeing or performing worship and dying at any of them. (19a–26)

The fruits of seeing the god in Mahālaya and drinking the water of Kedāra with and without reciting the *vidyāmantra*. (27a–29b)

The fruits of visiting other secret (*guhyaḥ*) places and of passing away at those locations. (29c–30)

The places where Hari is said to perpetually reside, and the fruits of of passing away at those locations. (31–32)

The fruits of being a devotee of various divinities. (33a–34b)

**[Observance of fasts]**

The fruits of undertaking a fast until death. (34c–36)

The description of the fasts known as Sāntapana, Parāka, Atikṛcchra, Taptakṛcchra, Cāndrāyaṇa, Yaticāndrāyaṇa and Śīśucāndrāyaṇa observances, and the fruits of practising them. (37a–50b)

The fruits of fasting every other day, every other fortnight and every other month for a year. (50c–53)

The fruits of an observance restricting the intake of food to the night-time. (54–55)

The reward of not consuming honey and meat. (56)

The significance of celibacy. (57)

The significance of giving up all wealth. (58)

A list of unacceptable food items that are not to be offered to Brāhmins. (59)

Devī's question about the fruits of resorting to and worshipping different divinities. (60)

**[Worship of different divinities]**

Śiva's reply about the rewards of worshipping Brahmā, Agni, Kubera, Gaṇeśa, the Nāgas, Skanda, and Āditya—all in twelve forms (except the Nāgas)—on the first, second, third, forth, fifth, sixth and seventh days respectively of each month, starting from Mārgaśīrṣa and ending in Kārttika. (61–91)

The fruits of fasting and worshipping Śaṅkara, Devadeva, Tryambaka, Sthāṇu, Hara, Śiva, Bhava, Nīlakaṇṭha, Piṅgala, Rudra, Īśāna and Ugra, on the eighth day of each month from Mārgaśīrṣa to Kārttika. (92–106b)

The fruits of fasting and worshipping twelve different forms of Mahādevī on the ninth day. (106c–113b)

The fruits of fasting and worshipping the mother goddess for nine consecutive ninth lunar days. (113c–116b)

The fruits of worshipping twelve forms of Yama on the tenth day of each month, beginning with Mārgaśīras. (116c–121b)

The fruits of worshipping twelve forms of Dharma on the eleventh day. (121c–126b)

The fruits of fasting and worshipping Keśava, Nārāyaṇa, Mād-hava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha and Dāmodara on the twelfth day of each month for a year. (126c–138b)

The fruits of worshipping Viṣṇu for a year and for a lifetime. (138c–141b)

The fruits of worshipping the twelve forms of Anaṅga on the thirteenth lunar day. (141c–145)

The fruits of worshipping *Pārameśvara* in his twelve forms on the fourteenth lunar day. (146–150)

The fruits of satisfying the needs of the ancestors on the new and full moon days of Mārgaśīras. (151–154)

The names of the ancestors of the four castes. (155)

The fruits of fasting and worshipping Agni on a full moon day. (156–157)

The fruits and procedure of worshipping Prajāpati on a new moon day. (158–160b)

The fruits and procedure of worshipping Agni on the second day. (160c–163)

The procedure of worshipping Kubera on the third day; (164)

The fruits and procedure of worshipping Vighneśvara on the fourth day. (165–166)

The fruits and procedure of worshipping Nāgas on the fifth day. (167–169)

The fruits and procedures of worshipping Skanda on the sixth day. (170–172)

The fruits and procedure of worshipping the Sun god [on the seventh day]. (173–174)

The fruits and procedure of worshipping Śiva on the eighth day. (175–177b)

The fruits and the procedure of worshipping Devī on the ninth day. (177c–178b)

The fruits and the procedure of worshipping Yama on the tenth day. (178c–180)

The fruits and the procedure of worshipping Dharma on the eleventh day. (181–182)

The fruits and the procedure of worshipping Viṣṇu on the twelfth day. (182–185)

The fruits and the procedure of worshipping Kāmadeva on the thirteenth day. (186–188b)

The fruits and the procedure of worshipping *Pārameśvara* on the fourteenth day. (188c–191b)

The injunction for honouring the ancestors on the new and full-moon days. (191c–195b)

The end of the section on worshipping gods and ancestors in Nandin's words, stating that this is what Śaṅkara taught Devī with his western face. (195c–196)



## Chapter Four

### [The Vaidika stream]

Devī's question about Vedic *dharma* to Īśvara. (1)

### [Injunctions for Vedic students]

The god's description of the observance of a *brahmacārin*. (2–6)

### [Injunctions for householders]

The duties of the householder and the distinguishing characteristics of a Brāhmin. (7–12)

The fruits of reciting the [Vedic] *saṃhitās*. 13–14)

The proper form of livelihood for a householder. (15)

The significance of reciting mantras, making oblations, and the consequences of not performing the five mandatory sacrifices. (16)

The list of the five sacrifices and the five slaughter-houses of a householder. (17–19)

The defining characteristic of an expert in the Vedic *dharma*. (20)

The fruits of meditating while intoning the *praṇava*. (21)

The conclusion of the observances of a householder. (22–24)

### [Injunctions for forest-dwellers]

The observances of the forest-dwelling stage of life. (25)

Further injunctions for a forest-dweller. (26–31)

### [Injunctions for ascetics]

The procedures for renunciation and the injunctions for an ascetic. (32a–40)

The end of the Vedic section, taught by Śiva's Southern face. (41)

### [The Ādhyātmika stream]

The beginning of the *ādhyātmika* section, taught by Śiva's Northern face. (42)

**[Sāṅkhya]**

The cause of everything coming into being, according to the Sāṅkhya view. (43)

The emanation of the three qualities, the twenty-five *tattvas*, and the distinctive features of *puruṣa*. (44–46)

The conditions determining whether one is content or remains bound, according to the Sāṅkhya system. (47)

The end of the section on the Sāṅkhya view and beginning of the section on Yoga. (48ab)

**[Yoga]**

The definition of a *yogin*, the right direction to face when assuming a yogic posture, the eight yogic postures, and assuming correct upper-body posture. (48c–51)

The definition of *pratyāhāra*, the purpose of practising meditation, the three breath-controlling exercises and their definitions. (52a–57b)

The section on the fixations (*dhāraṇā*) of air, fire, earth and water, followed by the sections on *tarka* and *saṃādhi*. (57c–67)

The result of practising contemplation. (68–69)

**[The Atimārga stream]**

*The Atimārga stream comprises the following two schools of thought:*

**[Atyāśrama]**

The teaching of the first type of Pāśupata practice, called the Atyāśramavrata.<sup>299</sup> (70–88c)

**[Lokātīta]**

The teaching of the second type of Pāśupata practice, called Lokātīta.<sup>300</sup> (88d–130)

<sup>299</sup> For more details, see our translation and the accompanying footnotes.

<sup>300</sup> The reader is here referred to the translation of our text and footnotes thereon.

Conclusion by Śiva that he has taught the Atimārga in two forms with his Eastern face. (131)

Devī's query regarding the Mantramārga. (132)

Nandin's promise to pass on to sages the supreme knowledge of the Mantramārga that he heard while Śiva spoke to Devī with his fifth face, the Īśāna face. (133–137)

## Language of the *Niśvāsamukha*

The Sanskrit employed to write the *Niśvāsamukha* is often anomalous with regards to syntax and morphology, for it does not strictly to adhere to all the rules of standard Pāṇinian Sanskrit grammar. This type of slightly irregular language when used in Śaiva tantric texts is framed by the later tradition as '*aiśa*' (*īśvaraprokta*), in other words '*that spoken by the Lord*.' The underlying supposition is that, although such language is ungrammatical from the vantage point of human grammarians such as Pāṇini, it is nonetheless authoritative, since it is said to reflect the mode of expression of Lord Śiva himself. Kṣemarāja, the 11<sup>th</sup>-century Kashmirian author, for the first time, in his commentary *Svacchandatantrodyota*, refers to such linguistic oddities as *aiśa*.<sup>301</sup>

We find such non-standard usages of language in the Epics and *Purāṇas* as well. OBERLIES (2003: xxxi) observes that the "Epic language presents itself as a mixture of correct and incorrect forms, always met with side by side, within one and the same stanza." In the case of the *Purāṇas*, such irregularities have also been discussed, for instance with regard to the *Skandapurāṇa*. The editors of the different volumes of the *Skandapurāṇa*<sup>302</sup> have listed numerous non-Pāṇinian forms which they find spread throughout the text. Similar linguistic features have been studied and discussed by SALOMON (1986) with regard to the *Viṣṇupurāṇa*. Such irregularities in the Epics and the *Purāṇas* are known as *ārṣa* (*ṛṣiprokta*), in other words 'spoken by sages', by commentators of the Epics.<sup>303</sup> Franklin EDGERTON

<sup>301</sup> See GOODALL 1998: lxx–lxx (discussing the *Kīraṇatantra*) and TÖRZSÖK 1999: xxvi ff. (discussing the language of the *Siddhayogeśvarīmata*). Two further lists of such deviations from classical Sanskrit grammar have appeared recently in this series, namely those of GOODALL et al. (2015: 113 ff.) of KISS (2015:77–90), covering the more stridently deviant language of the *Brahmayāmala*.

<sup>302</sup> See ADRIAENSEN, BAKKER & ISAACSON 1998: 26–51; YOKOCHI 2013: 67–72; BAKKER, BISSCHOP & YOKOCHI 2014: 21–23; BISSCHOP & YOKOCHI 2018: 18.

<sup>303</sup> OBERLIES 2003: xxviii.

(1953) has carried out extensive research on deviant Sanskrit as it appears in Indian Buddhist Sanskrit texts.<sup>304</sup> His stance towards such ‘drifting forms’ of Sanskrit is that these are not incorrect forms but simply belong to a different register of the language.

How does this manifest in the *Niśvāsamukha*? This is most easily understood by listing types of non-standard usage. Some peculiar features of the *Niśvāsamukha* that may be described as *aiśa* are equally shared by the other books of the *Niśvāsatattvasaṃhitā*. We have indicated such shared characteristics with reference to the deviations noted in the edition offered by GOODALL et al. (2015: 113 ff.) in the list of morphological, orthographical and grammatical deviations from standard Sanskrit below.

A number of *aiśa* forms in the *Niśvāsamukha*, and indeed, in a large number of texts pertaining to the Mantramārga,<sup>305</sup> can be explained as resulting from the constraints of metre. Metre-dependent instances of *aiśa*-forms are commonly observed in several tantric texts, such as in the other books of the *Niśvāsa*, the *Svacchandatantra*, the *Brahmayāmala*, different recensions of the *Kālottara*, the *Matariṅga* etc.

In a few cases, we must consider the possibility that some forms are due to scribal variation, and did not originally form an intrinsic part of the composition of the text.<sup>306</sup> The foremost among these variations is *āṃ* used for *ān* in substitution of an accusative plural. For example in *Niśvāsamukha* 2.98, which speaks about the way to offer female and male slaves, it employs the phrase *dāsīdāsāṃ ca yo dadet*, where the *āṃ* ending features in place of *ān*. Other masculine accusative plurals with a final *anusvāra* instead of the standard *n*, such as in 2.39c (*devān pitṛṇ samuddiśya*) and in 2.56cd (*yāvat sūryakṛtāṃ lokāṃ*), may also be similarly attributable to the same type of scribal style.<sup>307</sup> We have, however, decided to keep such scribal variations in the text, rather than emending them, and have done so in deference to the editorial policies established by GOODALL et al. (2015). Since our text is based on a single manuscript, we are hesitant to apply conjecture too broadly, and limit ourselves to the most obvious and compelling instances

<sup>304</sup> EDGERTON refers to this type of grammar as ‘Buddhist hybrid Sanskrit’.

<sup>305</sup> This is a feature that is already fairly well-established with respect to other texts, as shown by OBERLIES’s (2003) analysis of the Epics.

<sup>306</sup> Some such scribal variations are discussed with reference to the *Skandapurāṇa* by ADRIAENSEN, BAKKER & ISAACSON (1998: 49–50). The editors of the *Skandapurāṇa* considered such readings to be traceable to the regionally coloured linguistic background of the scribes and did not form an intrinsic part of the original constitution of the text.

<sup>307</sup> For more examples see 2.63a, 2.98b, 3.166a, 3.171a, 3.187a, 3.187b, 4.8b (twice), 4.18a, 4.62a, 4.62b, and 4.111b. Cf. also GOODALL et al. 2015: 133.



calling for editorial intervention. Thus we attempt to present the text mostly in congruence with the way it has been transmitted in the manuscript, and only deviate from that principle when good reason impels us to emend a reading.

Here we present an exhaustive list of types of unusual linguistic forms of the *Niśvāsamukha*, some of which are also shared by the Epics and the Purāṇas; note that we have left out deviant forms that we consider with some confidence to be scribal variations. Note also that we have not exhausted listed all instances of all types! For the discussion of individual cases see our translation and accompanying notes.

## Morphology of Nominal Forms

### Syncopation of a *visarga*

1.70d (*upasannāḥ sma te vayam*) and 4.41b (*°naisreyasa* for *°naihśreyasa*)

### Syncopation of a vowel

1.58a (*utpānam* for *udapānam*) and 4.16 (*japti* for *japati*)<sup>308</sup>

### Elongation of a vowel

1.118a, 1.162a, 3.104d and 3.105d (*gāṇāpatyam* for *gāṇa-patyam*), 4.8d (*hāvanam* for *havanam*) and 1.11d and 1.13b (*brahmāviṣṇumakeśvarāḥ*)<sup>309</sup>

### Prākṛtic vowel-shifts

1.79c, 1.79a, 1.83a, 1.86c, 1.91a, 1.94c, 1.99b, 2.18c, 3.86d, 3.145c, 3.150c and 3.191b (*sāyojya* for *sāyujya*), and 4.95a and 4.126c (*vāgeśyām* for *vāgīśvaryām*)<sup>310</sup>

### Prākṛtic vowel with double abstract

1.41d, 1.89d, 1.96b, 3.29a and 4.87d (*śivasāyojyatām*)<sup>311</sup>

### Shortening of vowels

3.81a (*śarkara* for *śarkarā*)

<sup>308</sup> Cf. GOODALL et al. 2015: 118–119 and 123.

<sup>309</sup> Cf. GOODALL et al. 2015: 119.

<sup>310</sup> Cf. GOODALL et al. 2015: 127.

<sup>311</sup> Cf. GOODALL et al. 2015: 128.

### Singular for plural

1.64c (*tat sarvvaṇ kathitan **tubhyam***) and 1.170c (*mayāpi kathitaṃ **tubhyam***),<sup>312</sup> and 2.45b (*śrāddhakārayitā narāḥ*)

### Plural for singular

1.58b (*pāpātmā **duṣṭacetasaḥ***), 1.115d (*citraṇṇapradāyinaḥ*), 2.34b (*nālīmārgaprayāyinaḥ*), 2.34d (*maṇḍapasya ca **kārīṇaḥ***), 2.45b (*śrāddhakārayitā **narāḥ***), 2.45d (*nityan dīpapradāyinaḥ*), 3.89d (*nīrujo dīrghajīvināḥ*), 4.78b (*vyaktāvyaktaika<sup>ling</sup>inaḥ*), and 3.7cd (*tāmra caiva trisandhyā ca **mandākinyaḥ parāḥ smṛtāḥ***)

### Plural for dual

1.17ab (*yathā **te** sarvaśāstrāṇām dīkṣājñānasya vedakau*) and 4.33b (*dikṣu **śrotrāṇi** vinyaset*)

### Instrumental for locative

4.123b *mūrdhnābhibhāvapañcakam*<sup>313</sup>

### Locative for instrumental

2.102 (*gavāḍhyo **goprapūjane***), and 3.76b and 3.166d (*yāvajjīve gaṇottamaḥ*)

### Nominative for locative

3.75d (*caturtthy ubhayapakṣayoḥ*) and 3.158c (***pratipad** bhojayed viprān*)<sup>314</sup>

### Nominative for accusative

1.124d (*aśītikalpakoṭayaḥ*) and 3.11a (***ayam** mantram anusmṛtya*)<sup>315</sup>

**Locative for dative** 1.24d (*tryakṣāya **ṛṣisambhave***), 1.31d (***śive** namaḥ*), 1.157a (*pratyahaṃ **śaṅkare** dadyān*), three times in 2.38ab (*yastu grīṣme prapān dadyāt **trṣṇārtte pathike jane***), 2.50b (*yaḥ prayacched **dvijottame***), 2.53b (*mahiṣīm yo daded **dvije***), 2.54d (*athavāpi **dvijottame***), 2.75ab (*gajarathan tu yo dadyād brāhmaṇāya **guṇānvite***), 2.100ab (*dattvā nirujatām yāti **āture** oṣadhāni ca*),

<sup>312</sup> In both cases, *tubhyam* refers to the sages *ṛṣayaḥ*, for which reason we would expect *yusmabhyam* instead of *tubhyam*.

<sup>313</sup> Cf. GOODALL et al. 2015: 124.

<sup>314</sup> Cf. GOODALL et al. 2015: 125–126.

<sup>315</sup> Cf. GOODALL et al. 2015: 126. Note that in addition to serving as a nominative masculine pronoun, *ayam* also is used as a nominative neuter pronoun.

2.119d (*ekan dadyāt tu jñānine*), 3.59c (*tad brāhmaṇe na dātavyam*), 3.118c (*ugraḍaṇḍadhṛte nityam*), 3.119ab (*śāsitre ca namas tubhyaṃ narakādhīpate namaḥ*), 3.162c (*dadyād viprāya śobhane*), 3.175ab (*aṣṭamyām vṛṣabhan dadyād bhavanāmāṅkitam dvije*) and 3.181b (*vṛṣan dadyād dvijottame*)<sup>316</sup>

### Vocalic *ri* for *r*

1.1, 1.7 and 1.18 (*ricīka*)<sup>317</sup>

Feminine *ī*-stem as *ā*-stem 1.107c (*hemamayāñi*) and 1.109a (*mṛnmayāṇ*)<sup>318</sup>

### Feminine *ī* stem singular treated as a *yā*-stem

1.14c (*devyāyās tu tathā pūrvam*) and 4.135d (*devyāyā gaditam purā*)<sup>319</sup>

### Masculine for neuter

1.147d (*javāpuṣpas tathaiva ca*), 4.8c (*svādhyāyam pratyahaḥ kuryāt*), 1.10c: (*taṃ śrutvā āgatāḥ sarve*), 2.14 (*labhen mahāntam aiśvaryam*), 4.45d (*bhūtanātmātrasambhavaḥ*), 1.139a (*tān puṣpān*), 2.90a (*anyāmṛtaphalā ye ca*), 1.140c (*saugandhikādyā jalajā*), 1.155a (*nīlaraktās tu ye puṣpāḥ*), and 2.120cd (*yasya dāne na duḥkhāni narakapretasambhavāḥ*)<sup>320</sup>

### Neuter for masculine

1.21c–22b (*devyāśaṅkarasaṃvādaṃ śrutam pūrvan tvayānagha || saṃśāroccittikaraṇam sarvajñānāmṛtottamam*) and 3.67c–68c: *vaiśvānaram jātavedam hutabhugghavyavāhanam || devavakraṃ sarvabhakṣam ghr̥ṇī ca jagadāhakam | vibhāvasuṃ saptajihvam* (except *hutabhuk*, and *ghr̥ṇī*)<sup>321</sup>

The feminine stem *ap* ‘water’ irregularly treated as an *a*-stem masculine in accusative singular

<sup>316</sup> Cf. GOODALL et al. 2015: 125.

<sup>317</sup> Cf. GOODALL et al. 2015: 133.

<sup>318</sup> Cf. GOODALL et al. 2015: 118.

<sup>319</sup> Cf. GOODALL et al. 2015: 118.

<sup>320</sup> Cf. GOODALL et al. 2015: 116.

<sup>321</sup> Cf. GOODALL et al. 2015: 116.

3.100c (*āpam/apam* for *apaḥ*)<sup>322</sup>

### Non-thematic ending

4.23b (*homasu*)<sup>323</sup>

## Compounds

### Member(s) in inflected form

1.21c (*devyāśaṅkarasamvādam*), 1.130d (*bṛhatyāgastipuṣpakaiḥ*), 1.164b (*śaṣkulyāmodakāni*), 2.21d (*sphaṭīrmmarakatāni*), 3.33c (*devyāmātarayakṣeṣu*), and 3.34b (*japahomādyapūjanaiḥ*)<sup>324</sup>

### Otiose letter in the middle of a compound

3.165b (*sauvarṇṇan nāma-cāṅkitam*), 3.80d (*gudakṣīrasapāyasaiḥ*), and 3.82c (*gandhapuṣpasadhūpena*)

### Shortening of a vowel

4.13c (*tryabdād gāyātrisiddhis tu*) and 4.14a (*rgya-juḥsāmātharvāṇam*)

### Omission of a vowel

4.29d (*parākcāndrāyaṇais sadā*)

### Lengthening of a vowel

1.178c (*anānurūpaṃ yasmād dhi*) and 3.11b (*kuryān nadyāvagāhanam*)

### Reversal of the members in a compound

1.33b (*mūrtyākāśa* for *ākāśamūrte*) and 3.140d (*maṇiratnavicitrakaiḥ* for *vicitramaṇiratnakaiḥ*)

### Dvandva followed by conjunction

2.11c (*arccayen naranārī vā*) and 4.1 (*svargāpavargahetoś ca*)<sup>325</sup>

<sup>322</sup> Cf. GOODALL et al. 2015: 115. Sasha LUBOTSKY opines that it is theoretically possible to take *āpam/apam* as a regular feminine accusative. For further discussion, see our translation and accompanying footnote.

<sup>323</sup> Cf. GOODALL et al. 2015: 116.

<sup>324</sup> Cf. GOODALL et al. 2015: 129.

<sup>325</sup> Cf. GOODALL et al. 2015: 129.



### Elision of a word

- 1.67c (*dīpacchatraphalaṃ brūhi* for *dīpacchatradānaphalaṃ brūhi*),  
 1.68b (*dāsīdāsasya yat phalaṃ* for *dāsīdāsapradāna/dānasya yat phalaṃ*)<sup>326</sup>

### Morphology of the Verb

#### *ktvā* for *lyap*

- 2.62a (*alaṅkṛtvā tu yo dadyāt*)<sup>327</sup>

#### *ktvā* for optative

- 3.168ab (*pañcamyāṃ hemaṃ padmaṃ dattvā viprāya bhojite*)

#### Singular for dual

- 1.176ab (*punaś caiva samāgamyā stotreṇa tuṣṭuve haram*)<sup>328</sup>

#### Plural for dual

- 2.46b (*tāmisramandhatāmisorau narakā na bhavanti hi*)

#### The root *vid* (VII) ‘to find’ in the sense of *vid* (II) ‘to know’

- 3.14a *vindyāt* for *vidyāt* and 4.47d *vindati* for *vetti*

#### Omission of final *t*<sup>329</sup>

- 2.30a (*pūjaye parayā bhaktyā*), 2.119a (*tasya dattaṃ bhave nantaṃ*),  
 and 4.80b (*maṃṭe kuṇṭeti vā punaḥ*)<sup>330</sup>

#### Perfect for optative

- 3.95c (*aśvamedhaphalaṃ lebhe*) and 3.11d (*dehatyāge divaṃ yayau*)

<sup>326</sup> Apart from these, there are other irregular compounds in the text, which do not fall into some specific category. These we list here: 1.54a (*bhakṣyābhakṣyaparīhāram*), 3.121a (*yāvajjīvārcanam*), 3.192d (*yāvajjīvakṛtenaiva*), 4.2c (*homajāpī*), 4.45a (*budhyahamkāras saṃbhūtaḥ*) and 4.122b (*harirudradaśeśakam*).

<sup>327</sup> Cf. GOODALL et al. 2015: 122.

<sup>328</sup> Cf. GOODALL et al. 2015: 134.

<sup>329</sup> Cf. GOODALL et al. 2015: 132.

<sup>330</sup> Here *kuṇṭeti* presumably stands for *kuṇṭet iti*. After omitting the final *t* in *kuṇṭet* it becomes *kuṇṭe iti*. Finally, *kuṇṭeti* is the result of *aīśa sandhi* performed thereon.

**Optative for past tense**

1.172b (*pūrvavarttaṃ hi yad bhavet*) and 1.173d (*kim etac cādbhutaṃ bhavet*)

**Irregular optative singular**

1.60b, 1.100d 2.42b, 2.52b, 2.98b and 2.104d (*dadet* for *dadyāt*), and 1.137b, 2.65b, 3.159d, 3.179d and 3.187b (*dāpayet* for *dadyāt*)

**Causative for simplex**

2.8b (*mṛdā līṅgaṃ tu kārayet*), 2.17b (*saccakena tu līṅgāni pārthivāni tu kārayet*), and 2.107c (*jīvaṃ rakṣayate yo hi*)<sup>331</sup>

**Simplex for causative**

1.91c *snaped* for *snāpayed*

**Gerund for infinitive**

1.176d (*varan dattvā ubhāv api*)

**Active for passive**

3.76d (*yo 'rcayeta gaṇādhipam*)<sup>332</sup>

**Sandhi****Hiatus within a pāda**

1.176d (*varan dattvā ubhāv api*), 1.188c (*sendrair ddevaiś ca asuraiḥ*), 1.185d (*ye martyā na namanti īdṛśam ajaṃ kṣemas tu teṣāṃ kutaḥ*), 2.8d (*labhate īpsitaṃ phalam*),<sup>333</sup> 2.20b (*krīḍante aṇimādibhiḥ*), 2.52b (*kṛṣṇāṃ vā āvikān dadet*), 2.62b (*kanyāñ caiva ayācitām*), 2.63d (*ye cānye abhayapradāḥ*), 2.74d (*yo dadāti upānahau*), 2.87c (*nīlasyaiva alābhe tu*), 2.100b (*ātire oṣadhāni ca*), 3.123a (*ahiṃsā ca adambhaś ca*), 3.127d 3.128d, 3.129d, 3.130d, 3.132d and 3.134d (*tu upoṣitaḥ*), 4.2d (*bhaikṣāśī ca amaithunī*) and 4.38b (*anāraṃbhī ahiṃsakaḥ*)<sup>334</sup>

**so for sa when followed by a voiced consonant**

2.31a and 2.33 (*so hi*), 3.195b (*so bhavet*) and 4.89 (*so bhramet*)<sup>335</sup>

<sup>331</sup> Cf. GOODALL et al. 2015: 122.

<sup>332</sup> Cf. GOODALL et al. 2015: 122.

<sup>333</sup> The same irregularity occurs in 2.13b and 2.17d.

<sup>334</sup> Cf. GOODALL et al. 2015: 134.

<sup>335</sup> Cf. GOODALL et al. 2015: 132.

***as*-stem turned into *a*-stem**

1.44d (*piśācāpsararākṣasāḥ*) and 1.183b (*apsaroragakinnaraiḥ*)

***as*-stem treated as *an*-stem**

4.81c (*paribhūtaḥ kṛcchratapā*) and 4.82a (*mahātapā ca bhavate*)

**No *vrddhi* when *a* is followed by *e***

1.19d (*śṛṇuṣvekamanā dhunā*)

**Double *sandhi***

1.87b (*yoddharet kulasaptakam*), 2.90a (*anyāmṛtaphalā ye ca*), 3.58b (*kuruteti*), 4.80b (*kuṇṭeti*), 4.115c (*svarlokan tu tatordhvan tu*), 4.116a (*satyaṃ caiva tatordhvaṃ tu*), 4.118c (*tattvasargaṃ atordhvan tu*), 4.121c (*gahanañ ca tatordhvan tu*) and 4.121d (*vigraheśaṃ tatordhvataḥ*)<sup>336</sup>

**Hiatus-breakers**

***m*:** 1.11a: (*te dṛṣṭvā tvayi-m-āyāntā*), 1.38b twice (*hy aja-m-and akṣara-m-avyayaḥ*), 2.46a (*tāmisra-m-andhatāmisrau*), 2.31cd (*nadīm vaitaraṇīm caiva-m-uṣṇatoyām mahāravām*) and 4.89d (*sa jaṭi muṇḍa-m-eva vā*)<sup>337</sup>

***r*:** 1.185c (*varārthino -r-ahar*)

**Syntax****Anacoluthon**

1.72–76 (starts with an optative and ends with a conditional; it is also an incomplete sentence); 1.77, 1.78–79, 2.38c–39b, 2.43c–44b, 2.56, 2.65 (start with a singular structure and end with a plural); and 3.178c–180b (starts with a singular structure and ends with a plural and also constitutes an incomplete sentence)<sup>338</sup>

<sup>336</sup> Cf. GOODALL et al. 2015: 131.

<sup>337</sup> Cf. GOODALL et al. 2015: 133.

<sup>338</sup> Cf. GOODALL et al. 2015: 136.

### Cumbersome syntax

1.87, 1.95, 1.135, 1.148–149, 1.152c–154b, 1.172–173, 1.178, 2.1, and 2.3ab, 2.33c–34b, 2.37d, 2.45c–46b, 2.56–57, 2.66, 2.65, 2.69, 2.85a–86b, 3.1, 3.69ab, 3.101c, 3.145cd, 3.148ab, 164, and 4.123ab<sup>339</sup>

### Two correlative pronouns for a single relative

2.32c–33b: *setubandhan tu yaḥ kuryāt karddame pathi dāruṇe | dharmmarājapure so hi durggame sukhayāyy asau ||*

### Omission of relative and correlative pronouns

1.88 (*kṣīreṇa snāpayel liṅgaṃ kṛṣṇāṣṭamicaturdaśī | yāvajjīvakṛtāt pāpān mucyate nātra saṃśayaḥ ||*)

### Omission of a relative pronoun

2.52, 2.65, 2.68, 3.100, and 3.197

### Absence of case-ending for days of the fortnight

1.69d, 1.80b, 1.88b, 1.93b (*kṛṣṇāṣṭamicaturddaśī*), and 3.114 (*labhate sarvakāmāṃs tu navamīnavamoṣitaḥ | maricaprāśanaṃ kṛtvā navamīnava yo 'rccayet ||*)

### Otiose repetition

1.110c–1011 (*śvetam raktaṃ tathā pītaṃ kṛṣṇam vā cāmaran dadet || hemadaṇḍan tu raupyaṃ vā raityan trāpuṣaṃ eva vā | īdṛśaṇ cāmaram datvā rudraloke mahīyate |*), 1.130c–131 (*mantrasiddhim avāpnoti bṛhatyāgastipuspakaiḥ || yo rccayet paramesānaṃ siddhakena samāhitaḥ | sarvakāmān avāpnoti yo rccayed gandhapuspakaiḥ ||*), 1.142c–143b (*jayārthe damanakaṃ syād yo rccayet paramesvaram || nirjitāḥ śatrasvas tena yo rccayeta vṛṣadhvajam |*), 2.90 (*anyāmṛtaphalā ye ca dattvā tu subhago bhavet | bahuputraś ca rūpādhyas subhagaś caiva jāyate ||*), 3.73c–74 (*lokapālesvaraś caiva yakṣendraḥ parikīrtitaḥ | abdaṃ pūjayate yas tu yakṣaṃ bhaktisa-manvitaḥ || dhanadhānyasamṛddhaś ca yāvajjīvena yakṣarāt |*), and 4.36c–36b (*tridaṇḍakuṇḍī cakrī ca naikānnādas sa bhaikṣabhuk || na tv asvam upabhujīta bhaikṣavṛttisamāśritaḥ |*)

<sup>339</sup> For particular awkwardness in the syntax in these cases, see the translation and footnotes accompanying these verses.



## Ordinal instead of Cardinal Numbers

3.114b (*navamīnavamoṣitaḥ*)

## Other Irregular Numbers

There are some cases of irregular formations with regards to numbers as well: 1.86c: *dvirabdena* for *dvyabdena*, 1.167a and 1.167d *triṣkāla* for *trikāla*, 2.7b *viṃśabhiḥ* for *viṃśatibhiḥ*, and 2.7c *triṃśabhiḥ* for *triṃśatibhiḥ*

## Unfamiliar Words

There are also some lexical items the meaning of which we are not able to define:

- NM 1.51b *apsara* (denoting a flower)
- NM 1.151c *ḍitvākṣī* (denoting a flower)
- NM 2.102c *marjjitā* (denoting a flower)

## *Aiśa* Forms Unattested Elsewhere

Note that there are four types of irregularities in the above list of *aiśa* forms that had not been included in the overview of *aiśa* forms and usages published by GOODALL et al. (2015):

- **Gerund (*dattvā*) for infinitive *dātum*:** the occurrence is at 1.176d (*varan dattvā ubhāv api*). The context tells us that the gerund *dattvā* here fulfils the function of the infinitive *dātum*.
- **Optative for past tense:** In verse 1.172b (*pūrvavṛttaṃ hi yad bhavet*) and 1.173d (*pūrvavṛttaṃ hi yad bhavet*) the optative is used, although the contextual requires past sense.
- **Perfect for optative:** In 3.11d (*dehatyāge divaṃ yayau*) and 3.95c (*aśvamedhaphalaṃ lebhe*), where one would expect an optative instead of the past perfect form attested to in this section.<sup>340</sup>
- **Absence of case-endings for days of the fortnight:** 1.69d, 1.80b, 1.88b, 1.93b (*kṛṣṇāṣṭamicaturdāśī*), and 3.114 (*labhate sarvakāmāṃs tu navamīnavamoṣitaḥ | maricaprāśanaṃ kṛtvā navamīnava yo rcayet ||*)

<sup>340</sup> It is to be noted that our text uses simple present and optative interchangeably.

## Metre

The text is written in *śloka*s (*anuṣṭubh* metre) with the exception of the concluding verse of the first chapter, which is written in the *śārdūlavikrīḍita* metre. The style of the *śloka*s is defined by an abundant use of *vipulās*. GOODALL (1998: lxxi) observes in his discussion of metrical features of certain early Śaiva tantras, such as the *Kiraṇa* and the *Svāyaṃbhavasūtra-saṅgraha*, that they are metrically plain and scarcely make use of *vipulās*. The *Pārameśvara*, *Mataṅga* and *Parākhyā*, however, show more variation and make use of *vipulās* on occasion. Metrically, the versification of the *Niśvāsamukha* stands out, just like the other books of the *Niśvāsa*, when we compare it with other tantras. We even observe some use of *sa-vipulās* in the *Niśvāsamukha*. Instances of the *sa-vipulā* are expected to be rare, and their inclusion (instead of seeking to emend them away) may be questioned. Still, this form of metrical variation is also shared by the other books of the *Niśvāsa* and by the *Mahābhārata*.<sup>341</sup> Moreover, we noticed a few instances of hypermetry, hypometry and of lines that are in other ways unmetrical, which we have listed below. All of these instances deviate from the standard *pathyā* pattern:

- **na-vipulā**: 1.4c, 1.22a, 1.85a, 1.120c; 1.144c, 1.158c, 2.18a, 2.33c, 2.39a, 2.44a, 2.44c, 2.50a, 2.65a, 2.91a, 2.92c, 2.95c, 2.114a, 3.10a, 3.77a, 3.88a, 3.105c, 3.159a, 3.171a, 3.177a, 3.194c, 4.32c, 4.36c, 4.37a, 4.82a, 4.86c, 4.100a (with irregular preamble),<sup>342</sup> 4.102c, 4.105c, 4.109a, 4.109c, 4.112a, 4.118a, and 4.132c
- **ma-vipulā**: 2.49a, 3.17a, 3.26a, 3.43c (with irregular preamble), 3.89c, 3.116c, 3.128a (with irregular preamble), 3.132a (with irregular preamble), 3.138a, 3.147c (with irregular preamble), 3.161c, 3.177c (with irregular preamble), 4.32a, 4.35c, 4.40c, 4.45a (with irregular preamble), 4.71a, 4.90c, 4.94c, and 4.99a
- **bha-vipulā**: 1.140c, 1.153c (with irregular preamble), 3.5c (with irregular preamble), 3.34c, 3.72a (with irregular preamble), 3.90c 3.143c, 3.151a, 4.17a, 4.27a, 4.46c, 4.69a, 4.78a (with irregular preamble), 4.81c (with irregular preamble), and 4.105c
- **ra-vipulā**: 3.23a, 3.31a, 3.63a, 3.64c, 3.67c, 3.68a, 3.102c, 3.103c, 3.133a, 4.6a, 4.67a, 4.75c, 4.82c, 4.85a, and 4.102a

<sup>341</sup> See GOODALL et al. 2015: 238–239.

<sup>342</sup> We have not considered verse-quarters to have an ‘irregular preamble’ when all that is irregular is that the caesura (*yati*) is not in its expected place.

- **sa-vipulā**: 1.142c, 3.31c, 3.115c, 4.103c, and 4.122a
- **hypermetry**: 1.37a, 2.101a, 3.6a, and 3.67a
- **hypometry**: 1.84c and 3.64a
- **otherwise unmetrical**: 1.3d, 2.49a, 2.98c, 4.100b, 4.126a (the second and the third syllables are short), 3.93a, and 3.94c (the seventh syllable is short)

# Manuscripts

## Sources for the *Niśvāsamukha*

### The Manuscript N

The principal source for the present edition is a palm-leaf manuscript transmitting the *Niśvāsatattvasaṃhitā*, preserved in the National Archives, Kathmandu (NAK). The NAK accession number is 1-277. The Nepal-German Manuscript Preservation Project (NGMPP) have microfilmed it and the microfilm reel number is A 41/14. The size of the leaves of the manuscript is 50 cm x 4 cm. The manuscript consists of 114 folios written in the Nepalese ‘Licchavi’ script. Both the recto and verso sides contain six (occasionally five<sup>343</sup>) lines. The manuscript contains two binding holes, one to the left and one to the right of the centre. The manuscript is considerably damaged in the margins. The leaves were originally numbered in letter-symbols in the right-hand margin of the versos. These leaves have been paginated again at a later stage above the first binding hole in a different hand. There is a third hand that inserted correction marks to the second run of foliation below the same binding hole.

Although the manuscript is not dated, on the basis of palæographic evidence we can assign it, with reasonable confidence, to the 9<sup>th</sup> century. Various scholars have taken note of the manuscript, on account of its antiquity, and put forward tentative dates.<sup>344</sup> It has been variously dated from the middle of the 8<sup>th</sup> to the very beginning of the 10<sup>th</sup> century. GOODALL et al. (2015: 103–108) have a lengthy discussion that is based on comparisons with other early Nepalese manuscripts, and in conclusion they propose the date of the manuscript to be situated somewhere between 850–900 CE, which is also the date earlier proposed by SANDERSON (2006: 152). We, for our part, suspect that this is a little too early, for we think that the date of the *Niśvāsa* manuscript is probably to be placed after the date of an old Nepalese manuscript of the *Suśrutasamhitā* that is dated to 878 CE.<sup>345</sup>

The only independent witness is the old manuscript N, but there are three twentieth-century apograph copies:

### Apograph W

At the time of writing of this study, W is housed in the Wellcome Insti-

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<sup>343</sup> F.4r,v, 100r,v and 114v.

<sup>344</sup> ŚĀSTRĪ (1905), BAGCHI (1929), GOUDRIAAN & GUPTA (1981), SANDERSON (2006), GOODALL & ISAACSON (2007), and most recently GOODALL et al. (2015).

<sup>345</sup> See HARIMOTO 2014.



tute, London, bearing the Wellcome Institute Sanskrit MS number I.33. It is written in Devanāgarī script and also covers 114 folios. Both the recto and verso sides contain five to six lines. The foliation is located in the right-hand margin of the verso, and is erroneous in a few cases. The scribe supplies raised dashes in substitution for damaged or illegible letters. This apograph is dated *vikramasamvat* 1969 (=1912 CE). The colophon states that the manuscript was copied in Nepal by a certain Baudhasevita Vajrācārya. The post-colophon runs as follows:

*ida[sic] pustaka[sic] tāra[sic]patraguptākṣarapustake dṛṣṭvā  
nepālavāsibaudhasevitavajrācāryena[sic] likhitam || śubham ||  
| śrīsamvat 1969 sālām iti āṣāḍhaśukla-aṣṭamyaṁ.*

This manuscript retains more letters than apograph K succeeded in gleaned from the damaged portions of the original manuscript. This is most likely due to the fact that it was prepared at a time when the original manuscript was less damaged. The copyist appears to have remained as faithful to the original as possible, and unlike the scribe of K, avoided conjectures.

### Apograph K

This apograph is preserved in the NAK and is dated *Vikrama samvat* 1982 (=1925 CE). The colophon states that it was prepared at the request of Rājaguru Hemarāja ŚARMA during the reign of King Tribhuvana, when Candra Śaṁsēra served as prime minister.<sup>346</sup>

The NGMPP reel number ascribed to the apograph is A 159/18, whereas the NAK accession number has been recorded as 5-2406. The text is written in Devanāgarī script on 114 folios and is of the following dimensions: 49 cm x 13 cm. Both the recto and verso sides contain between six to ten lines. The recto side of folio 104 is blank. The regular foliation is placed in the middle of the right-hand margin of each verso, with instances of erroneous numbering occasionally crossed out and corrected. There are three deviating foliations: in the extreme lower right-hand margin, in

<sup>346</sup> The post-colophon reads as follows: *likhitam idaṁ purātanajarattāḍapatralivitaḥ  
samuddhṛtya vikramābde 1982 pramite śrūvaṇaśuklaikādaśyāṁ samāpya sām-  
śivāya samarpitaṁ [[ka]]virājani nepālabhūmaṇḍalādhiśvare śrīpaṁcakasaṁpanne  
tribhuvanavīravikramavarmaṇi samabhiśāsati [[ca]] taddhīśacive śrītrīṭayasaṁpanne  
mahārājacandraśaṁsērajaṅgavahādūrarāṇāvārmaṇi mahāmahodaye tadīyaguruvara-  
gururājaśrīmaddhemarājapaṇḍitamahodayānujñāyā tadīyasarasvatīsadanē niveśitaṁ  
ca bhūyāḥ lekhaḥkapāṭhakayor mude | śubham | maṅgalam | hariharau śaraṇīkaravāmī |  
iti śubham |.*

the extreme upper right-hand margin and in the extreme upper left-hand margin of the verso. The scribe leaves gaps for unrecovered letters, and provides dots when only a small portion of letters is visible. In damaged places, the scribe attempts to restore letters. Frequently he also provides conjectures, replacing irregular or non-Pāṇinian Sanskrit forms with their standardized counterparts, enveloping uncertain readings in parentheses. In a few cases, parenthesis-markers ( ) enclose empty space, sometimes in conjunction with dots ( · · ).

### Apograph T

This apograph is preserved in the Tucci collection in Italy. It is written in Devanāgarī script. The manuscript number is 3.7:1 and the folio size is 48.5 cm x 9.5 cm. There are 94 folios, fols. 1, 4, 5 and 98–104 of which are missing. Both the recto and verso sides generally contain five to six lines. The foliation is located in the lower right-hand margin of the verso (see SFERRA 2008: 60, fn. 132). The scribe provides dots · · · to indicate either damaged portions or unreadable letters. In contradistinction to K, these are not enclosed by brackets. Since the manuscript does not have a final colophon, its date cannot be determined from a textual declaration. Nonetheless, since the scribe has recorded fewer letters in the margins, one can surmise that N had deteriorated further by the time the scribe of this apograph began the process of copying it. It is therefore likely to be slightly younger than K and W. The scribe obviously had difficulty reading N, and given the large number of scribal errors, we have not drawn upon this manuscript, instead opting to discard its testimony.

### Sources for the *Śivadharmasaṅgraha*

Since chapters 5–9 of the *Śivadharmasaṅgraha* closely mirror the *Niśvāsamukha*, we have included an edition of these chapters in an Appendix to this study. For this preliminary edition,<sup>347</sup> we have collated two Nepalese manuscripts and one printed edition. To provide a more detailed description of the sources, let us briefly introduce them at this point:

<sup>347</sup> We refer to our edition as ‘preliminary’ since there are many more sources that deserve consultation and collation. The three sources used for this preliminary draft do not suffice for a fully ‘critical’ edition.

## Manuscript A

This manuscript, dated to [Nepāla] Saṃvat 156 (=1035/36 CE),<sup>348</sup> is stored in the premises of the Asiatic Society of Bengal, Kolkata. It is a palm-leaf manuscript written in Newari script and is damaged in the margins. The manuscript number is G 4077/3. There are 324 folios, and both the recto and verso sides contain five lines. The folios measure 53 cm x 4.5 cm in size and have two binding holes. The original foliation is placed in the left-hand margin of each verso, marked in letter-symbols. A later foliation, apparently in pencil, has been added in arabic numerals both on the obverse and reverse (distinguished as ‘a’ and ‘b’) below the left-hand string-hole. The manuscript contains nine separate texts: the *Śivadharmasāstra*, *Śivadharmottara*, *Śivadharmasaṅgraha*, *Umāmaheśvarasaṃvāda*, *Śivopaniṣad*, *Uttarottaramahāsaṃvāda*, *Vṛṣasārasaṅgraha*, *Dharmaputrikā*, and an otherwise unknown *Lalitavistara*.<sup>349</sup> Some archaic Prākṛtic forms, such as *sāyojya* for *sāyujya* are also preserved. Since this manuscript is ancient—just short of a thousand years old—it might have been expected to be more accurate than its apographs (or than younger witnesses of other transmission lines). Nevertheless, it contains numerous slips of the pen.

## Manuscript C

This is another multi-text manuscript, currently housed in the University Library, Cambridge, England. It is dated to Nepal saṃvat 256 (=1136 AD). The manuscript shelf number is MS Add. 1645, and the script is Newari.<sup>350</sup> There are 247 folios, and both the recto and verso sides of it usually contain six lines. Fols. 87-131 cover the *Śivadharmasaṅgraha*. The foliation is given on the verso, in letter-numerals in the left-hand margin and in Newari numerals on the right-hand margin. It contains all the texts found transmitted in Manuscript A, with the exception the *Lalitavistara*. This is the more reliable source of the two manuscripts collated for the present edition of the *Śivadharmasaṅgraha*, as it contains markedly less scribal errors.

## Printed edition

The printed edition,  $E_N$ , is in some sections accompanied by a

<sup>348</sup> For the details of the stated date, see BISSCHOP (2018: 29, 56), DE SIMINI (2017: 1–2) & MIRNIG (2016a: 63).

<sup>349</sup> A. K. ACHARYA first identified the latter text (which, as we have mentioned before, is not to be confused with the Buddhist text of the same name).

<sup>350</sup> The complete manuscript is accessible online at: <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/1>.

translation into Nepali, and also infrequently furnished by the editor's commentary. It was produced by Narahari NĀTHA in the year 2055 VS (=1998 CE) under the editorial leadership of Viṣṇu Prasād Aryāl ĀTREYA and Śrīśa THĀPĀ. The title of the book, *Paśupatimatam śivadharmasāstram paśupatināthadarśanam*, is a fancy of the editors. The tome contains the same eight texts as are included in the Cambridge manuscript C. It is poorly edited, and its text is construed on the basis of a single manuscript. The *Śivadharmasaṅgraha* is to be found here on pages 323–433. See A. K. ACHARYA 2009: 114–115 for more details.



## Editorial Policies

Since a body of conventions for producing critical editions of the *Niśvāsa* corpus has already been established in the companion volume to this publication,<sup>351</sup> we intend to apply the same conventions in the present edition, both for the sake of consistency and because we hold those editorial conventions in high regard. There is, however, one major difference that needs to be noted: as mentioned above, the *Niśvāsamukha* has been copied by the author(s) of the *Śivadharmasaṅgraha*—and we have decided to include its readings into our edition of the *Niśvāsamukha*. This adds an element of complexity to the constitution of the edited text of the critical edition.

We have resorted to four sources in our production of a critical edition of the *Niśvāsamukha*: N, K, W and those chapters of the *Śivadharmasaṅgraha* which we have provisionally edited (chapters 5–9). It is the readings of the text of the *Śivadharmasaṅgraha* as constituted in that provisional edition that are marked in our apparatus with the siglum ‘*ŚiDhaSan*’.

The critically edited text appears as the main text, i.e. the running text. The apparatus is fully positive and is divided into two registers. On pages that display both registers, the upper register records testimonia and parallels and the bottom register records the variants found in the manuscripts. Each entry begins with a chapter-and-verse number in boldface (e.g. **1.97**). Then follows the adopted textual segment as displayed in the main text, capped by a lemma sign ]. Immediately thereafter, the siglum (or sigla) referencing the source (or sources) of this reading is (or are) displayed. At this point, a semicolon separates the preferred (and adopted) reading (to its left) from the variants (to its right). The variants to its right are again separated from each other by semicolons.

Any siglum that is followed by superscript *ac* indicates the reading of a source before correction (= *ante correctionem*) and a siglum followed by superscript *pc* indicates the reading of a source after correction (= *post correctionem*).

When a reading is unmetrical, that is recorded after the sigla denoting the source.

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<sup>351</sup> GOODALL et al. 2015.

When a portion of text is lacunose in manuscript N, we have marked it thus: ---.

If a portion of the text is missing in all sources except manuscript K, the segment in question is enclosed in two double square brackets [...].

When the scribe of manuscript K has expressed his own doubt concerning a specific reading as he had found it in the exemplar from which he copied, he marked these by use of single, round brackets. We have preserved this convention only in relation to this manuscript (=K).

If a textual portion is lost in all sources except manuscript W, that segment is rendered in between two double round brackets ((...)). If the reading is lost in manuscript N but preserved in both K and W, then its rendition is enveloped between two double square and round brackets: [(((...)))]. If a section of the text has perished in all manuscripts consulted, yet is retrievable from the *Śivadharmasaṅgraha*, the relevant passage has been adopted from the edited text of the *Śivadharmasaṅgraha* and marked as such in the apparatus.

The readings adopted from the *Śivadharmasaṅgraha* are by definition insecure, since we have established that the *Śivadharmasaṅgraha* modifies the text considerably when borrowing passages from the *Niśvāsamukha*.<sup>352</sup> Nevertheless, we have preferred to insert the readings of the *Śivadharmasaṅgraha* into the missing sections of the *Niśvāsamukha* in order to allow for continuity in the unfolding of the text in a way that probably retains its basic meaning. We have, however, enclosed the reading of the *Śivadharmasaṅgraha* between double angled brackets (⟨⟨...⟩⟩) to alert the reader concerning those portions of the texts that have been supplied from the *Śivadharmasaṅgraha*.

When the text is omitted in one particular source we have placed *om.* just before the siglum of that source; for example: *om.* N. Textual segments enclosed within single square brackets '[ ]' are supplied by us; each folio-change and line-change in the manuscript is marked and placed within the same bracket; for example [3] stands for third line in the manuscript and [3<sup>v</sup>] indicates that this is the beginning of the third folio.

<sup>352</sup> See p. 113 above.

When we are not certain as to whether a reading that we record has been correctly deciphered, we have indicated this by putting a question mark (?) after the reading.

When the text is judged by us to be corrupt (which often means that it seems uninterpretable to us), we have put it between crux marks: †...†.

When apographs leave long dashes, we have marked them: —. If there appear two long dashes in one of the apographs it is marked thus: — —.

Portions of text lost to damage from the original manuscript have been marked with ---, whereas gaps deliberately left by the scribes of the apographs to indicate that the text was lost or illegible to them have been marked with □.

Where the gap is large and there is a possibility of counting the number of letters lost, we have printed an underscore-mark to indicate a hypothetical letter slot. For example, if five letters are lost, this is presented in this way: \_ \_ \_ \_ \_.

Any *akṣara*(s) that are enclosed between plus-signs (+ ... +) were added later—either by the same or by a different hand.

Any *akṣara*(s) displayed between two 'x ... x' signs in the critical edition had been written in the respective manuscript and cancelled later.

The sign ⊗ (*puṣpika*) stands for ornamental signs in manuscripts written before or after colophons. A list of all these symbols is provided at the start of the edition, on p. 151.

When there are scribal errors and other conspicuous mistakes, we have introduced emendations, marked with *em.*; 'bolder' corrections are marked *conj.* (conjecture). Of course, the difference is somewhat subjective. Conjectures occur when there is a complete lacuna in the text or when little is legible. When these conjectures have been proposed by other scholars, this is mentioned in the apparatus. When an *avagraha* is missing in our sources, we have silently supplied it.

The verse-numeration is more or less arbitrary. In most of the text, verses are divided up into four *pādas*. Occasionally, a verse is divided

into six, either because there is a lacuna in the text (e.g. 1.17), or the context demands it (for instance because of a change of speaker).<sup>353</sup> At times, we have felt compelled to arrange the verses differently to the four-*pāda* system: since the semantics of verse 1.169, for example, spread over six *pādas*, we have chosen to format that unit accordingly, in order better to reflect the intended meaning.

The middle register contains testimonia, i.e. passages from other sources, older or younger, that display textual parallels and are sufficiently close to our text to merit our attention. The entry first lists the verse number. Testimonia are preceded by 'cf.' if the passage is sufficiently similar to the *textus criticus* of the *Niśvāsamukha*, or can contribute to its elucidation.

In our preliminary edition of the relevant chapters of the *Śivadharmasaṅgraha* in Appendix I, we have followed the same editorial conventions extrapolated above. Since what is signified by the use of square and round brackets does not feature in the MSS of the *Śivadharmasaṅgraha*, square and round brackets are not employed in the appended edition of the latter work.

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<sup>353</sup> For example, at 1.56.



## Symbols and Abbreviations in the Apparatus

|             |                                                                                                                                            |
|-------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| « ... »     | Enclosed text is drawn from the <i>Śivadharmasaṅgraha</i> .                                                                                |
| + ... +     | Enclosed text was added later by the same or by a different hand.                                                                          |
| x ... x     | Enclosed text was first written and then cancelled later.                                                                                  |
| —           | A number of letters lost in the manuscript.                                                                                                |
| □           | Gap left by the scribes of the apographs.                                                                                                  |
| ---         | Text lost due to damage in the original manuscript.                                                                                        |
| —           | Long dashes in the apographs.                                                                                                              |
| † ... †     | The text between these signs is corrupt (and typically uninterpretable to us).                                                             |
| ?           | Used when we are not certain about the reading.                                                                                            |
| [ ... ]     | Enclosed text supplied by us.                                                                                                              |
| [[ ... ]]   | Enclosed text survives only in K.                                                                                                          |
| (( ... ))   | Enclosed text survives only in W.                                                                                                          |
| [[[ ... ]]] | Enclosed text survives in both K and W but is lost in N.                                                                                   |
| ( ... )     | Enclosed text is the reading of K where the scribe is not certain about the reading. The round brackets are used in the manuscript itself. |
| ⊗           | Ornamental signs in manuscripts written before or after colophons.                                                                         |
| conj.       | conjecture                                                                                                                                 |
| em.         | emendation                                                                                                                                 |
| ac          | before correction                                                                                                                          |
| pc          | after correction                                                                                                                           |
| f.          | folio                                                                                                                                      |
| cf.         | conferatur                                                                                                                                 |
| r           | recto                                                                                                                                      |
| v           | verso                                                                                                                                      |
| om.         | omit(s)                                                                                                                                    |
| Ex conj.    | based on conjecture                                                                                                                        |
| m.c.        | <i>metri causa</i> (=as dictated by metre)                                                                                                 |

## Sigla of the Manuscripts Used

- N National Archives, Kathmandu, NGMPP reel number is A 41/14, the NAK accession number is 1-277 and the size of the manuscript is 50 cm x 4 cm. The manuscript consists of 114 folios written in the Nepalese “Licchavi” script. Although the manuscript is not dated, on the basis of paleographic evidence we can assign it, with a reasonable margin of error, to 850–900 CE. Both the recto and verso sides contain six (occasionally five) lines.
- W Wellcome Institute, London: Wellcome Institute Sanskrit MS number I. 33, Devanagari script, 114 folios. This apograph is dated *vikramasamvat* 1969, which corresponds to 1912 CE. Both the recto and verso sides contain five to six lines.
- K National Archives, Kathmandu, NGMPP reel number A 159/18, NAK accession number 5-2406. The text is written in Devanagari script on 114 folios of 49 cm x 13 cm in size. Both the recto and verso sides contain six to ten lines. The recto side of folio 104 is blank. This apograph is dated to Vikrama *samvat* 1982 (1925 CE).
- T Apograph from the Tucci collection in Italy. It is written in Devanāgarī script. The MS number is 3:7:1 and the folio size is 48.5 cm x 9.5 cm. There are 94 folios, of which 1, 4, 5 and 98–104 are missing. Both the recto and verso sides usually contain five to six lines. We have not used this apograph as it contains many scribal errors.

## निश्वासमुखतत्त्वसंहितायां प्रथमः पटलः॥

रिचीक उवाच ।

गतो ऽहं पूर्वमाशायां पुष्पाणां समिधैस्तथा ।

अपूर्वन्दृष्टमाश्चर्यन्तन्दृष्ट्वा कौतुकान्वितः॥ 1:1॥

अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् ।

नैमिषारण्य ँ ँ ँ ँ ँ ँ ँ ँ ँ ँ ँ ॥ 1:2॥

--- [-16-] --- ।

भ[2]गवन्सर्वमेतत्तु कथय मम पृच्छतः॥ 1:3॥

त्वं वेत्ता सर्वशास्त्राणां वेदानाञ्च विशेषतः ।

तेन पृच्छामि भगवन्त्येन वेत्सि मतङ्ग त्वम्॥ 1:4॥

मतङ्ग उवाच ।

शृणु वत्स समासेन प्रवक्ष्यामि तवाखिलम् ।

नैमिषे वसमानैस्तु श्रुतं ((स)) --- [-5-] ---॥ 1:5॥

1 The palm-leaf manuscript and apographs K and W begin with ॐ नमः शिवाय । Apograph T is available only from folio 2<sup>r</sup>.

2 Cf. *Brahmāṇḍapurāṇa* 1.7:180ab, 1.21:170cd and *Viṣṇupurāṇa* 1.6:36ab: अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् ।

1:1 पुष्पाणां समिधैस्तथा ] conj.; पुष्पा णा समिधैस्तथा N; पुष्पाणि समिधैस्तथा K; पुष्पाणा समि - स्तथा W 1:1 तन्दृष्ट्वा ] N; तदृष्ट्वा KW 1:2 सहस्राणि ऋषी० ] K; सहस्राणा-मृषी० NW 1:2 मूर्ध्वरेतसाम् ] KW; मू ँ रेत ँ म् N 1:3 भगवन्सर्वमेतत्तु ] em.; --- वन्सर्वमेतत्तु ] N; ॥ व सर्वमेतत्तु K; ॥ ण्वत्सर्वमेतत्तु W 1:4 वेदानाञ्च ] conj.; देवानाञ्च NKW

--- [-16-] ---।

--- [-8-] नैमि [3] षारण्यवासिभिः ॥ 1:6 ॥

तत्रैव दीक्षितो ब्रह्मा केशवश्च रिचीकक ।

कौतूहलान्वितास्सर्वे विस्मयं परमङ्गताः ॥ 1:7 ॥

परस्परं वदन्त्येवं सर्वशास्त्रविशारदाः ।

कथम्दीक्षां प्रपद्येत मुक्त्वा वेदोक्तमागमम् ॥ 1:8 ॥

न हि वेदात्परञ्चान्यद्योग --- [-6-] ---।

--- [-13-] --- [4] [[प]]द्यते ॥ 1:9 ॥

साङ्ख्ययोगस्य वेत्तासौ कथं विष्णुश्च दीक्षितः ।

तं श्रुत्वा आगताः सर्वे ऋषयः संशितव्रताः ॥ 1:10 ॥

ते दृष्ट्वा त्वयि मायान्तादेवदारुवनं वनम् ।

प्रविष्टास्तत्र ते सर्वे ब्रह्माविष्णुमहेश्वराः ॥ 1:11 ॥

समुदायेन पश्यामो दीक्षा --- [-6-] ---।

--- [-16-] --- ॥ 1:12 ॥

--- [-4-] --- [5] ततस्ते तु ब्रह्माविष्णुमहेश्वराः ।

स्वस्थानन्तु गताः सर्वे आज्ञान्दत्त्वा तु नन्दिने ॥ 1:13 ॥

त्वमनुग्रहकर्ता तु ऋषीणां सर्वप्राणिनाम् ।

देव्यायास्तु तथा पूर्वमधिकारस्समर्पितः ॥ 1:14 ॥

दी --- [-15-] ---।

--- [-16-] --- ॥ 1:15 ॥

--- [-16-] ---।

16 This long gap is due to considerable damage to the end of the fifth as well as the beginning of the sixth line.

1:6 नैमिषारण्य° ] *em.*; --- रण्य° NW; □ षा रण्य° K 1:7 रिचीकक ] *em.*; रिचीककः NKW 1:8 दीक्षा° ] *conj.*; दीक्षा NKW 1:9 °द्योग ] NK; °द्योगी न W 1:9 पद्यते ] N(?); पमते K; □ते W 1:10 संशित ] *em.*; सम्सित NKW 1:11 ब्रह्माविष्णुमहेश्वराः ] *conj.*; ब्रह्माविष्णुर्महेश्वराः NW; ब्रह्माविष्णुमहेश्वराः K 1:12 समुदायेन पश्यामो ] N; सम्प्रदायेन पश्यामो K; समुदायेन यस्यायो W 1:13 ब्रह्मा° ] NW; ब्रह्मा° K 1:15 दी ] NW; □ K



[6] अस्माकं कथय सर्वं ब्रह्माविष्णू तु दीक्षितौ ॥ 1:16 ॥

यथा ते सर्वशास्त्राणां दीक्षाज्ञानस्य वेदकौ ।

तथा कथय सर्वन्तु सर्वज्ञ नन्दिकेश्वर ।

((एवं ते)) --- [-13-] --- ॥ 1:17 ॥

रिचीक उवाच ।

[2<sup>r</sup>] ((कथं व)) क्ता भवेत्तेषाम्भगवान्नन्दिकेश्वरः ।

दीक्षितास्तु कथन्ते तु शास्त्रे ऽस्मिञ्छिवसन्मते ॥ 1:18 ॥

मतङ्ग उ ।

ते स्तुन्वन्ति यथा नन्दिं दीक्षाज्ञानस्य चार्त्थिनः ।

तथा वक्ष्यामि विप्रेन्द्र शृणुष्वेकमनाधुना ॥ 1:19 ॥

देवदारुवने रम्ये --- [-8-] --- ।

--- [-16-] --- ॥ 1:20 ॥

[2] [[सु]]((महा))तप रुद्रांश सर्वज्ञ शिवतेजसा ।

देव्याशङ्करसंवादं श्रुतम्पूर्वन्त्वयानघ ॥ 1:21 ॥

संसारोच्छ्रितिकरणं सर्वज्ञानामृतोत्तमम् ।

दीक्षामात्रेण कथितं शिवेनाशिवहारिणा ॥ 1:22 ॥

त्वत्प्रसादाद्यथा सर्वे मुच्यन्ते ऋषिसत्तमाः ।

तथा कुरु [[प्रसा]]दा वा कु? --- [-7-] --- ॥ 1:23 ॥

17 W, which always faithfully copies the manuscript, hints only at the loss of two *pādas* of a verse. We have accepted this since in other cases too, the last line does not run right up to the end of the leaf of the manuscript.

20 Cf. *Guhyasūtra* 16.1-2b: देवदारुवने रम्ये ऋषयः संशितव्रताः । नन्दीशमुपसंगम्य प्रणिपत्य मुहुर्मुहुः ॥ ऊचुस्ते ऋषयः सर्वे स्तुत्वा नन्दिं शिवात्मजम् ।

1:16 कथय सर्व] K; कथय सर्व N; कथयः सर्व W 1:17 सर्वज्ञ नन्दिकेश्वर] N; सर्वज्ञ नन्दिकेश्वरः K; सर्वज्ञो नन्दिकेश्वरः W 1:18 रिचीक उवाच] conj.; om. NKW 1:18 कथं वक्ता भवेत्तेषाम्] em.; --- क्त भवेत्तेषाम् N; स भवेत्तेषां K; कथं वक्ता सवेत्तेषान् W 1:18 °सन्मते] conj.; °सम्मते NKW 1:19 तथा] NK; तेषां W 1:21 सुमहातप] em.; ---तप N; सुमहातप K; महातप W 1:21 पूर्वन्त्वयानघ] NK; पूर्व -योनघ W 1:22 °ज्ञानामृतोत्तमम्] em.; °ज्ञानामृतोत्तमम् NW; °ज्ञानामृतोत्तमम् K 1:23 त्वत्प्रसादाद्] K; त्वत्प्रसादा NW 1:23 प्रसादा वा कु] conj.; --- दा वा कु? N; प्रसादा □ K; -दा वा □ W

--- [-13-] --- [3] रूपिणे ।

नमस्ते शूलहस्ताय त्र्यक्षाय ऋषिसम्भवे ॥ 1:24 ॥

तपःखेदितगात्राय उद्धरस्व प्रसादतः ।

नान्यस्वाता भवेदेव त्वदृते नन्दिकेश्वर ॥ 1:25 ॥

नन्दिकेश्वर उवाच ।

शृण्वन्तु ऋषयस्सर्वे पञ्चधा यत्प्रकीर्तितम् ।

लौकिकं वैदिकञ्चैव तथाध्यात्मिकमेव च ॥ 1:26 ॥

अ[[तिमार्गं च मन्त्राख्यं]] --- [-8-] --- ।

दीक्षिता न[4]न्दिना सर्वे निर्वाणे योजिताः परे ॥ 1:27 ॥

विद्याभिकाङ्क्षिणश्चान्ये विद्यायां ते तु योजिताः ।

दीक्षयित्वा यथान्यायम्प्रवक्तुमुपचक्रमे ॥ 1:28 ॥

महादेव्या यथा पृष्टस्सर्वदुःखहरो हरः ।

तथा वक्ष्यामि विप्रेन्द्राः प्रणिपत्य शिवं शुचिः ॥ 1:29 ॥

प्रणम्य शिरसा देवञ्चन्द्रार्द्धकृतशेख [[((रम्))]] ।

मूर्ध्नि कृत्वाञ्जलिं भक्त्या स्तोत्रमेवमु[5]दीरयेत् ॥ 1:30 ॥

सगणाय नमस्तुभ्यं सपत्नीक नमो ऽस्तु ते ।

सदाशिव नमस्ते ऽस्तु परमात्म शिवे नमः ॥ 1:31 ॥

क्षितिर्द्वारयते लोकांल्लोकाः क्षितिमयाः स्मृताः ।

27 Cf. *Pūrvakāmika* 1.17c-1.18b: लौकिकं वैदिकं चैव तथाध्यात्मिकमेव च । अतिमार्गं च मन्त्राख्यं तन्त्रमेतदनेकधा ॥

32 Cf. *Prayogamañjarī* 1.18ff: तानष्टमूर्तिरथ मूर्तिपांश्च सङ्कल्प्य संपूज्य यथाक्रमेण । मन्त्रैर-मीभिः प्रणिपत्य पूर्वं सन्तोषयेदंशुकभूषणाद्यैः ॥ 18 ॥ क्षितिर्वै धार्यते लोकान् लोकाः क्षितिमयाः स्मृताः । सर्वगं क्षितिरूपं ते क्षितिमूर्ते नमोस्तु ते ॥ 19 ॥ अग्निर्यै धार्यते लोकान् लोकाश्चाग्नि-

1:24 °रूपिणे] K; ---पिणे N; रूपिणां W 1:24 ऋषिसम्भवे] N; ऋषिसम्भुवे K; ऋषि-सम्भव W 1:25 प्रसादतः] KW; प्रसादत N 1:27 अतिमार्गं च मन्त्राख्यं] em.; अ--- N; अतिमार्गश्च मन्त्राख्यं K; अतोमार्गश्च मन्त्राख्य W 1:27 दीक्षिता नन्दिना] conj.; --- न्दिना NKW 1:29 हरः] K; हः NW 1:30 °शेखरम्] K; °शेख--- N; °शेषरम् W 1:30 मूर्ध्नि कृत्वाञ्जलिं भक्त्या स्तोत्रमेवमुदीरयेत्] conj.; --- येत् N; मूर्ध्नि कृ □ दीरयेत् KW 1:31 °स्तु] K; °तु NW 1:31 शिवे नमः] em.; शिवे नमः N; शिव नमः KW 1:32 लोकांल्लोकाः क्षितिमयाः] K; लोकांल्लोकाः क्षितिमयाः N<sup>o</sup>W; लोकांल्लोकाः क्षितिमया N<sup>ac</sup>

सर्वगं क्षितिरूपन्तु क्षितिमूर्ति नमो ऽस्तु ते॥ 1:32॥

जलन्धारयते लोकांल्लोका जलमयाः स्मृ [(((ताः))) ] ।

[[सर्वगं ज]]लरूपन्तु जलमूर्ति नमो ऽस्तु ते॥ 1:33॥

[[वायुर्धारयते लोकां [6]ल्लोका वायुमयाः स्मृ]]ताः ।

सर्वगं वायुरूपन्तु वायुमूर्ति नमोऽस्तु ते॥ 1:34॥

अग्निर्धारयते लोकांल्लोका अग्निमयाः स्मृताः ।

सर्वगमग्निरूपं तु अग्निमूर्ति नमो ऽस्तु ते॥ 1:35॥

आत्मा यजति यज्ञानि लोका यज्ञमयाः स्मृ [(((ताः))) ] ।

[[(((सर्वगं यज्ञरूपं तु यज्ञमूर्ति नमो ऽस्तु ते)))] ] ॥ 1:36॥

[[आकाशं धारयते लोकांल्लोका [2<sup>v</sup>] व्योममयाः स्मृताः]]

आकाशं सर्वगं रूपं मूर्त्या [(((काश नमो ऽस्तु)))] ते॥ 1:37॥

सोमो धारयते लोकांल्लोकाः सोममयाः स्मृताः ।

मयाः स्मृताः । सर्वगञ्चाग्निरूपं ते अग्निमूर्ते नमोस्तु ते॥ 20॥ यज्ञो वै धार्यते लोकान् लोका यज्ञमयाः स्मृताः । सर्वगं यज्ञरूपं ते यज्ञमूर्ते नमोस्तु ते॥ 21॥ सूर्यो धारयते लोकान् लोकाः सूर्यमयाः स्मृताः । सर्वगं सूर्यरूपं ते सूर्यमूर्ते नमोस्तु ते॥ 22॥ जलं वै धार्यते लोकान् लोका जलमयाः स्मृताः । सर्वगं जलरूपं ते जलमूर्ते नमोस्तु ते॥ 23॥ वायुर्वै धार्यते लोकान् लोका वायुमयाः स्मृताः । सर्वगं वायुरूपं ते वायुमूर्ते नमोस्तु ते॥ 24॥ सोमो धारयते लोकान् लोकाः सोममयाः स्मृताः । सर्वगं सोमरूपं ते सोममूर्ते नमोस्तु ते॥ 25॥ आकाशो धार्यते लोकान् लोका आकाशमयाः स्मृताः । आकाशं सर्वगं रूपं मूर्त्याकाश नमोस्तु ते॥ 26॥ क्षमाग्निय-जमानार्कवारीरणनिशाकराः । व्योमान्ता मूर्तयो होता निर्दिष्टास्त्रिजगत्पतेः॥ 27॥ शर्वो रुद्रः पशुपतिरीशानो भव एव च । तथैवोग्रो महादेवो भीमान्ता मूर्तिपाः स्मृताः॥ 28॥

1:32 क्षितिमूर्ति नमो ] N; क्षितिमूर्तिर्नमो KW 1:33 लोकांल्लोका जलमयाः स्मृताः ] K; लोकांल्लोका जलमया स्मृ--- N; लोकांल्लोका जालमया स्मृताः W 1:33 सर्वगं जलरूपन्तु जलमूर्ति नमो ऽस्तु ते ] em.; सर्वगं जलरूपन्तु जलमूर्तिर् नमो ऽस्तु ते ] K; ---लरूपन्तु जल--- N; □ शं जालरूपं तु जाल □ W 1:34 वायुर्धारयते लोकांल्लोका वायुमयाः स्मृताः ] K; ---ताः N; □ स्मृताः W 1:34 वायुमूर्ति नमोऽस्तु ते ] W; वायुमूर्ति नमोस् --- N; वा-युमूर्तिर् नमोऽस्तु ते K 1:35 लोकांल्लोका ] K; लोकांल्लोका NW 1:35 अग्निमूर्ति ] NW; अग्निमूर्तिर् K 1:36 स्मृताः ] KW; स्मृ --- N 1:36 सर्वगं यज्ञरूपं तु यज्ञमूर्ति नमो ऽस्तु ते ] W; --- N; सर्वगं यज्ञरूपं तु यज्ञमूर्तिर्नमो ऽस्तु ते K 1:37 आकाशं धारयते लोकांल्लोका व्योममयाः स्मृताः ] K; --- N; आकाश W 1:37 आकाशं सर्वगं रूपं मूर्त्याकाश ] K; आकाश सर्वग रूपम्मूर्त्या ≍ ≍ N (tops missing in N); काशं आकाश सर्वग रूपम्मूर्त्याकाश W 1:38 लोकांल्लोकाः सोममयाः ] K; लोकांल्लोका सोमयाः N; लोकांल्लोका सोममयाः W

सर्वगं सोमरूपं तु सोममूर्तिं नमो ऽस्तु ते ॥ 1:38 ॥

सू [(((यो धारयते लोकांल्लोकाः सूर्यमयाः स्मृताः ।  
सर्वगं सूर्यरूपं तु सूर्यमूर्तिं नमो ऽस्तु ते)))] ॥ 1:39 ॥

अष्टमूर्तिं --- [-12-] --- ।

[2] [(((अने)))] न सत्यवाक्येन संसारादुद्धरस्व माम् ॥ 1:40 ॥

अष्टमूर्तिमिदं स्तोत्रं यः पठेत्सततं शुचिः ।  
सर्वपापविनिर्मुक्तः शिवसायोज्यताम्रजेत् ॥ 1:41 ॥

देव्युवाच ।

अनादिनिधनो देवो ह्यजमक्षरमव्ययः ।  
सर्वगस्सर्वरूपो ऽसि सर्वज्ञश्चैककारणः ॥ 1:42 ॥

स्रष्टा धर्ता च हर्ता च परमेष्ठी महे [(((श्वरः)))] ।  
--- [-11-] --- [3] [[ग]]तिरुत्तमा ॥ 1:43 ॥

त्वामाश्रित्य गतास्सर्वे सिद्धिमृषिसुरासुराः ।  
नागगन्धर्वयक्षाश्च पिशाचाप्सरराक्षसाः ॥ 1:44 ॥

त्वत्प्रसादाद्वरं लब्ध्वा क्रीडन्ते च गतिङ्गताः ।  
अपुनर्भवनिर्वाणं यद्गत्वा न निवर्तते ॥ 1:45 ॥

अहं हि शोकसंतप्तान्दृष्ट्वा लोकान्सुपीडितान् ।  
पश्यामि परिवर्तन्तं [(((कालचक्रं सुदा)))] रुणम् ॥ 1:46 ॥

--- [-3-] --- देव देवेश लोकानुग्रहकारणात् ।  
यथा मुच्यन्ति ते मर्त्या जन्ममृत्युजरादिभिः ॥ 1:47 ॥

1:38 सर्वगं सोमरूपं तु सोममूर्तिं नमो ऽस्तु ते ] N; सर्वगं सोमरूपं तु सोममूर्तिर् नमो ऽस्तु ते K; सर्वगसोमरूपं तु सोममूर्तिं नमो ऽस्तु ते W 1:39 लोकांल्लोकाः सूर्यमयाः ] K; --- लोका सूर्य म --- N; लोकांल्लोकाः W 1:39 सर्वगं ] K; --- N; सर्वग W 1:39 सूर्यमूर्ति ] em.; --- N; सूर्यमूर्तिर् K; सूर्यरूप W 1:40 अष्टमूर्ति ] conj.; --- N; अष्टमू K; अष्टसू; W 1:40 माम् ] NK; मा W 1:41 स्तोत्रं ] KW; स्त्रोत्रं N 1:41 °सायोज्यताम् ] NW; °सायुज्यतां K 1:42 देवो ह्यजमक्षर ] NK; वा ऽजामक्षर W 1:43 स्रष्टा धर्ता च ] conj.; स्रष्टा --- N; स्रष्टा पाता च K; स्रष्टा कर्ता च W 1:43 परमेष्ठी ] conj.; परमिष्ठो NK; परमिष्ठा W 1:44 त्वामाश्रित्य ] K; त्वमाश्रित्य NW 1:46 सुपीडितान् ] N; प्रपीडितान् K; अपीडितान् W 1:46 परिवर्तन्तम् ] conj.; परिवर्तन्त ऽ N; परिवर्तन्ते K; परिवर्तन्तु W 1:47 देवदेवेश ] conj.; ---देवेश N; केनोपायेन देवेश K; ऽवदेवस W



क्षुत्तृष्णाशीततोष्णेन कामक्रोधभयेन च ।

इष्टानां विप्रयोगैश्च सर्वरोगसमावृताः ॥ 1:48 ॥

अनाथाशरणा देव दम्भमायासमन्विताः ।

परहिंसारता दुष्टा त्राहि तान्परमेश्वर ॥ 1:49 ॥

कथमेते दुराचाराः शुद्ध्यन्ते --- [-5-] --- ।

[5] [[येनो]] पायेन देवेश तदुपायं वदस्व मे ॥ 1:50 ॥

ईश्वर उवाच ।

पञ्च स्रोता मया ख्याता लोकानां हितकाम्यया ।

तान्प्रवक्ष्यामि सर्वास्तु शृणुष्ववहिता प्रिये ॥ 1:51 ॥

स्वर्गापवर्गहेतोश्च तन्निबोध यथार्थतः ।

लौकिकं सम्प्रवक्ष्यामि येन स्वर्गं व्रजन्ति ते ॥ 1:52 ॥

कूपवापीगृहोद्यान --- [-8-] --- ।

--- [-12-] --- [6] थ मण्डपाः ।

दानतीर्थोपवासानि व्रतानि नियमानि च ॥ 1:53 ॥

भक्ष्याभक्ष्यपरीहारञ्चपहोमन्तथार्चनम् ।

जलाग्निभृगुपातो हि तथानशनमेव च ॥ 1:54 ॥

विद्यमाननिवृत्तिश्च गुरुवृद्धाभिपूजनम् ।

लौकिकं कथितं ह्येतद्वैदिकञ्चातुरा [(((श्रमम्)))] ॥ 1:55 ॥

--- [-16-] --- ।

--- [-6-] --- । [3<sup>r</sup>] [(((प्रोक्ता)))] लोकातीता महाव्रताः ।

मन्त्राख्याश्च तथा शैवा अतो ऽन्ये कुपथे स्थिताः ॥ 1:56 ॥

1:48 क्षुत्तृष्णाशीततोष्णेन ] N; क्षुड्क्षुत्तृष्णाशीततोष्णेन K; क्षुत्तृष्णासीततोष्णान W 1:48 इष्टानां विप्रयोगैश्च ] conj.; इष्टानां विप्रियैर्न्नित्यं NKW 1:49 दम्भमायासमन्विताः ] K; दम्भमायास --- न्विताः N; द -मायास - स्थिताः W 1:49 दुष्टा ] NK<sup>ac</sup>W; दुष्टा+:+ K 1:49 तान् ] em.; मां NKW 1:50 कथमेते दुराचाराः शुद्ध्यन्ते ] conj.; --- N; कथमेते दुराचारा □ K; कथमेते दुराचारा मुद्ध □ W 1:50 येनोपायेन ] K; ---पायेन N; □स्वोगेयेन W? 1:51 उवाच ] K; उ NW 1:51 शृणुष्ववहिता प्रिये ] N; शृणुष्ववहिता प्रिये K; शृणुष्ववेहिता प्रिय W 1:52 लौकिकं ] K; लौकिकं NW 1:53 कूपवापीगृहोद्यान ] conj. Sanderson; कूपवा = गृहाहो --- N; □ K; कुप □ मालयान W 1:53 थ मण्डपाः ] W; --- मण्डपाः N; □ था K 1:54 °अनशनम् ] NK; °अनसनम् W 1:55 चातुराश्रमम् ] K; चातुरा--- N; चान्तराश्रमम् W 1:56 कुपथे ] NW; कुपथि K

देव्युवाच ।

पञ्च स्रोतास्त्वया देव सूचिता न तु वर्णिताः ।

तांस्तु विस्तरतो मे ऽद्य प्रसादाद्वक्तुमर्हसि ॥ 1:57 ॥

ईश्वर उवाच ।

उत्पानं कुरुते यस्तु पापात्मा दुष्टचेतसः ।

स विधूय --- पितृभिस्सह मोदते ॥ 1:58 ॥

«पुष्करिण्याश्च यः कर्ता »दिवं व्रजेद्वि[2] कल्मषः ।

कुलैस्तु सप्तभिर्युक्तो यावत्कीर्त्तिर्न नश्यते ॥ 1:59 ॥

गृह्णन्द्रव्यसमोपेतङ्कृत्वा विप्राय यो ददेत् ।

तस्य हेममयन्दिव्यङ्गहं स्वर्गो प्रजायते ॥ 1:60 ॥

उद्यानङ्कुरुते यस्तु देवदेवस्य चालये ।

तस्य पुण्यफलं यत्तत्पुष्पे पुष्पे निबोध मे ॥ 1:61 ॥

दशसौवर्णिकं पुष्पं माला लक्षेण संमिता ।

कोटिर्माला«शतेनाहुरनन्तं लिंग»पू[3] रणे ॥ 1:62 ॥

एवङ्कुर्वन्ति ये नित्यन्ते गणा मम चाक्षयाः ।

न तेषाम्मर्त्यभावो ऽस्ति कल्पकोटिशतैरपि ॥ 1:63 ॥

एवं श्रुतम्मया पूर्व्वन्देव्यां कथयतो हरात् ।

58 *Niśvāsamukha* 1.58–1.63 is parallel with *Śivadharmasaṅgraha* 5.15–5.20.

64 Cf. *Śivadharmasaṅgraha* 5.134ab: श्रुतमेतत् मया विप्रा देव्यै कथयतो हरात् ।

1:57 त्वया ] NW; च या K 1:57 तांस्तु ] NW; तास्तु K 1:58 उवाच ] K; उ NW 1:58 उत्पानं कुरुते यस्तु ] NK<sup>ac</sup>; उद्यानं कुरुते यस्तु K<sup>pc</sup>; उत्पानं कुरुते यस्तु W; उदपानं तु यः कुर्यात् *ŚiDhaSaṅ* 1:58 पापात्मा ] KW, *ŚiDhaSaṅ*; --- पात्मा N 1:58 स विधू-य ] conj.; स विधू --- NKW; विधूय पापसंघातं *ŚiDhaSaṅ* 1:58 पितृभिस्सह मोदते ] W, *ŚiDhaSaṅ*; --- NK 1:59 पुष्करिण्याश्च यः कर्ता ] *ŚiDhaSaṅ*; --- NKW 1:59 दि-वं व्रजेद्विकल्मषः ] conj.; --- कल्मषः NK; □ कल्मषः W; मोदते दिवि शक्रवत् *ŚiDhaSaṅ* 1:59 कुलैस्तु ] NW; कुलैश्च K, *ŚiDhaSaṅ* 1:59 नश्यते ] NKW; नश्यति *ŚiDhaSaṅ* 1:60 कृत्वा विप्राय यो ददेत् ] NKW; दद्याद्विप्राय यो नरः *ŚiDhaSaṅ* 1:61 चालये ] NKW; मंदिरे *ŚiDhaSaṅ* 1:61 पुण्यफलं यत्तत् ] NKW; तस्य दानफलं यत्तत् *ŚiDhaSaṅ* 1:61 पुष्पे पुष्पे ] KW, *ŚiDhaSaṅ*; --- पुष्पे पुष्पे N 1:62 दशसौवर्णिकं ] *ŚiDhaSaṅ*; लससौवर्णिकं N; लसत्सौवर्णिकं K; लससौवर्णिकं W 1:62 माला लक्षेण संमिता ] KW, *ŚiDhaSaṅ*; माला लक्षे --- N 1:62 कोटिर्मालाशतेनाहुरनन्तं लिंगपूरणे ] *ŚiDhaSaṅ*; --- रणे N; कोटि □रणे K; कोटिमाला □रणे W 1:63 भावो ऽस्ति ] NKW; भावो हि *ŚiDhaSaṅ*

तत्सर्व्वङ्कथितन्तुभ्यं यत्फलं लिङ्गपूरणे ॥ 1:64 ॥

ऋषय ऊचुः ।

पृच्छन्ति ऋषयो भीतास्संसारभयपीडिताः ।

तुष्यते च कथन्देव अर्चितस्य च «किं फलम्» ॥ 1:65 ॥

«क्षीराज्यद»धि[4]तोयेन स्नापितस्य च किम्फलम् ।

पुष्पाणाञ्चैव सर्व्वेषां गन्धधूपस्य किं फलम् ॥ 1:66 ॥

वस्त्रालङ्कारनैवेद्यध्वजादर्शवितानकैः ।

दीपच्छत्रफलं ब्रूहि गोजाविमहिषीषु च ॥ 1:67 ॥

अश्वदन्तिप्रदानस्य दासीदासस्य यत्फलम् ।

सन्मार्जने फलं किं स्यात्तथा चैवोपलेपने ॥ 1:68 ॥

गीतनृत्यफलं ब्रूहि तन्त्री«वाद्यफलञ्च यत्» ।

[5]जागरस्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी ॥ 1:69 ॥

उपवासस्य यत्पुण्यं देवदेवाश्रितस्य च ।

एतत्सर्व्वं समाख्याहि उपसन्नाः स्म ते वयम् ॥ 1:70 ॥

नन्दीश उ ।

शतं सन्मार्जने पुण्यं सहस्रमुपलेपने ।

65 *Niśvāsamukha* 1.65-1.87 is parallel with *Śivadharmasaṅgraha* 5.21-5.43.

1:64 °पूरणे] conj. Sanderson; °पूजने NKW 1:65 पृच्छन्ति] KW, ŚiDhaSaṅ; पृच्छन्ति W 1:65 °पीडिताः] NKW; °विह्वलाः ŚiDhaSaṅ 1:65 अर्चितस्य च किं फलम्] ŚiDhaSaṅ; --- N; अर्चितस्य च दा □ K; अर्चितस्य च प □ W 1:66 क्षीराज्यदधितोयेन] ŚiDhaSaṅ; --- तोयेन N; (पञ्चगव्येन) तोयेन K; □ धितोयेन W 1:66 च] K, ŚiDhaSaṅ; om. NW 1:66 गन्धधूपस्य] K, ŚiDhaSaṅ; गन्धाधूपस्य NW 1:67 °वेद्य°] KW; °वेद्ये N; °वेद्यैर् ŚiDhaSaṅ 1:67 दीपच्छत्रफलं ब्रूहि गोजावि°] K; दीपच्छत्रफलं ब्रूहि गैजावि° NW; किं फलं च्छत्रदीपैश्च गवादि° ŚiDhaSaṅ 1:68 अश्वदन्तिप्रदानस्य] NKW; अजवारणदानस्य ŚiDhaSaṅ 1:69 गीतनृत्यफलं ब्रूहि] KW, ŚiDhaSaṅ; गीतनृत्य --- N 1:69 तन्त्रीवाद्यफलञ्च यत्] ŚiDhaSaṅ; --- N; तन्त्री □ K; तन्त्र □ W 1:69 जागरस्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी] em.; --- रस्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी N; □ रस्य फलं ब्रूहि कृष्णाष्टमीचतुर्दशी K; जागरस्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी W कृष्णाष्टम्यां चतुर्दश्यां जागरस्य फलं वद ŚiDhaSaṅ 1:70 °श्रितस्य च] K; °शृतस्य च NW; °श्रितस्य तु ŚiDhaSaṅ 1:70 उपसन्नाः स्म] ŚiDhaSaṅ; उपसन्ना स्मस् N; उपसन्ना स्म KW 1:71 नन्दीश उ] NKW; नन्दिकेश्वर उवाच ŚiDhaSaṅ 1:71 पुण्यं] NKW; दानं ŚiDhaSaṅ

निष्काणाम्प्राप्नुयाच्चैव शिवभक्तिसमन्वितः ॥ 1:71 ॥

उपलिप्य शिवागारं शुचिर्भूत्वा समाहितः ।

«अर्चयेत्सततं देवं» [6] शिवदीक्षाविवर्जितः ॥ 1:72 ॥

पत्रपुष्पफलैश्चैव दधिक्षीरघृतादिभिः ।

पवित्रैर्भक्तिपूतैश्च यः पूजयति नित्यशः ॥ 1:73 ॥

वस्त्रनैवेद्यच्छत्रैश्च ध्वजादर्शवितानकैः ।

घण्टाचामरदामैश्च अलंकारोदकेन च ॥ 1:74 ॥

«सुवर्णमणिवस्त्रैश्च गन्धधूपोपलेपनैः ।

गीतवादित्रनृतैश्च हुडुङ्कारस्तवेन च ॥ 1:75 ॥

[3<sup>v</sup>] वक्ष्यामि सर्वमेवन्तु »अपरिज्ञातकारणे ।

केवलां भक्तिमापन्नाः शृणुध्वं पूजनात्फलम् ॥ 1:76 ॥

तोयेन स्नापयेद्विद्धं गन्धदिग्धेन चैव हि ।

एकरात्रेण मुच्यन्ते मानसात्किंलिङ्गान्नराः ॥ 1:77 ॥

दशरात्रात्कायिकेन महापापेन पक्षतः ।

मासेन स्वर्गमाप्नोति अब्दाद्गणेश्वरीं गतिम् ॥ 1:78 ॥

त्र्यब्देन पितृतां याति पञ्चभिः कुलमुद्वरेत् [2] त् ।

1:71 निष्काणां प्राप्नुयाच्चैव ] NW; निष्काणं प्राप्नुयादेव K; निष्काणां प्राप्नुयात्पुण्यं *ŚiDhaSañ* 1:71 °भक्तिसमन्वितः ] KW; °भक्ति --- N; °भक्त्या समन्वितः *ŚiDhaSañ* 1:72 उपलिप्य शिवागारं शुचिर्भूत्वा समाहितः ] K, *ŚiDhaSañ*; --- N; □ लिप्य शिवागारं W 1:72 शुचिर्भूत्वा समाहितः ] K; --- N; शुचिर्भूत्वा समाहितः W; शुचीभूय समाहितः *ŚiDhaSañ* 1:72 अर्चयेत्सततं देवं ] *ŚiDhaSañ*; --- NKW 1:72 शिवदीक्षाविवर्जितः ] W; --- f = जितः N; सर्वदीक्षादिवर्जितः K; ज्ञानदीक्षाविवर्जितः *ŚiDhaSañ* 1:73 पवित्रैर्भक्तिपूतैश्च ] NKW; विचित्रैर्भक्तिपूतैश्च *ŚiDhaSañ* 1:74 वस्त्र° ] NKW; यस्तु *ŚiDhaSañ* 1:74 °दामैश्च अलंकारोदकेन च ] KW; °दामैश्च --- N; °दानेन अलङ्कारोदकेन वा *ŚiDhaSañ* 1:75 सुवर्णमणिवस्त्रैश्च गन्धधूपोपलेपनैः । ] *ŚiDhaSañ*; --- NKW 1:75 गीतवादित्रनृतैश्च हुडुङ्कारस्तवेन च ] *ŚiDhaSañ*; --- NKW 1:76 वक्ष्यामि सर्वमेवन्तु ] *ŚiDhaSañ*; --- N; □ त्र K; □ तन्तु W 1:76 अपरिज्ञातकारणे ] KW *ŚiDhaSañ*; --- ज्ञातकारणे N 1:76 केवलां भक्तिमापन्नाः ] conj.; केवला भक्तिमापन्ना N; केवलां भक्तिमापन्न K; वला भक्तिमापन्नो W; केवलम्भक्तिमापन्ने *ŚiDhaSañ* 1:76 शृणुध्वं पूजनात्फलम् ] conj.; शृणु व? पूजना फ = म् N; शृणुध्वं पूजनात्फलम् K; शृणुध्वं पूजनां फलम् W; शृणुध्वं पूजने फलम् *ŚiDhaSañ* 1:77 तोयेन स्नापयेद्विद्धं ...कुलमुद्वरेत् ] N, *ŚiDhaSañ*; --- K; तोयेन स्नापयेद्विद्धं गन्धदि = न चव हि W 1:77 एकरात्रेण मुच्यन्ते मानसात्किंलिङ्गान्नराः ] *ŚiDhaSañ*; --- NK; एकरात्रेण मुच्यन्ते मानसा □ W 1:79 त्र्यब्देन पितृतां याति पञ्चभिः कुलमुद्वरेत् ] *ŚiDhaSañ*; --- त् NK; □ द्वरेत् W



द्विषद्वादीशसायोज्यं यावज्जीवं शिवम्ब्रजेत् ॥ 1:79 ॥

सुदध्रा स्नापयेद्विङ्गङ्गुष्णाष्टमिचतुर्दशी ।

यावज्जीवकृतात्पापान्मुच्यते नात्र संशयः ॥ 1:80 ॥

सततं स्नापयेद्यस्तु मासमेकं शुचिर्नरः ।

प्रत्यहं ऋतुमाप्नोति भिन्ने देहे शिवालयम् ॥ 1:81 ॥

षण्मासं स्नापयेद्यस्तु स गणश्चोत्तमो भवेत् ।

«अब्दस्ना»नेन [3] पितरस्तस्य यान्ति शिवालयम् ॥ 1:82 ॥

त्र्यब्देन रुद्रसायोज्यं द्वादशाब्दैः स्वकङ्कुलम् ।

घृतेन स्नापयेद्विङ्गमेकाहं यदि मानवः ॥ 1:83 ॥

दग्ध्वा तु सर्वपापानि अश्वमेधफलं लभेत् ।

दशरात्रात्स्वर्गगतिर्मासाद्गणेश्वरीङ्गतिम् ॥ 1:84 ॥

नरकस्थाश्च पितर उद्धृतास्तु न संशयः ।

षण्मासं «स्नापयेद्यस्तु नित्यं चाभग्न» [4] योगतः ॥ 1:85 ॥

तस्यापि पितरो यान्ति नित्यं गणेश्वरीङ्गतिम् ।

द्विरब्देनैव सायोज्यं गच्छते पितृभिस्सह ॥ 1:86 ॥

घृतस्नानात्परन्नास्ति योद्धरेत्कुलसप्तकम् ।

1:79 द्विषद्वादीशसायोज्यं ] NK; द्विषद्वादिससायोज्यं W; द्विषद्वादीशसायुज्यं ŚiDhaSañ 1:79 ब्रजेत् ] NKW; विशेत् ŚiDhaSañ 1:80 सुदध्रा स्नापयेद्विङ्गङ्गुष्णाष्टमिचतुर्दशी ] em.; सुदध्रा स्नापयेद्विङ्गङ्गुष्णाष्टमिचतुर्दशीम् N; सुदध्रा स्नापयेद्विङ्गङ्गुष्णाष्टमिचतुर्दशीम् K; सुदध्रा स्नापयेद्विङ्गङ्गुष्णाष्टमिचतुर्दशीम् W; कृष्णाष्टम्याश्चतुर्दश्यां यो दध्रा स्नापयेच्छिवम् ŚiDhaSañ 1:80 °कृ- तात्पापान्मु° ] NKW; °कृतैः पापैर्मु° ŚiDhaSañ 1:81 सततं ] NKW; प्रत्यहं ŚiDhaSañ 1:81 प्रत्यहं ऋतुमाप्नोति भिन्ने देहे शिवालयम् ] KW; प्रत्यहं --- N; ऋतूनां फलमाप्नोति भिन्ने देहे सुरालयम् ŚiDhaSañ 1:82 षण्मासं स्नापयेद्यस्तु ] ŚiDhaSañ; --- N; षण्मासं स्नापयेद्यस्तु K; षण्मासं स्नापयेद्यस्तु W 1:82 स गणश्चोत्तमो भवेत् ] conj.; --- N; स गणश्चो ] KW; सुराणां चोत्तमो भवेत् ŚiDhaSañ 1:82 अब्दस्नानेन ] ŚiDhaSañ; --- NK; ] नेन W 1:82 शिवालयम् ] NKW; सुरालयम् ŚiDhaSañ 1:83 °सायोज्यं ] K ŚiDhaSañ; °सायोज्य NW 1:83 स्वकङ्कुलम् ] NKW; कुलैः स्वयम् ŚiDhaSañ 1:83 °काहं यदि ] NW; °काहमपि K, ŚiDhaSañ 1:84 °मेधफलं लभेत् ] NKW; °मेधमवाप्नुयात् ŚiDhaSañ 1:84 स्वर्गगतिर्मा° ] NW (unmetrical); स्वर्गतिं मा° K (unmetrical); स्वर्गगतिम् ŚiDhaSañ 1:85 नरकस्थाश्च पितर उद्धृतास्तु न संशयः ] NW; नरकस्थास्तु पितर उद्धृतास्तु न संशयः K; पितृन्नरकगर्तस्थानुद्धरत्यविकल्पतः ŚiDhaSañ 1:85 षण्मासं स्नापयेद्यस्तु नित्यं चाभग्नयोगतः ] ŚiDhaSañ; --- योगतः N; षण्मासं ] योगतः KW 1:86 सायोज्यं ] NKW; सायुज्यं ŚiDhaSañ 1:86 गच्छते ] NKW; व्रजन्ति ŚiDhaSañ 1:87 योद्धरेत्कु° ] NKW; उद्धरेत्कु° ŚiDhaSañ

त्रिनेत्राः शूलहस्ताश्च वृषाङ्गाश्चन्द्रशेखराः ॥ 1:87 ॥

क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी ।

यावज्जीवकृतात्पापान्मुच्यते नात्र संशयः ॥ 1:88 ॥

[5] मासैकं [(((स्नाप))) ] येद्यस्तु सर्वपापसमन्वितः ।

मुच्यते तैस्तु पापैस्तु शिवसायोज्यतां व्रजेत् ॥ 1:89 ॥

षण्मासान्स्नापयेद्यस्तु स गणश्चोत्तमो भवेत् ।

अब्दस्नानेन तस्यैव उद्धरेत्कुलसप्तकम् ॥ 1:90 ॥

त्र्यब्देन रुद्रसायोज्यम् †उद्धरेण शिवात्मकम्† ।

द्वादशाब्दान्स्नयेद्यस्तु सततं भक्तिसंयुतः ॥ 1:91 ॥

कुलकोटिशतं साग्रं नरकात्तारयिष्य [6]ति ।

क्षीरस्नानफलं ह्येतद्वृत्तस्नानोपरि स्थितम् ॥ 1:92 ॥

मधुना स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी ।

राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ॥ 1:93 ॥

प्रत्यहम्फलमाप्नोति अब्देनैव गणेश्वरः ।

पञ्चाब्देनैव सायोज्यं गच्छते पितृभिः सह ॥ 1:94 ॥

92 Cf. *Niśvāsakārikā* (T. 127, p. 298 and T. 17, p. 252): कुलकोटिशतं साग्रं नरकात्तारयिष्यति ।

93 *Niśvāsasamukha* 1.93a-1.98b is parallel with *Śivadharmasaṅgraha* 5.44c-5.49.

93 Cf. *Mahābhārata* 3.82:113ef, *Saromāhātmya* of the *Vāmanapurāṇa* 13.34cd, *Śivadharmasaṅgraha* 5.45ab and *Umāmaheśvarasaṁvāda* 21.33cd: राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ।

1:87 त्रिनेत्राः ] K, *ŚiDhaSaṁ*; त्रिनेत्रा NW 1:88 क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी ] N; क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी K; क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी W 1:88 यावज्जीवकृतात्पापान्मुच्यते नात्र संशयः ] KW; यावज्जीवकृतात्पापान्मु --- N 1:89 मासैकं ] conj.; --- NKW 1:90 षण्मासान् ] N; षण्मासात् KW 1:91 स्नयेद्यस्तु ] NK; स्तुपेद्यस्तु W 1:92 कुलकोटिशतं साग्रं नरकात्तारयिष्यति ] conj.; कु --- ति N; कुलकोटिशतै (युक्त) □ K; कुलकोटिसत स □ f -प्यति W 1:93 मधुना स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी ] NW; मधुना स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी K; कृष्णाष्टम्यां चतुर्दश्यां मधुना स्नापयेच्छिवम् *ŚiDhaSaṁ* 1:94 फलमाप्नोति अब्देनैव ] NKW; स्नापयेद्यस्तु वर्षेणैव *ŚiDhaSaṁ* 1:94 पञ्चाब्देनैव सायोज्यं गच्छते पितृभिः सह ] conj.; पञ्चाब्देनैव सायोज्यं गच्छते पितृ --- NKW; पञ्चाब्देन तु सायोज्यं प्रयाति पितृसंयुतः *ŚiDhaSaṁ*

[[[पञ्चगव्येन स्नानं तु प्रत्यहम्]]] --- ।

[4<sup>r</sup>] «न तस्य दृश्यते चान्तं देवलोकञ्च » गच्छति ॥ 1:95 ॥

संवत्सरेण शुद्धात्मा शिवसायोज्यतां व्रजेत् ।

वर्षद्वयेन पितरः सप्त चैवोद्धृताः स्मृताः ॥ 1:96 ॥

गन्धैश्च लेपयेद्विङ्गन्धैश्चैव सुगन्धकैः ।

वाजपेयस्य यज्ञस्य फलम्प्राप्नोति मानवः ॥ 1:97 ॥

कर्पूरव्यतिमिश्रेण चन्दनेन «तु लेपयेत्» ।

[2] अश्वमेधफलञ्चैव दशरात्रेण प्राप्नुयात् ॥ 1:98 ॥

मासेन गणतां याति अब्दात्सायोज्यमाप्नुयात् ।

अभग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम् ॥ 1:99 ॥

पितरस्तस्य ते सर्वे गतिं यास्यन्ति चोत्तमाम् ।

गुग्गुलुन्दहते यस्तु देवदेवस्य सन्निधौ ॥ 1:100 ॥

सकृद्धूपेन प्राप्नोति अग्निष्टोमस्य यत्फलम् ।

सततं दहते यस्तु «धूपं गुग्गुलु» [3] मुत्तमम् ॥ 1:101 ॥

मासेनैकेन प्राप्नोति ऋतूनां शतमेव तु ।

98 *Niśvāsamukha* 1.98c-1.100b is parallel with *Śivadharmasaṅgraha* 5.50c-5.52b.

100 *Niśvāsamukha* 1.100c-1.107b is parallel with *Śivadharmasaṅgraha* 5.55-5.61.

1:95 (पञ्चगव्येन स्नानं तु प्रत्यहम्] KW; --- N; प्रत्यहं पञ्चगव्येन यः शिवं स्नपयेन्नरः *ŚiDhaSaṅ* 1:95 कारयेन्नरः] *ŚiDhaSaṅ*; --- NKW 1:95 न तस्य दृश्यते चान्तं देवलोकञ्च गच्छति] *ŚiDhaSaṅ*; --- ति N; □ K; स गच्छति W 1:96 संवत्सरेण शुद्धात्मा] *ŚiDhaSaṅ*; सम्बत्सरेण = द्दामा N; संवत्सरेण □ K; □ W 1:96 सायोज्यतां] N *ŚiDhaSaṅ*; सायोज्यतां K; सायोज्य सो W 1:96 वर्षद्वयेन पितरः सप्त चैवोद्धृताः स्मृताः] NKW; द्विवर्षेण पितृन्सप्त समुद्धृत्य शिवं व्रजेत् *ŚiDhaSaṅ* 1:97 लेपयेद्विङ्गन्धैः] NKW; स्नापयेद्विङ्गन्धैः *ŚiDhaSaṅ* 1:97 सुगन्धकैः] NKW; सुगन्धिभिः *ŚiDhaSaṅ* 1:98 कर्पूरव्यतिमिश्रेण] K, *ŚiDhaSaṅ*; कर्पूरव्यति --- N; कर्पूर □ W 1:98 तु लेपयेत्] *ŚiDhaSaṅ*; --- NKW 1:98 दशरात्रेण प्राप्नुयात्] NKW; दशरात्रेण चाप्नुयात् *ŚiDhaSaṅ* 1:100 ते सर्वे] NK; ते सर्वे W; सर्वे ते *ŚiDhaSaṅ* 1:100 गुग्गुलुन्दहते यस्तु देवदेवस्य सन्निधौ] NKW; एकाहं दहते यस्तु देवदेवस्य सन्निधौ *ŚiDhaSaṅ* 1:101 सकृद्धूपेन प्राप्नोति अग्निष्टोमस्य यत् फलम्] NK; सकृद्धूपेन प्राप्नोति अग्निष्टोमस्य यत् फलम् W; सर्वपापविशुद्धात्मा अग्निष्टोममवाप्नुयात् *ŚiDhaSaṅ* 1:101 सततं दहते यस्तु] K; --- N; सततं दहते □ W; भक्तिमान् प्रदहेद्यस्तु *ŚiDhaSaṅ* 1:101 धूपं गुग्गुलुमुत्तमम्] *ŚiDhaSaṅ*; --- मुत्तमम् NKW 1:102 मासेनैकेन प्राप्नोति] NKW; मासेकेन समाप्नोति *ŚiDhaSaṅ* 1:102 ऋतूनां शतमेव तु] NK; कुहूनां शतमेव तु W; ऋतूनां शतमुत्तमम् *ŚiDhaSaṅ*

षण्मासन्तन्दहेद्यस्तु स गणश्चोत्तमो भवेत् ॥ 1:102 ॥

न तस्य सम्भवो मर्त्ये पितृभिस्सह मोदते ।

अब्दमेकन्दहेद्यस्तु शुचिर्भूत्वा दिने दिने ॥ 1:103 ॥

स्वकुलञ्चोद्धृतन्तेन शिवभक्तेन धीमता ।

वस्त्रध्वजवितानं वा यो दद्याल्लिङ्गसन्निधौ ॥ 1:104 ॥

स लभेत्परमैश्वर्यं जायते चोत्त[4]मे कुले ।

सकृद्दानफलं ह्येतद्विस्त्रिधा गतिरुत्तमा ॥ 1:105 ॥

प्राप्नुयान्मानवः शीघ्रं सोमलोकं संशयः ।

शतसाहस्रदानेन गतिर्गणेश्वरी भवेत् ॥ 1:106 ॥

पितृभिस्संयुतश्चैव लक्षदानान्न संशयः ।

घण्टां हेममयाङ्कृत्वा यो ददाति शिवस्य तु ॥ 1:107 ॥

तेन पुण्यफलेनैव शिवलोके महीयते ।

रौप्यान्ताम्रान्तथा कांस्यां रै[5]त्यां वा त्रापुषामपि ॥ 1:108 ॥

मृन्मयां वा तथा कुर्यात्सुलोलां सुस्वरां पुनः ।

शिवागारे तु यो दद्यात्स सर्वः स्वर्गगोचरः ॥ 1:109 ॥

स्वर्गलोकात्परिभ्रष्टो जायते पृथिवीपतिः ।

श्वेतं रक्तं तथा पीतङ्कृष्णं वा चामरन्ददेत् ॥ 1:110 ॥

हेमदण्डन्तु रौप्यं वा रैत्यन्त्रापुषमेव वा ।

ईदृशञ्चामरं दत्वा रुद्रलोके (((महीयते ॥ 1:111 ॥

रुद्रलोका )]]][6]त्परिभ्रष्टो वायुलोकमु[(((पाग )]]]तः ।

1:102 षण्मासन्तन् ] NKW; वर्षमेकन् *ŚiDhaSañ* 1:103 अब्दमेकन्दहेद्यस्तु ] NKW; द्वाब्दं दहत यो देवि *ŚiDhaSañ* 1:103 शुचिर्भूत्वा ] NKW; शुचीभूय *ŚiDhaSañ* 1:105 स लभेत् परमैश्वर्यं जायते चोत्तमे ] conj.; स लभेत्प --- मे N; स लभेत्परमैश्च □ मे K; स लभेत्परमैश्वर्य □ मे W; लभते परमैश्वर्यं जायते चोत्तमे *ŚiDhaSañ* 1:105 ह्येतद्विस्त्रिधा ] K; ह्येतद्विस्त्रिधा NW; हि तद्विस्त्रिधा *ŚiDhaSañ* 1:106 मानवः ] K *ŚiDhaSañ*; मानव NW 1:107 संयु- तश्चैव ] NKW; संयुतं चैव *ŚiDhaSañ* 1:107 हेममयां ] NW; हेममयी K 1:108 रौप्यान् ताम्रान् तथा कांस्यां रैत्यां वा त्रापुषामपि ] conj.; रौ --- त्यां वा त्रापुषानपि N; रौप्यान् ताम्रान् तथा □ वा त्रापुषानपि K; रूप्यान् न्यां वा त्रापुषानपि W 1:109 सुलोलां सुस्वरां ] conj.; सुलोलां सुस्वरान् N; सुलोलान् सुस्वरान् K; सुलालां सुस्वरान् W 1:110 परि- भ्रष्टो ] NK; परिभ्रष्टा W 1:110 ददेत् ] NW; ददत् K 1:111 °दण्डं K; °दण्डान् NW 1:112 परिभ्रष्टो ] NK; परिभ्रष्टा W



वायुलोकात्परिभ्रष्टो वह्निलोकमुपागतः ॥ 1:112 ॥

वह्निलोकात्परिभ्रष्टो जायते पृथिवीपतिः ।

ब्राह्मणो राज्यसम्पन्नो विद्वांश्च ज्ञानपारगः ॥ 1:113 ॥

तेन पुण्यफलेनैव सर्वमेतद्भवेदिह ।

मेखलां कटिसूत्रञ्च यो दद्याल्लिङ्गमूर्धनि ॥ 1:114 ॥

चतुस्सागरसंयुक्तपृथिव्या भवतीश्वरः ।

[4<sup>v</sup>] मुकुटङ्कुण्डलञ्चैव चित्रपट्टप्रदायिनः ॥ 1:115 ॥

सकलान्तु महीम्भुङ्क्ते अङ्गाभरणदायकः ।

मुखकोशे तथैवेह पट्टे प्रादेशिको नृपः ॥ 1:116 ॥

विचित्रैश्चित्रभोगानि निःसपत्नानि भुञ्जते ।

पुनः पुनश्च यो [[द]] द्याद्रत्नाभरणभूषणम् ॥ 1:117 ॥

गाणापत्यमवाप्नोति अक्षयं ध्रुवमव्ययम् ।

मुक्तिमण्डपदानेन भक्त्या तु यो ऽर्च[2]येच्छिवम् ॥ 1:118 ॥

न तस्य पुनरावृत्तिर्गणश्चैवोत्तमो भवेत् ।

रोचनाङ्कुमञ्चैव लिङ्गस्योपरि यो नरः ॥ 1:119 ॥

प्रत्यहं लेपनन्दद्यात्स विद्याधरतां व्रजेत् ।

114 *Niśvāsamukha* 1.114c-1.124b is parallel with *Śivadharmasaṅgraha* 5.62a-5.71.

1:112 परिभ्रष्टो ] NK; परिभ्रष्टा W 1:113 परिभ्रष्टो ] NK; परिभ्रष्टा W 1:113 ज्ञानपा-  
रगः ] NW; वेदपारगः K 1:115 चतुस्सागरसंयुक्तपृथिव्या भवतीश्वरः ] conj.; चतुस्सा ---  
N; चतुस्सागरसंयुक्ता पृथिव्या भवतीश्वरः K; चतुस्स □ तां □ W; चतुःसागरपर्यन्तक्षमा-  
यास्तु स भवेन्नृपः *ŚiDhaSañ* 1:115 मुकुटङ्कु° ] K, *ŚiDhaSañ*; = कुटङ्कु° N; मुकुटाङ्कु°  
W 1:115 चित्रपट्टप्रदायिनः ] NW; चित्रपट्टं प्रदायिनः K; चित्रपट्टकदायकः *ŚiDhaSañ*  
1:116 °दायकः ] NKW; °दानतः *ŚiDhaSañ* 1:116 पट्टे प्रादेशिको नृपः ] N; यथा प्रादे-  
शिको नरः K; प - प्रादेशिको नृपः W; पट्टात् प्रादेशिको नृपः *ŚiDhaSañ* 1:117 विचि-  
त्रैश्चित्रभोगानि निःसपत्नानि भुञ्जते ] K; विचित्रैश्चित्र --- N; विचित्रैश्चित्रसागानि निःसपत्नानि  
भुञ्जते W; चित्रके चित्रभोगानि निस्सपत्नमवाप्नुयात् *ŚiDhaSañ* 1:117 दद्याद्रत्नाभरणभूषणम् ]  
*ŚiDhaSañ*; = द्याद्रत्नाभरणभूषणम् N; दद्याद्रव्याभरणभूषणम् K; दद्याद्रत्नारुणभूषणम् W  
1:118 गाणापत्यमवाप्नोति ] NW *ŚiDhaSañ*; गाणपत्यमवाप्नोति K 1:118 अक्षयं ध्रुवमव्य-  
यम् ] NK; अक्षयं ध्रुवमव्ययम् W; अक्षयं परमं ध्रुवम् *ŚiDhaSañ* 1:118 मुक्तिमण्डपदानेन  
भक्त्या तु यो ऽर्चयेच्छिवम् ] conj.; म --- येच्छिवम् N; म □ यमदामेन □ येच्छिवम् KW; मु-  
क्तिमण्डपिकां भक्त्या दत्त्वा यो ऽर्चयते शिवम् *ŚiDhaSañ* 1:120 विद्याधरतां ] NW, *ŚiDhaSañ*;  
विद्याधरता K

द्वादशाब्देन गणतां कर्प्पूरागरुलेपनैः ॥ 1:120 ॥

कटकेयूरदानेन आधिपत्यं मनोमतम् ।

प्राप्नुवन्ति नरा लोके शिवभक्तिपरायणाः ॥ 1:121 ॥

[[(((रत्नदा)))] -- [-3-] -- [3] कन्तु यो ददाति शिवस्य तु ।

दशसौवर्णिकं पुष्पन्निर्गन्धञ्चैव यद्वेत् ॥ 1:122 ॥

शतसाहस्रिका माला अनन्तं लिङ्गपूरणे ।

निर्गन्धकुसुमैरेष विधिः ख्यातो द्विजोत्तमाः ॥ 1:123 ॥

शोभनैर्दिव्यगन्धाद्यैः शृणु तस्यापि यत्फलम् ।

एकपुष्पप्रदानेन अशीतिकल्पकोटयः ॥ 1:124 ॥

दुर्गतौ नाभिजायेत लिङ्गार्चायास्तु तत्फलम् ।

[4] अकामादर्चिते लिङ्गे ह्येतदुक्तम्महत्फलम् ॥ 1:125 ॥

कामेनाभ्यर्च्यमानस्य शृणु तस्यापि यत्फलम् ।

बुकस्य करवीरस्य अर्कस्योन्मत्तकस्य च ॥ 1:126 ॥

चतुर्णाम्पुष्पजातीनां सर्वमाघ्राति शङ्करः ।

124 Cf. *Śivadharmasaṅgraha* 5.72: एकपुष्पप्रदानेन लिंगेषु प्रतिमासु वा । अशीतिकल्पकोटीनां दुर्गतिं न नरो व्रजेत् ॥

125 *Niśvāsamukha* 1.125c-1.127b is parallel with *Śivadharmasaṅgraha* 5.76-5.77.

126 Cf. *Skandapurāṇa* 28.32c-33b: चतुर्णां पुष्पजातीनां गन्धमाघ्राति शंकरः ॥ अर्कस्य करवीरस्य बिल्वस्य च बुकस्य च ।

1:121 मनोमतम् ] NKW; महेच्छताम् *ŚiDhaSaṅ* 1:121 परायणाः ] KW, *ŚiDhaSaṅ*; प-  
रा --- N 1:122 --- कन्तु ] NW; ॥ न्तु K; रत्नदानानि दिव्यानि *ŚiDhaSaṅ* 1:122 ददाति ]  
KW, *ŚiDhaSaṅ*; दंदाति N 1:122 दशसौवर्णिकं पुष्पन्निर्गन्धञ्चैव यद्वेत् ] N; दशसौवर्णिकं  
पुष्प निर्गन्धं चैव यद्वेत् K; दससौवर्णिकं पुष्पन्निर्गन्धं चैव यत् भवेत् W; दशसौवर्णिकं पुष्पं  
निर्गन्धं यदि भाविनि *ŚiDhaSaṅ* 1:123 निर्गन्धकुसुमैरेष विधिः ] N<sup>pc</sup>K; निर्गन्धकुसुमैरेष  
विधि N<sup>ac</sup>W; निर्गन्धकुसुमस्यायं विधिः *ŚiDhaSaṅ* 1:124 शोभनैर्दिव्यगन्धाद्यैः ] *ŚiDhaSaṅ*;  
शोभने दिव्यगन्धाद्ये NK; शोभने दिव्यगन्धाद्य W 1:124 शृणु तस्यापि ] NKW; शृणु तत्र  
तु *ŚiDhaSaṅ* 1:125 लिङ्गार्चायास्तु तत्फलम् ] conj.; --- N; लिङ्गार्चायास्तु ॥ K; लिङ्गार्चा-  
यास्तु तत्फ(?) W 1:125 अकामादर्चिते लिङ्गे ह्येतदुक्तम्महत्फलम् ] N; अकामादर्चिते लिङ्गे  
ह्येतदुक्तम्महत्फलम् K; अकामादर्चिते लिङ्ग ह्येतदुक्तम्महत्फलम् W; अकामाभ्यर्चिते लिङ्गे एत-  
दुक्तं मया फलम् *ŚiDhaSaṅ* 1:126 बुकस्य करवीरस्य अर्कस्योन्मत्तकस्य च ] NKW; अर्कस्य  
करवीरस्य बुकस्योन्मत्तकस्य च *ŚiDhaSaṅ* 1:127 चतुर्णाम् ] NW *ŚiDhaSaṅ*; चतुर्णां K  
1:127 सर्वमाघ्राति शङ्करः ] NK; सर्वमाघ्राति शंकरः W; गन्धं जिघ्रति शंकरः *ŚiDhaSaṅ*

बुकेन वरदो देवः करवीरैर्द्धनप्रदः ॥ 1:127 ॥

अर्क्षेण प्रियमन्विच्छन्मोक्षं धुत्तूरकेण तु ।

नीलोत्पलैर्भूः (((वेद्योगी))) [5] यो «ऽर्चयेत्त्रिङ्गमुत्तमम् ॥ 1:128 ॥

पद्मेन तु तथा राज्यं पुण्डरीकैश्च चक्रिणः ।

चम्पकैस्सर्वकामानि पुत्रागैर्त्रागकेशरैः ॥ 1:129 ॥

ईप्सितांलभते कामांस्तथा केसरदामकैः ।

मन्त्रसिद्धिमवाप्नोति बृहत्यागस्तिपुष्पकैः ॥ 1:130 ॥

यो ऽर्चयेत्परमेशानं सिद्धकेन समाहितः ।

सर्वकामानवाप्नोति यो ऽर्चयेद्गन्धपुष्पकैः ॥ 1:131 ॥

[6] «कुब्जकैर्द्विपुलो लाभः» सौभाग्याय च वारुणी ।

कन्याकामस्तु जातीभिर्यो ऽर्चयेत्परमेश्वरम् ॥ 1:132 ॥

स लभेदुत्तमां कन्यां षण्मासेन न संशयः ।

मल्लिकैर्ज्ञानकामाय अर्चयन्त्यो महेश्वरम् ॥ 1:133 ॥

लभेत परमज्ञानं संसारभयनाशनम् ।

पुत्रकामाय कुन्दैस्तु «अर्चयेत् शुचिर्नरः» ॥ 1:134 ॥

«लभते बहुपुत्रत्वं धनवन्तश्चिरायुषम्» ।

127 *Niśvāsamukha* 1.127c-1.154 is parallel with *Śivadharmasaṅgraha* 5.83a-5.110b.

1:128 प्रियमन्विच्छन् ] conj.; प्रियमन्विच्छम् N; प्रियमवीक्ष K; प्रियमस्थिच्छम् W; श्रियमाप्नोति *ŚiDhaSañ* 1:128 धुत्तूर° ] N, *ŚiDhaSañ*; धत्तूर° K; धत्तूर° W 1:128 भवेद्योगी ] KW; भ --- N; भवेद्योगो *ŚiDhaSañ* 1:128 यो ऽर्चयेत्त्रिङ्गमुत्तमम् ] *ŚiDhaSañ*; --- इमुत्तमम् NK; यो □ इमुत्तमम् W 1:129 पद्मेन तु तथा राज्यं ] NK; पद्मेन तु तथा राज्यां W; रक्ताब्जैः प्राप्नुयाद्राज्यं *ŚiDhaSañ* 1:129 चक्रिणः ] NKW; चक्रिणम् *ŚiDhaSañ* 1:129 त्रागकेशरैः ] N, *ŚiDhaSañ*; नागकेशरैः KW 1:130 ईप्सितांलभते ] K, *ŚiDhaSañ*; ईप्सितां लभते NW 1:130 केसर° ] N; केशर° KW, *ŚiDhaSañ* 1:131 सिद्धकेन समाहितः ] NKW; सिद्धकेन तथैव हि *ŚiDhaSañ* 1:131 यो ऽर्चयेद्गन्धपुष्पकैः ] KW, *ŚiDhaSañ*; यो ऽर्चये --- N 1:132 कुब्जकैर्द्विपुलो लाभः ] *ŚiDhaSañ*; --- NKW 1:132 सौभाग्याय च वारुणी ] W, *ŚiDhaSañ*; --- ग्याय च वारुणी N; □ य च वारुणी K 1:133 लभेदुत्तमां ] NKW; लभेदुत्तमां *ŚiDhaSañ* 1:133 मल्लिकैर्ज्ञानकामाय ] NK; मल्लिकैर्ज्ञानकोमाय W; मल्लिका ज्ञानकामाय *ŚiDhaSañ* 1:133 अर्चयन्त्यो ] N; अर्चयेद्यो KW *ŚiDhaSañ* 1:134 लभेत ] NW; लभते K; लभन्ते *ŚiDhaSañ* 1:134 कुन्दैस्तु अर्चयेत् शुचिर्नरः ] *ŚiDhaSañ*; कुन्दै --- NK; कुन्दैस्तु □ W 1:135 लभते बहुपुत्रत्वं धनवन्तश्चिरायुषम् ] *ŚiDhaSañ*; --- NKW

[5r] आरोग्यं कुशपुष्पैस्तु अशोकैः प्रियसङ्गमम् ॥ 1:135 ॥

कर्णिकारैर्द्धनं विन्द्याद्वश्यार्थे द्रोणपुष्पिका ।  
कदम्बेनार्चयेल्लिङ्गं सततन्नियतव्रतः ॥ 1:136 ॥

शत्रूणां वशकामाय नित्यमेव प्रदापयेत् ।  
नश्यन्ति व्याधयस्तस्य यो ऽर्चयेद॥रिमुस्तकैः॥ ॥ 1:137 ॥

॥सिंदुवारस्य पुष्पेण बद्धो मुच्येत बन्धनात् ॥ ॥

[2] अङ्कोटकाश्च निर्गन्धाः कृष्णाश्चैव तु ये स्मृताः ॥ 1:138 ॥

तान्पुष्पाञ्छत्रुनाशाय देवदेवाय कल्पयेत् ।  
पीतकानि तु पुष्पाणि पुष्ट्यर्थे विजयाय च ॥ 1:139 ॥

नित्यमेवन्तु यो दद्यात्सर्वकामानवाप्नुयात् ।  
सौगन्धिकाद्या जलजा वश्यार्थे तु प्रकल्पयेत् ॥ 1:140 ॥

नीलरक्तानि पुष्पाणि नित्याकर्षकराणि तु ।  
सर्वकामप्रदो बिल्वो [3] दारिद्रस्य प्रणाशकः ॥ 1:141 ॥

बिल्वपत्रात्परन्नास्ति येन तुष्यति शङ्करः ।

1:135 आरोग्यं कुशपुष्पैस्तु ] K, *ŚiDhaSañ*; --- कुशपुष्पैस्तु N; आरोग्यं कुशपुष्पं तु W  
1:136 कर्णिकारैर्द्धनं विन्द्याद्वश्यार्थे द्रोणपुष्पिका ] N, *ŚiDhaSañ*; कर्णिकारैर्द्धनं विन्द्याद्वश्यार्थे  
द्रोणपुष्पिका K; कर्णिकारै - न विन्द्याद्वश्यार्थे द्रोणपुष्पिका W 1:136 कदम्बेनार्चयेल्लिङ्गं ]  
KW, *ŚiDhaSañ*; यदम्बेनार्चयेल्लिङ्गं N 1:137 शत्रूणां वशकामाय नित्यमेव ] W, *ŚiDhaSañ*;  
शत्रूणां वशकामाय नित्यमेव N; शत्रूणां वसकामाय नित्यमेकं K 1:137 नश्यन्ति व्याधय-  
स्तस्य यो ऽर्चयेदरिमुस्तकैः ] *ŚiDhaSañ*; नश्यन्ति --- N; नश्यन्ति व्याधयस्तस्य यो ऽर्चयेद  
□ K; नश्यन्ति व्याधयस्तस्य यो ऽर्चयेदति □ W 1:138 सिंदुवारस्य पुष्पेण बद्धो मुच्येत  
बन्धनात् ] *ŚiDhaSañ*; --- NKW 1:138 अङ्कोटकाश्च निर्गन्धाः कृष्णाश्चैव तु ये स्मृताः ]  
conj.; --- काश्च निर्गन्धाः कृष्णाश्चैव तु ये स्मृताः NK; □ ज(?)काश्च निर्गत्वा कृष्णाश्चैव तु ये  
स्मृताः W; अंकोटासितवर्णानि निर्गन्धिकुसुमानि च *ŚiDhaSañ* 1:139 तान् पुष्पाञ्छत्रुना-  
शाय ] NKW; तानि शत्रुविनाशाय *ŚiDhaSañ* 1:139 पीतकानि तु पुष्पाणि पुष्ट्यर्थे विजयाय  
च ] NKW; पीतकानि तु पुष्ट्यर्थे पुष्पाणि विजयाय च *ŚiDhaSañ* 1:140 नित्यमेवन्तु यो  
दद्यात् सर्वकामानवाप्नुयात् ] NW; नित्यमेव तु यो दद्यात् सर्वकामानवाप्नुयान् K, *ŚiDhaSañ*  
1:140 सौगन्धिकाद्या जलजा वश्यार्थे ] NW; सौगन्धिकाद्या जलजा वंस्यार्थे K; जलजानि तु  
पुष्पाणि वश्यार्थे *ŚiDhaSañ* 1:141 नीलरक्तानि पुष्पाणि ] K; --- N; नीलरक्तानि पुष्पानि  
W; नीलरक्तानि यो दद्यात् *ŚiDhaSañ* 1:141 नित्याकर्षकराणि तु ] conj.; ---क(?)ष(?) N;  
□ K; नित्याकय □ W; तानि वश्यकराणि तु *ŚiDhaSañ* 1:141 सर्वकामप्रदो बिल्वो ] conj.;  
--- N; □ KW; सर्वकामप्रदं बिल्वं *ŚiDhaSañ* 1:141 दारिद्रस्य प्रणाशकः ] NK; दारिद्रस्य  
प्रणाशकः W; दारिद्रभयनाशनम् *ŚiDhaSañ*



जयार्थे दमनकं स्याद्यो ऽर्चयेत्परमेश्वरम् ॥ 1:142 ॥

निर्जिताः शत्रवस्तेन यो ऽर्चयेत वृषध्वजम् ।

मरुवः सर्वसौख्यानि जम्बुतः सर्वकामदः ॥ 1:143 ॥

तिलको धनकामाय गोकामाय च आंकुली ।

सौभाग्यदश्च तगरः किंकिराटश्च कामदः ॥ 1:144 ॥

[4] आरोग्यञ्च धनञ्चैव प्रियङ्गुञ्चैव ईप्सितम् ।

शालः प्रियङ्करञ्चैव किंशुको ह्यायुवर्द्धनः ॥ 1:145 ॥

हस्त्यश्चपशुकामाय कुटजेनार्चयेद्धरम् ।

कर्पूरदमकौ योज्यौ शत्रूणाञ्च विनाशने ॥ 1:146 ॥

नश्यन्ति शत्रवः शीघ्रन्देवदेवस्य पूजनात् ।

श्यामा चारोग्यदा नित्यञ्जवापुष्पस्तथैव च ॥ 1:147 ॥

केरञ्जकश्च वश्यार्थे नित्यं लिङ्गं प्रपू[5]जयेत् ।

विद्वेषे यूथिका प्रोक्ता अर्चायां परमेश्वरे ॥ 1:148 ॥

केतकी शत्रुनाशाय क्रुद्धो लिङ्गन्तु यो ऽर्चयेत् ।

सर्वकामप्रदो ह्येष व्याघ्रो देवि प्रकीर्तितः ॥ 1:149 ॥

1:142 जयार्थे दमनकं स्याद् ] conj.; जयार्थे दमनकं स्याद् N; जयार्थे दमनकं स्यात् K; जर - थे दमनकं स्याद् W; विजयार्थे दमनकं *ŚiDhaSañ* 1:142 यो ऽर्चयेत् परमेश्वरम् ] NKW; योजयेन्नियमस्थितः *ŚiDhaSañ* 1:143 निर्जिताः शत्रवस्तेन ] NK; निर्जिताः शत्रवस्तेन W; विजिताः शत्रवस्तेन *ŚiDhaSañ* 1:143 यो ऽर्चयेत वृषध्वजम् ] NKW; यो ऽर्चयेद्वृषध्वजम् *ŚiDhaSañ* 1:143 मरुवः सर्वसौख्यानि ] NKW; सुखं मरुवकन्दद्याज् *ŚiDhaSañ* 1:143 जम्बुतः ] N *ŚiDhaSañ*; जंबू □ K; जंबुटास् ° W 1:144 आंकुली ] N(?); --ली K; -कुली W; वंकुली *ŚiDhaSañ* 1:144 सौभाग्यदश्च तगरः ] W; सौभाग्यदश्च तगर N; सौभाग्यदस्तु तगर K; सौख्यदश्चापि तगरः *ŚiDhaSañ* 1:144 किंकिराटश्च कामदः ] W; --- NK; किङ्कराटश्च कामदः *ŚiDhaSañ* 1:145 आरोग्यञ्च ] *ŚiDhaSañ*; --- ग्यञ्च NKW 1:145 प्रियङ्गुञ्चैव ईप्सितम् ] NKW; फलिनी कामदा स्मृता *ŚiDhaSañ* 1:145 शालः प्रियङ्करञ्चैव ] NW; सालः प्रियङ्करञ्चैव K; शालः प्रियकरञ्चैव *ŚiDhaSañ* 1:145 किंशुको ह्यायुवर्द्धनः ] NK; किंशुका ह्यायुवर्द्धनः W; किंशुकादायुराप्नुयात् *ŚiDhaSañ* 1:146 धरम् ] NK; वरम् W 1:146 कर्पूरदमकौ योज्यौ शत्रूणाञ्च विनाशने ] NK; कर्पूरदमकौ योज्ये शत्रूणाञ्च विनाशये W; कर्पूरदमनं दद्याच्छत्रूणाञ्च विनाशने *ŚiDhaSañ* 1:147 °पुष्पस्तथैव ] N; °पुष्पं तथैव KW, *ŚiDhaSañ* 1:148 केरञ्जकश्च वश्यार्थे ] K; के - ञ्जकश्च वस्या - NW; कुरण्टकस्य वश्यार्थे *ŚiDhaSañ* 1:148 नित्यं लिङ्गं प्रपूजयेत् ] conj.; --- जये N; □ पूजयेत् K; नित्यं लिङ्गं - पूजने W; नित्यं लिङ्गस्य पूजनात् *ŚiDhaSañ* 1:148 प्रोक्ता अर्चायां परमेश्वरे ] NKW; योज्या देवदेवे महेश्वरे *ŚiDhaSañ* 1:149 सर्वकामप्रदो ह्येष ] NW; सर्वदामप्रदो ह्येष K; सर्वकामप्रदा ह्येषा *ŚiDhaSañ* 1:149 व्याघ्रो देवि प्रकीर्तितः ] N; व्याघ्रा देवि प्रकीर्तितः KW; व्याघ्री देवि प्रकीर्तिता *ŚiDhaSañ*

ज्योत्स्नाकारी तथैवेह नित्यमेव हि कामदा ।

वासकेनार्चयेद्देवं बलमायुश्च वर्द्धते ॥ 1:150 ॥

झण्टिका सुखदा नित्यन्तथा चाप्सरचम्पकम् ।

डित्वाक्षी व्याधिना [6] शाय अश्वकर्णस्तथैव च ॥ 1:151 ॥

जयन्ती जयकामाय श्वेता च गिरिकर्णिका ।

विद्वेषोच्चाटनार्थाय निम्बपुष्पैस्तु यो ऽर्चयेत् ॥ 1:152 ॥

भटीमाकर्षणे प्रोक्ता मदयन्ती च या भवेत् ।

ऋषिपुष्पो रुद्रजटा नाशयेत उपद्रवान् ॥ 1:153 ॥

शणपुष्पी च या प्रोक्ता कोकिलाक्षा तथैव च ।

सर्वे [5<sup>v</sup>] शुक्लास्तु शान्त्यर्थे सर्वे पीतास्तु पौष्टिके ॥ 1:154 ॥

नीलरक्तास्तु ये पुष्पा अर्चने परिकल्पिताः ।

वश्याकर्षणमेवं हि सर्वन्तैः परिकल्पयेत् ॥ 1:155 ॥

कृष्णांश्चैवाभिचारे तु देवदेवाय कल्पयेत् ।

पत्रम्पुष्पं फलन्तोयन्तृणश्चैव तथा पयः ॥ 1:156 ॥

प्रत्यहं शङ्करे दद्यान्नासौ दुर्गतिमाप्नुयात् ।

156 Cf. *Śivadharmasaṅgraha* 5.110cd: सर्वरक्तन्तु वश्यार्थे कृष्णं चैवाभिचारुके ॥

156 *Niśvāsamukha* 1.156c-1.158b is parallel with *Śivadharmasaṅgraha* 5.111a-5.112.

1:150 ज्योत्स्नाकारी ] N, *ŚiDhaSaṅ*; ज्येकारी K; ज्यत्स्नाकारी W 1:151 झण्टिका ] N; मल्लिका K (?); ऽ चिका W; झण्टिका *ŚiDhaSaṅ* 1:151 डित्वाक्षी व्याधिनाशाय ] *em.*; डि --- N; □ K; डित्वाक्षी का □ W; डित्वाक्षी व्याधिनाशार्थम् *ŚiDhaSaṅ* 1:152 श्वेता च ] N, *ŚiDhaSaṅ*; श्वेता K (unmetrical); -ता च W 1:152 निम्बपुष्पैस्तु ] NKW; निम्बपुष्पेण *ŚiDhaSaṅ* 1:153 भटीमाकर्षणे प्रोक्ता मदयन्ती च ] N<sup>pc</sup>W; भटीमाकर्षणे प्रोक्ता मदयन्तीव N<sup>ac</sup>; भटीमाकर्षणे प्रोक्तो मदयन्ती च K; भण्डी चाकर्षणे योज्या मदयन्ती तु *ŚiDhaSaṅ* 1:153 ऋषिपुष्पो रुद्रजटा नाशयेत उपद्रवान् ] K; ऋषिपुष्पो रुद्रजाटा नाशयेत उपद्रवान् N; ऋषिपुष्पो रुद्रजाव्य नाशयेत उपद्रवान् W; ऋषिपुष्पी रुद्रजटी हन्ति सर्वानुपद्रवान् *ŚiDhaSaṅ* 1:154 शणपुष्पी च या प्रोक्ता ] NKW; शणपुष्पश्च यत्प्रोक्तं *ŚiDhaSaṅ* 1:154 कोकिलाक्षा तथैव च ] *em.*; ऽ ऽ ऽ ऽ ऽ ऽ ऽ N; □ KW; कोकिलाक्षस्तथैव च *ŚiDhaSaṅ* 1:154 सर्वे शुक्लास्तु ] W; --- शुक्लास्तु NK; सर्वशुक्लं तु *ŚiDhaSaṅ* 1:154 सर्वे पीतास्तु पौष्टिके ] W; सर्वे पीतास्तु --- ष्टिके N; सर्वपीतास्तु पौष्टिके K; सर्वपीतन्तु पौष्टिके *ŚiDhaSaṅ* 1:155 सर्वन्तैः ] NW; सर्वतः K 1:156 कृष्णांश्चैवाभिचारे ] *conj.*; कृष्णाश्चैवाभिचारे N (tops missing); कृष्णास्तु व्यभिचारे K; कृष्णा -वाभिचारे तु W 1:157 शङ्करे ] NKW; शम्भवे *ŚiDhaSaṅ*

यस्य वृक्षस्य पत्राणि पुष्पाणि [2] च फलानि च ॥ 1:157 ॥

महादेवाय युक्तानि सो ऽपि याति पराङ्गतिम् ।

करवीराच्छतगुणमर्कम्बिल्वस्तथैव च ॥ 1:158 ॥

बिल्वान्नकं सहस्रेण बुकाद्भुत्तूरको वरः ।

एवमभ्यर्च्य देवेशन्नैवेद्यञ्च प्रकल्पयेत् ॥ 1:159 ॥

अन्ननैवेद्यादानेन लभते सुखमक्षयम् ।

देवलोकमनुप्राप्तिर्भक्षदानात्तथैव च ॥ 1:160 ॥

लभते शिवमैश्वर्यं [3] [(((भ)))] क्षनैवेद्यादायकः ।

सधृतम्पायसन्दद्यान्नैवेद्यं शम्भवे सदा ॥ 1:161 ॥

गाणापत्यं लभेच्छीघ्रं द्वादशाब्दं कुलैस्सह ।

खण्डखाद्यकृतं दद्यात्प्राप्नुयाद्भतिमुत्तमाम् ॥ 1:162 ॥

भक्ष्यभोज्यानि दत्त्वा वै सर्वकामानवाप्नुयात् ।

यवागूङ्कसरास्पूपान्दत्त्वा तु सुखभागभवेत् ॥ 1:163 ॥

मण्डकां सुसुमालांश्च शष्कुल्यामोदकानि च ।

[4] अन्यानि फलमूलानि लेह्यचोष्याणि यानि च ॥ 1:164 ॥

159 *Niśvāsamukha* 1.159c-1.160 is parallel with *Śivadharmasaṅgraha* 5.120a-5.121b.

161 *Niśvāsamukha* 1.161c-1.162b is parallel with *Śivadharmasaṅgraha* 5.122.

162 *Niśvāsamukha* 1.162c-1.165b is parallel with *Śivadharmasaṅgraha* 5.124-5.126.

1:157 पत्राणि पुष्पाणि च ] *conj.*; पत्राणि --- NK; पत्राणि पु ँ च W; पुष्पाणि पत्राणि च *ŚiDhaSaṅ* 1:158 महादेवाय युक्तानि ] NKW; महादेवोपयुक्तानि *ŚiDhaSaṅ* 1:158 पराङ्गतिम् ] K, *ŚiDhaSaṅ*; पराङ्गतिम् N; परङ्गतिम् W 1:158 बिल्वस्तथैव ] NW; बिल्वं तथैव K 1:159 सहस्रेण ] NW; सहस्रेण K 1:159 धुत्तूरको ] NW; धुत्तूरको K 1:159 च प्रकल्पयेत् ] NKW; परिकल्पयेत् *ŚiDhaSaṅ* 1:160 देवलोकमनुप्राप्तिर्भक्षदानात्तथैव च ] NKW; देवलोकमनुप्राप्तो भक्ष्यदानान्नरोत्तमः *ŚiDhaSaṅ* 1:161 शिवमैश्वर्यं ] *conj.*; शिव --- NK; शिवमै ँ W 1:162 लभेच्छीघ्रं द्वादशाब्दं ] K; लभेच्छीघ्रं द्वादशाव्य (?) N; लभेच्छीघ्रं द्वादशाब्दाङ् W; भवेच्छीघ्रं द्वादशाब्दात्कुलैः *ŚiDhaSaṅ* 1:162 °कृतं दद्यात् ] NKW; कृतान्दत्त्वा *ŚiDhaSaṅ* 1:163 भक्ष्यभोज्यानि दत्त्वा वै ] NKW; भक्ष्यभोज्यादिकं दत्त्वा *ŚiDhaSaṅ* 1:163 यवागूङ्कसरास्पूपान् ] N, *ŚiDhaSaṅ*; यवागूङ्कसरान्स्पूपान् K; यवा -- सरास्पूर्यान् W 1:163 सुखं ] NW, *ŚiDhaSaṅ*; स्वर्गं K 1:164 मण्डकां सुसुमालांश्च शष्कुल्यामोदकानि च ] *em.*; मण्डकां सुसुमालांश्च शष्कुल्यामोदकानि --- N; मण्डकान् सुसुमालांश्च शष्कुल्यामोदकानि च K; मण्डकां सुसुमालांश्च स - त्यमोदकानि च W; मण्डकां सिद्धिपिण्डांश्च शष्कुलीमोदकानि च *ŚiDhaSaṅ* 1:164 अन्यानि फलमूलानि ] *em.*; --- न्यानि (?) फलमूलानि N; ँ न्यानि फलमूलानि K; ँ नि फलमूलानि W; दत्त्वान्यफलमूलञ्च *ŚiDhaSaṅ*

दत्त्वा सर्वसुखावाप्तिरनन्तं गीतवादिते ।

सकृत्कृत्वा फलं ह्येतत्तन्त्रीवाद्यस्य मे शृणु ॥ 1:165 ॥

कृत्वासौ गणतां याति तन्त्रीवाद्यस्य वादकः ।

हुडुङ्कारस्य नृत्यस्य मुखवाद्याट्टहासयोः ॥ 1:166 ॥

त्रिष्कालञ्चैव कुर्वाणो भवेद्गणः स चोत्तमः ।

एककालं द्विकालं वा त्रि[5]ष्कालं वापि नित्यशः ॥ 1:167 ॥

ये स्मरन्ति विरूपाक्षं विज्ञेयास्ते गणेश्वराः ।

षष्टितीर्थसहस्राणि षष्टिकोटिस्तथैव च ॥ 1:168 ॥

लिङ्गप्रणामस्यैकस्य कलां नार्हति षोडशीम् ।

एवं यः पूजयेदङ्गः शिवदीक्षाविवर्जितः ।

तस्येदं फलमुद्दिष्टमपवर्गाय दीक्षिते ॥ 1:169 ॥

«श्रुतमेतन्मया विप्रा देव्यै [6]कथयतो»हरात् ।

मयापि कथितं तुभ्यं सत्यमीशानभाषितम् ॥ 1:170 ॥

ऋषय ऊ ॥

किं लिङ्गस्येह माहात्म्यं यत्त्वया चातिवर्णिमतम् ।

कृत्वा चैव फलं ब्रूहि यः करोति दिने दिने ॥ 1:171 ॥

नन्दिकेश्वर उ ॥

165 *Niśvāsamukha* 1.165c 1.169b is parallel with *Śivadharmasaṅgraha* 5.128–5.131.

169 *Niśvāsamukha* 1.169c 1.171 is parallel with *Śivadharmasaṅgraha* 5.133–5.135.

1:165 गीतवादिते ] NKW; गीतवादिने *ŚiDhaSaṅ* 1:165 सकृत्कृत्वा ] K, *ŚiDhaSaṅ*; सकृ-  
कृत्वा NW 1:166 हुडुङ्कारस्य नृत्यस्य ] NK<sup>pc</sup>; हुन्तुङ्कारस्य नृत्यस्य K<sup>ac</sup>W; हुंद्रुङ्कारादिकं  
नित्यं *ŚiDhaSaṅ* 1:166 मुखवाद्याट्टहासयोः ] NK; मुखवाद्याट्टहासयाः W; मुखवाद्याट्टहा-  
सताम् *ŚiDhaSaṅ* 1:167 त्रिष्कालञ्चैव कुर्वाणो भवेद्गणः स चोत्तमः ] K; त्रिष्कालञ्चैव कुर्वाणो  
भवेद्गणः स चोत्तमः NW; त्रिकालञ्चैव कुर्वाणः स भवेदुत्तमो गणः *ŚiDhaSaṅ* 1:167 एककालं  
द्विकालं वा त्रिष्कालं वापि नित्यशः ] K, *ŚiDhaSaṅ*; --- ष्कालं वापि नित्यशः N; एककालं  
द्विकालं □ लं चापि नित्यशः W 1:169 कलां नार्हति ] K, *ŚiDhaSaṅ*; कलानार्हन्ति NW  
1:169 अपवर्गाय दीक्षिते ] KW; अ --- र्गाय दीक्षि --- N; निर्वाणं दीक्षितस्य तु *ŚiDha-*  
*Saṅ* 1:170 श्रुतमेतन्मया विप्रा देव्यै कथयतो हरात् ] *ŚiDhaSaṅ*; = रात् N; शंकरात् K;  
□ हरात् W 1:171 ऊ ] NW; ऊचुः K, *ŚiDhaSaṅ* 1:171 लिङ्गस्येह ] NK; लिङ्गस्येक  
W; लिङ्गस्य हि *ŚiDhaSaṅ* 1:171 यत्त्वया चातिवर्णिमतम् ] NKW; त्वया यदिति वर्णिमतम्  
*ŚiDhaSaṅ* 1:172 उ ] NW; उवाच K, *ŚiDhaSaṅ*



[[[ब्रह्मविष्णुविवादन्तु [6<sup>r</sup>] पू]]] वृत्तं हि यद्वेत् ।

अहं कारणकर्तेति जले तेजस्समुत्थितम् ॥ 1:172 ॥

तेजोमध्ये स्थितं लिङ्गम्पद्माङ्गुष्ठप्रमाणतः ।

उभौ तौ विस्मितौ तत्र किमेतच्चाद्भुतम्भवेत् ॥ 1:173 ॥

उभौ तौ द्रष्टुमारब्धौ ततो लिङ्गं विवर्द्धितम् ।

आश्चर्यमिति सच्चिन्त्य अधश्चोर्ध्वङ्गतावुभौ ॥ 1:174 ॥

«अधो गतस्ततो विष्णुर्» ऊ [2] ध्वम्ब्रह्मा ततो गतः ।

अन्तं चास्य न पश्यन्तौ स्त्रिणावेतावुभावपि ॥ 1:175 ॥

पुनश्चैव समागम्य स्तोत्रेण तुष्टुवे हरम् ।

ततस्तुष्टो महादेवो वरन्दत्त्वा उभावपि ॥ 1:176 ॥

पुरुषरूपी स्थितो भूत्वा यदभीष्टन्ददामि ते ।

ब्रह्मा वदति पुत्रस्तु त्वमेव भव सुव्रत ॥ 1:177 ॥

172 Cf. *Śivadharmasaṅgraha* 5.136: ब्रह्माब्रवीदहं कर्ता तथैवाह गदाधरः । इत्येवं वदतोरग्रे प्रादुरासीज्जले विभुः ॥

173 *Niśvāsamukha* 1.173-1.176 is parallel with *Śivadharmasaṅgraha* 5.137-5.140.

177 Cf. *Śivadharmasaṅgraha* 5.143c-5.144b: यदा ते सम्भवेत्पुत्रो भवानेव तदा प्रभुः । तथैवाह तथा ब्रह्मा पुत्रो मे भव इत्यमुम् ॥

1:172 हि ] NW; तु K 1:172 कारणकर्तेति ] K; कारणकर्तेति N; कारणकर्तेति W 1:172 जले तेजस्समुत्थितम् ] conj.; जले तेजस्समुत्थितम् NW; जलतेजस्समुत्थितम् K 1:173 लिङ्गम्पद्माङ्गुष्ठप्रमाणतः ] K; लि = म्पद्माङ्गुष्ठप्रमाणतः N; लिङ्गम्पद्माङ्गुष्ठप्रमाणतः W; लिङ्गम्पद्माङ्गुष्ठप्रमाणकम् *ŚiDhaSaṅ* 1:173 किमेतच्चाद्भुतम्भवेत् ] NKW; किञ्चेदमिति चाहतुः *ŚiDhaSaṅ* 1:174 द्रष्टुमारब्धौ ] N, *ŚiDhaSaṅ*; द्रष्टुमारब्धौ K; द्रष्टुमारब्धौ W 1:174 ततो लिङ्गं विवर्द्धितम् ] W; ततो लिङ्गं विवर्द्धितम् N; ततो लिङ्गं विवर्द्धितम् K; वर्द्धमानस्ततो विभुः *ŚiDhaSaṅ* 1:174 आश्चर्यमिति सच्चिन्त्य ] *ŚiDhaSaṅ*; आश्चर्यमिति सच्चि --- य N; □ K; आश्चर्यं मिति स □ W 1:174 अधश्चोर्ध्वङ्गतावुभौ ] conj.; अधश्चोर्ध्व --- N; □ KW; अध ऊर्ध्वङ्गतावुभौ *ŚiDhaSaṅ* 1:175 अधो गतस्ततो विष्णुर् ऊर्ध्व ] *ŚiDhaSaṅ*; --- र्द्धम् NW; ऊर्ध्व K 1:175 ततो गतः ] NKW; जगाम च *ŚiDhaSaṅ* 1:175 अन्तं चास्य ] K, *ŚiDhaSaṅ*; अन्तचास्य N; अन्त -स्य W 1:175 °तावुभावपि ] NKW; °तौ सुरोत्तमौ *ŚiDhaSaṅ* 1:176 स्तोत्रेण तुष्टुवे हरम् ] NK; स्तोत्रेण तुष्टुव हरम् W; स्तोत्रैस्तुष्टुवतुर्हरम् *ŚiDhaSaṅ* 1:176 वरन्दत्त्वा उभावपि ] NKW; ब्रह्माणमिदमब्रवीत् *ŚiDhaSaṅ* 1:177 यदभीष्टन्ददामि ] N; यदभीष्ट ददामि K; यदभीष्टन्ददायि W 1:177 सुव्रत ] K; सुव्रतः NW

एवमस्त्वब्रवीद्देवः «किंत्वपूज्यो भविष्य[3]सि » ।

अनानुरूपं यस्माद्वि वरन्ते काङ्क्षितं द्विज ॥ 1:178 ॥

विष्णो ददामि ते ह्यद्य वरमिष्टं वदस्व मे ।

मम वाक्यममिथ्यं हि ब्रूहि यत्ते ऽभिकाङ्क्षितम् ॥ 1:179 ॥

विष्णुरुवाच ।

यदि तुष्टो ऽसि मे देव वरं मे दातुमिच्छसि ।

त्वद्भक्तस्त्वत्प्रियञ्चैव भविष्यामि न संशयः ॥ 1:180 ॥

ईश्वर उवाच ।

एवं भवतु «भद्रन्ते»[4] रुद्रनारायणी प्रजा ।

उभयोरन्तरन्नास्ति केशवस्य हरस्य च ॥ 1:181 ॥

एष एव हि लिङ्गन्तु स्थापितं ब्रह्मविष्णुना ।

सेन्द्रैर्देवैश्च असुरैः सयक्षोरगराक्षसैः ॥ 1:182 ॥

सिद्धैर्विद्याधरैर्भूतैरप्सरोरगकिन्नरैः ।

पिशाचैर्ग्रहनक्षत्रैस्तथा च मुनिसत्तमैः ॥ 1:183 ॥

संपूज्य वरदं देवं वरं लब्ध्वा तु रेमि[5]रे ।

178 *Niśvāsamukha* 1.178 is parallel with *Śivadharmasaṅgraha* 5.144c-5.145b.

179 *Niśvāsamukha* 1.179-1.185 is parallel with *Śivadharmasaṅgraha* 5.150-5.156.

1:178 एवमस्त्वब्रवीद्देवः ] *conj.*; एवम  $\simeq \simeq \text{f}$  --- N; □ K; □ मु - यौ □ W; तथा-  
स्त्वित्यब्रवीद्देवः *ŚiDhaSaṅ* 1:178 किंत्वपूज्यो भविष्यसि ] *ŚiDhaSaṅ*; --- सि NK; □ अपू  
□ सि W 1:178 अनानुरूपं ] N *ŚiDhaSaṅ*; अंभोनुरूपं K; अनानुरूपं W 1:179 विष्णो  
ददामि ते ह्यद्य ] K; विष्णोर्ददामि ते ह्यद्य N; विष्णोर्ददामि ते ह्यद्य W; विष्णो ददामि  
ते वत्स *ŚiDhaSaṅ* 1:179 वाक्यममिथ्यं ] NKW; वाक्यममिथ्या *ŚiDhaSaṅ* 1:180 वरं मे  
दातुमिच्छसि ] K<sup>pc</sup>; वरमे दातुमिच्छसि NW; वरं दातुमिच्छसि K<sup>ac</sup>; वरं दातुमिहेच्छसि  
*ŚiDhaSaṅ* 1:180 संशयः ] NW, *ŚiDhaSaṅ*; संशयः K 1:181 ईश्वर उवाच ] KW; ईश्वर  
उव --- N; महेश्वर उवाच *ŚiDhaSaṅ* 1:181 एवं भवतु भद्रं ते ] *ŚiDhaSaṅ*; --- NK; एवं  
भवन्तु □ W 1:181 उभयोरन्तरन्नास्ति ] NKW; आवयोरन्तरं नास्ति *ŚiDhaSaṅ* 1:181 के-  
शवस्य हरस्य च ] NW; केशवस्य शिवस्य च K; वरदंवरयोरिव *ŚiDhaSaṅ* 1:182 एष एव  
हि लिङ्गन्तु स्थापितं ] NW; एतच्चैव हि लिङ्गं तु स्थापित K; एष एव हि लिङ्गो हि स्थापितं  
*ŚiDhaSaṅ* 1:182 सेन्द्रैर्देवैश्च असुरैः ] NKW; इन्द्रादिभिः सुरैर्दैत्यैः *ŚiDhaSaṅ* 1:183 तथा  
च ] NKW; तथैव *ŚiDhaSaṅ* 1:184 संपूज्य वरदं देवं वरं लब्ध्वा तु रेमिरे ] *ŚiDhaSaṅ*;  
सम्पू वरद --- रे N; सम्पूवरय □ K; सम्पू वरदन्देवं वरं ल □ रे W

सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघाः ॥ 1:184 ॥

ब्रह्माविष्णुमहेन्द्रनागमुनयो यक्षास्सविद्याधराः

संसारार्णवदुःखभीतमनसो लिङ्गार्चने तत्पराः ।

स्तुन्वन्ते च वरार्थिनो -र्-अहरहः कृत्वाञ्जलिम्मस्तके

ये मर्त्या न नमन्ति ईदृशमजं क्षेमस्तु तेषां कुतः ॥ 1:185 ॥

॥ ⊗ ॥ [(((इति)))] निश्वासमुखतत्त्वसं [6]हितायां लौकिके धर्मे प्रथमः पटलः ॥ ⊗ ॥

श्लोकशतं सप्ताशीत्यधिकम् ॥ ⊗ ॥

1:184 सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघाः ] conj.; सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघ N; सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघ K; सर्वकामप्रदं लिङ्गमेतदुक्ता मयानघः W; सर्वकामप्रदो लिङ्ग एष उक्तो मयानघाः ŚiDhaSañ 1:185 ब्रह्माविष्णुमहेन्द्रनागमुनयो ] NK; ब्रह्माविष्णुमहेन्द्रनागमुनयो W; ब्रह्मोपेन्द्रमहेन्द्रनागमुनयो ŚiDhaSañ 1:185 °मनसो ] N<sup>p</sup>W, ŚiDhaSañ; °मसो N<sup>ac</sup>; °मनसा K 1:185 स्तुन्वन्ते च वरार्थिनो -र्-अहरहः ] N; स्तुन्वन्ते च वरार्थिनो ह्यहरहः K; स्तुत्वन्ते च वरार्थिनो -र्-अहरहः W; भक्तिप्रह्वधिय स्तुवन्त्यहरहः ŚiDhaSañ 1:185 ईदृशमजं क्षेमस्तु तेषां कुतः ] NKW; तं सुरगुरुं ते घ्नन्ति स्वं मुष्टिभिः ŚiDhaSañ 1:185 निश्वासमुखतत्त्वसम् ] K; — N; □ W





## निश्वासमुखतत्त्वसंहितायां द्वितीयः पटलः॥

ऋषय ऊ॥

कृतस्यैव तु लिङ्गस्य स्थापितस्य तु यत्फलम् ।

प्रत्यहं कुरुते यस्तु किं वा [6<sup>v</sup>] तस्य फलम्भवेत् ॥ 2:1 ॥

नन्दिरुवाच ।

क्रीडमानास्तु ये बाला लिङ्गङ्कुर्वन्ति पांशुना ।

लभ्यन्त्येकान्ततो राज्यं निस्सपत्नमकण्टकम् ॥ 2:2 ॥

प्रत्यहं कुरुते यस्तु विधिमेतदजानता ।

केवलं भक्तिमालम्ब्य शृणु तस्यापि यत्फलम् ॥ 2:3 ॥

धनम्भोगान्तथा राज्यं यः कृत्वा पूजयेच्छिवम् ।

लिङ्गपूजयिता नित्यं महतीं [2] श्रियमश्नुते ॥ 2:4 ॥

1 *Niśvāsamukha* 2.1a-2.18b is parallel with *Śivadharmaśaṅgraha* 6.1a-6.17f.

2 Cf. *Śivadharmaśāstra* 3.77c-78b: पांशुना क्रीडमानोऽपि लिङ्गं कुर्यात्तु यो नरः॥ प्रत्यन्ते लभते राज्यमसपत्नमकण्टकम् ।

2:0 ऊ ] NW; ऊचुः K; *ŚiDhaSaṅ* 2:1 स्थापितस्य तु ] KW, *ŚiDhaSaṅ*; स्थापितस्य स्तु N 2:1 प्रत्यहं कुरुते यस्तु किं वा तस्य ] K; प्रत्यं कुरु --- किं वा --- स्य N; प्रत्यं कु ] किं वा तस्य W; प्रत्यहं कुरुते यस्तु किन्तस्यापि *ŚiDhaSaṅ* 2:2 नन्दिरुवाच ] NKW; नन्दिकेश्वर उवाच *ŚiDhaSaṅ* 2:2 क्रीडमानास्तु ] NKW; क्रीडन्तोऽपि च *ŚiDhaSaṅ* 2:2 लभ्यन्त्येकान्ततो ] NK; लभ्यन्त्येकान्ततो W; लभन्ते राज्यमेकान्ते *ŚiDhaSaṅ* 2:3 प्रत्यहं कुरुते यस्तु विधिमेतदजानता ] NKW; प्रत्यहम्विधिहीनं तु लिङ्गं यः कुरुते नरः *ŚiDhaSaṅ* 2:4 भोगान्तथा ] भोगान्तथा NW; भोगान्तथा K; भोग्यन्तथा *ŚiDhaSaṅ* 2:4 कृत्वा पूजयेच्छिवम् ] K; कृत्वा --- जयेच्छिवम् N; कृ -पूजयेच्छिवम् W; कृत्वा पूजयेत्सदा *ŚiDhaSaṅ* 2:4 लिङ्गपूजयिता नित्यं महतीं ] conj. Acharya; लिङ्ग --- N; लिङ्गं पूजयिता ] K; लिङ्गपूजयित W; लिङ्गं पूजयिता नित्यं महतीं *ŚiDhaSaṅ*

सहस्रमर्चयन्विद्यान्निरयन्न तु पश्यति ।

रुद्रलोकमवाप्नोति भुक्त्वा भोगाननिन्दितान् ॥ 2:5 ॥

लक्षन्तु कुरुते यस्तु तस्यैकं ज्वलते ध्रुवम् ।

दृष्ट्वा लिङ्गज्वलन्तन्तु सिद्धो देवत्वमाप्नुयात् ॥ 2:6 ॥

लक्षैर्दशभिरिन्द्रत्वं ब्रह्मत्वं विंशभिः स्मृतम् ।

विष्णुत्वन्त्रिंशभिर्लक्षै रुद्रत्वं तु चतुर्गुणैः ॥ 2:7 ॥

[3] पञ्चगव्येन संमार्ज्यं मृदा लिङ्गन्तु कारयेत् ।

अन्नलिङ्गन्तु कुर्वाणो लभते ईप्सितं फलम् ॥ 2:8 ॥

गुडलिङ्गं समभ्यर्च्य लभेत्सौभाग्यमुत्तमम् ।

कन्याशतपतिश्चैव प्रातिराज्येश्वरो भवेत् ॥ 2:9 ॥

नारी च स्त्रीसहस्रेण समन्तात्परिवारिता ।

लभेत्सौभाग्यमतुलं सर्वेषामुपरि स्थिता ॥ 2:10 ॥

[4] नन्दते पुत्रपौत्रैस्तु सुखञ्चात्यन्तमश्नुते ।

अर्चयेन्नरनारी वा गुडलिङ्गन्तु नित्यशः ॥ 2:11 ॥

सितेन कृत्वा लिङ्गन्तु प्रत्यहं यस्समर्चयेत् ।

सर्वकामानवाप्नोति मासैः षड्भिर्न्न संशयः ॥ 2:12 ॥

नवनीतमये लिङ्गे लभते ईप्सितं फलम् ।

2:5 भोगाननिन्दितान् ] K, ŚiDhaSaṅ; भोगाननि = तितान् NW 2:6 ज्वलते ] NKW; ज्वल-  
ति ŚiDhaSaṅ 2:6 ज्वलन्तन्तु ] NKW; ज्वलन्तञ्च ŚiDhaSaṅ 2:7 ब्रह्मत्वं विंशभिः स्मृतम् ]  
NK; ब्रह्मत्वं विंशतिः स्मृतम् W (unmetrical); स्कन्दं विंशतिभिः स्मृतम् ŚiDhaSaṅ 2:7 वि-  
ष्णुत्वन्त्रिंशभिर्लक्षै ] conj.; विष्णुत्वन्त्रिंशभिर्लक्षै N; विष्णुत्वं त्रिभिर्लक्षैस्तु K; विष्णुत्वन्त्रिभिर्लक्षै  
W; त्रिंशल्लक्षैः सुरारित्वं ŚiDhaSaṅ 2:7 रुद्रत्वं तु चतुर्गुणैः ] ŚiDhaSaṅ; --- NK; रुद्रत्वं तु  
चतु □ W 2:8 संमार्ज्यं ] ŚiDhaSaṅ; संमर्ज्यं NW; संमर्च्य K 2:8 मृदा लिङ्गन्तु कारयेत् ]  
NKW; यदा लिङ्गं तु पूजयेत् ŚiDhaSaṅ 2:8 अन्नलिङ्गन्तु ] NKW; अन्नलिङ्गञ्च ŚiDhaSaṅ  
2:8 लभते ईप्सितं फलम् ] NWK; लभते कामिकं फलम् ŚiDhaSaṅ 2:9 लभेत्सौभाग्यमुत्तमम् ]  
NKW; परं सौभाग्यमाप्नुयात् ŚiDhaSaṅ 2:10 समन्तात्परिवारिता ] NKW; सापत्नैः परिवा-  
रिता ŚiDhaSaṅ 2:10 सर्वेषामुपरि स्थिता ] ŚiDhaSaṅ; सर्वे --- N; सर्व □ K; सर्वासामुपरि  
स्थिता W 2:11 नन्दते ] conj.; --- नन्दते; NW; मोदते K; रमते ŚiDhaSaṅ 2:11 सुखञ्चा-  
त्यन्तमश्नुते ] NK; सुखञ्चात्यन्तमस्तुते W; सुखमानं त्यमश्नुते ŚiDhaSaṅ 2:11 अर्चयेन्नरनारी  
वा ] NW, ŚiDhaSaṅ; अर्चये ना च नारी वा K 2:11 गुडलिङ्गन्तु ] NKW; खण्डलिङ्गञ्च  
ŚiDhaSaṅ 2:12 मासैः षड्भिर्न्न ] NKW; षड्भिर्मासैर्न ŚiDhaSaṅ 2:13 ईप्सितं ] NKW;  
चेप्सितं ŚiDhaSaṅ

षण्मासेनैव युक्तात्मा शिवलोकं स गच्छति ॥ 2:13 ॥

प्र«त्यहं पत्रलि» [5]ङ्गन्तु तु यः कृत्वा तु समर्चयेत् ।  
लभेन्महान्तमैश्वर्यम्भुङ्क्ते च निरुजः सदा ॥ 2:14 ॥

पृथिव्या आधिपत्यन्तु पुष्पलिङ्गस्य पूजनात् ।  
लभते निस्सपत्नस्तु भुङ्क्ते चैव ददाति च ॥ 2:15 ॥

लावणेन तु लिङ्गेन लभेत्सौभाग्यमुत्तमम् ।  
नित्यैश्वर्यमखण्डञ्च प्रत्यहं यो ऽभिपूजयेत् ॥ 2:16 ॥

सच्चकेन «तु लिङ्गानि» पा [6]र्थिवानि तु कारयेत् ।  
सहस्रपूजनात्सो हि लभते ईप्सितं फलम् ॥ 2:17 ॥

लक्ष्मणैकेन गणतां कोटिमभ्यर्च्य गच्छति ।  
स्वशरीरेण सायोज्यं पुनश्च न निवर्त्तते ॥ 2:18 ॥

एतान्येव समभ्यर्च्य सदेवासुरमानुषाः ।  
[7<sup>r</sup>]सर्वकामसमृद्धाश्च सुखदुःखविवर्जिताः ॥ 2:19 ॥

ईश्वरस्य प्रसादेन क्रीडन्ते अणिमादिभिः ।  
अष्टेष्टकसमायुक्तं ये कुर्वन्ति शिवालयम् ॥ 2:20 ॥

तावत्ते दिवि तिष्ठन्ति यावदिन्द्राश्चतुर्दश ।  
मणिरत्नप्रवालानि स्फटिर्मरकतानि च ॥ 2:21 ॥

18 *Niśvāsamukha* 2.18c-2.35 is parallel with *Śivadharmasaṅgraha* 6.39a-6.56b.

2:13 युक्तात्मा ] K, *ŚiDhaSaṅ*; मुक्तात्मा NW 2:13 स गच्छति ] K; --- N W;  
च गच्छति *ŚiDhaSaṅ* 2:14 प्रत्यहं पत्रलिङ्गन्तु ] *ŚiDhaSaṅ*; --- ङ्गन्तु NK; प्र W  
2:14 लभेन्महान्तमैश्वर्यम्भुङ्क्ते च ] NK; लभेन्महान्तमैश्वर्यम्भुङ्क्ता च W; लभेच्चोत्तममैश्वर्यं स भुङ्क्ते  
*ŚiDhaSaṅ* 2:14 निरुजः ] K, *ŚiDhaSaṅ*; निरुजाः NW 2:15 पृथिव्या आधिपत्यन्तु ]  
NKW; पृथिव्यामाधिपत्यञ्च *ŚiDhaSaṅ* 2:15 निस्सपत्नस्तु ] NKW; निःसपत्नस्तु *ŚiDha-*  
*Saṅ* 2:16 यो ऽभिपूजयेत् ] W, *ŚiDhaSaṅ*; यो ऽभि --- NK 2:17 सच्चकेन तु लिङ्गानि  
पार्थिवानि ] *ŚiDhaSaṅ*; --- र्थिवानि N; पार्थिवानि K; सच्चकेन पार्थिवानि W 2:17 ई-  
प्सितं ] NKW; चेप्सितं *ŚiDhaSaṅ* 2:17 फलम् ] K, *ŚiDhaSaṅ*; --- NW 2:18 लक्ष्मणैकेन ]  
NW, *ŚiDhaSaṅ*; लक्ष्मणैकेन K 2:18 कोटिमभ्यर्च्य गच्छति ] NKW; कोट्यामभ्यर्च्य गच्छति  
*ŚiDhaSaṅ* 2:19 एतान्येव ] NW, *ŚiDhaSaṅ*; एतांश्चैव K 2:19 सुखदुःखं ] NKW; स-  
र्वदुःखं *ŚiDhaSaṅ* 2:20 क्रीडन्ते अणिमादिभिः ] NKW; प्रक्रीडन्त्यणिमादिभिः *ŚiDhaSaṅ*  
2:20 अष्टेष्टकसमायुक्तं ] *ŚiDhaSaṅ*; अष्टेष्टकसमायुक्त NW; अष्टेष्टकसमायुक्ता K 2:21 स्फटि-  
र्मरकतानि च ] conj.; स्फटिर्मरकतानि --- N; स्फटी मारकती W; स्फाटिर्मरकतानि च  
W; स्फटिकं मरकतानि च *ŚiDhaSaṅ*

काचहेम॥जरौप्याणि ॥ताम्रकांस्यानि ॥यानि तु ।

रैत्यलोहक॥ [2] सैस्यानि त्रापुषाणि तथैव च ॥ 2:22 ॥

पुनश्चैतानि चाभ्यर्च्य भुक्त्वा कामाच्छिवम्व्रजेत् ।

न तस्य पुनरावृत्तिर्यो लिङ्गं स्थापयेद्भुवि ॥ 2:23 ॥

कृत्वा प्रासादमध्ये तु स शिवो नात्र संशयः ।

दशाम्रवापी घोराणि नरकाणि न पश्यति ॥ 2:24 ॥

आरामस्यैव यः कर्ता स्वर्गं मोदति चेन्द्रवत् ।

अक्षादींश्च तथा [3] वृक्षां पथि कुर्वन्ति ये नराः ॥ 2:25 ॥

छायाभिः शीतलाभिश्च ते यान्ति यमसादनम् ।

याम्यदुःखानि घोराणि न च तेषाम्भवन्ति हि ॥ 2:26 ॥

वृक्षवापनधर्मो ऽयमेष ते परिकीर्तितः ।

प्रासादं कारयित्वा तु विष्णुं ये स्थापयन्ति हि ॥ 2:27 ॥

विष्णुलोकं व्रजन्त्येते मोदन्ते विष्णुना सह ।

ब्रह्माणं स्कंदं [4] रुद्राणीं गणेशम्मातरं रविम् ॥ 2:28 ॥

वह्निं शतक्रतुं यक्षं वायुमधर्मज्ञलेश्वरम् ।

यो यस्य स्थापनङ्कुर्यात्प्रासादे तु सुशोभने ॥ 2:29 ॥

पूजये परया भक्त्या सो ऽमृतो ह्यस्य लोकताम् ।

2:22 काचहेमजरौप्याणि ताम्रकांस्यानि यानि तु ] *ŚiDhaSañ*; काचहेम --- ताम्रकास्यानि --- N; □ KW 2:22 रैत्यलोहकसैस्यानि ] *ŚiDhaSañ*; --- सैस्यानि NKW 2:23 पुनश्चैतानि चाभ्यर्च्य ] NKW; पुनश्चैतान्समभ्यर्च्य *ŚiDhaSañ* 2:23 भुक्त्वा ] N, *ŚiDhaSañ*; भुक्त्वा K; भुक्त्वा W 2:24 दशाम्रवापी ] *ŚiDhaSañ*; दशाम्रवापी NKW 2:24 घोराणि नरकाणि न ] K; घोराणि नरकानि न N; घोराणि नरकानि W; नरकानतिघोरान्न *ŚiDhaSañ* 2:25 आरामस्यैव ] NKW; आरामस्य च *ŚiDhaSañ* 2:25 चेन्द्रवत् ] NK; चन्द्रवत् W; इन्द्रवत् *ŚiDhaSañ* 2:25 अक्षादींश्च तथा ] *ŚiDhaSañ*; --- N; अक्षादाश्च □ K; अक्षादींश्च त □ W 2:25 वृक्षां ] NW; वृक्षार K; वृक्षान् *ŚiDhaSañ* 2:26 छायाभिः ] N<sup>pc</sup>, *ŚiDhaSañ* KW; छायाभि N<sup>cc</sup> 2:26 ते यान्ति यमसादनम् ] NKW; न ते यान्ति यमालयम् *ŚiDhaSañ* 2:28 सह ] K, *ŚiDhaSañ*; --- N; □ W 2:28 ब्रह्माणं स्कंदं रुद्राणीं ] conj.; --- रुद्राणीं N; ब्रह्माणं स्कंदं रुद्राणीं K; ब्रह्माणं स्कंदं रुद्राणीं W; ब्रह्माणीस्कन्दरुद्राणीं *ŚiDhaSañ* 2:28 गणेशम्मातरं रविम् ] NKW; मातृन् गणपतिं रविम् *ŚiDhaSañ* 2:29 यो यस्य स्थापनङ्कुर्यात्प्रासादे तु ] NW; यो यस्य स्थापने कुर्यात्प्रासादे तु K; यो यं स्थापयते धीमान्प्रासादे च *ŚiDhaSañ* 2:30 पूजये ] NW; पूजयेत् K, *ŚiDhaSañ* 2:30 सो ऽमृतो ह्यस्य लोकताम् ] NKW; स मृतस्तत्पदं व्रजेत् *ŚiDhaSañ*



असङ्क्रमपथे यस्तु सङ्क्रमङ्कारयिष्यति ॥ २:३० ॥

धर्मराजपथे सो हि सुपथेनैव गच्छति ।

नदीं वैतरणीं चैव [५]-म्-उष्णतोयाम्महारवाम् ॥ २:३१ ॥

गम्भीरावर्त्तदुस्तारां सन्तरेत्सङ्क्रमेण तु ।

सेतुबन्धन्तु यः कुर्यात्कर्दमे पथि दारुणे ॥ २:३२ ॥

धर्मराजपुरे सो हि दुर्गमे सुखयाय्यसौ ।

पङ्कलेपश्च नरकस्तप्तत्रपुजतुश्च यः ॥ २:३३ ॥

सन्तरेन्नरकान्धोरान्नालीमार्गप्रयायिनः ।

मठस्यावसथस्यैव मण्डपस्य च [६]कारिणः ॥ २:३४ ॥

धर्मराजपुरङ्गत्वा स्वर्गे हेममयङ्गहम् ।

तप्ताङ्गारशिलावर्षे न भयन्तस्य विद्यते ॥ २:३५ ॥

मठस्यावसथस्यैव मण्डपस्य च यत्फलम् ।

कथितं सर्वमेतत्तु दानस्य तु फलं शृणु ॥ २:३६ ॥

अन्नदाता नरो यो हि नासौ दुर्गतिमाप्नुयात् ।

अक्षयं सुखमाप्नोति ब्रह्मलोकगतो भवेत् ॥ २:३७ ॥

37 *Nīśvāsamukha* 2.37a-2.38b is parallel with *Śivadharmasaṅgraha* 6.56c-6.57.

2:30 असङ्क्रमपथे ] NKW; अचक्रमपथे *ŚiDhaSaṅ* 2:31 धर्मराजपथे ] NKW; धर्मराजपथं *ŚiDhaSaṅ* 2:31 नदीं वैतरणीं चैव ] K; --- N; नदीं वैतरणीम्वा □ W; नदीं वैतरणीं घोराम् *ŚiDhaSaṅ* 2:31 मुष्णतोयां महारवाम् ] NKW; उष्णतोयां महार्णवाम् *ŚiDhaSaṅ* 2:32 गम्भीरावर्त्तदुस्तारां ] *ŚiDhaSaṅ*; गम्भीरावर्त्तदुस्तारा NW; □ म्भीरावर्त्तदुस्तारा K 2:32 सेतुबन्धन्तु ] NKW; सेतुबन्धञ्च *ŚiDhaSaṅ* 2:33 धर्मराजपुरे ] NW, *ŚiDhaSaṅ*; धर्मराज □ K 2:33 सो हि ] NKW; मार्गे *ŚiDhaSaṅ* 2:33 सुखयाय्यसौ ] N; सुखं यात्यसौ K; सुखमाय्यसौ W; स सुखं व्रजेत् *ŚiDhaSaṅ* 2:33 तप्तत्रपुजतुश्च यः ] NK; तप्ते त्रपुजतुश्च यः W; तप्तत्रपुजतूनि च *ŚiDhaSaṅ* 2:34 सन्तरेन्नरकान्धोरान् ] *em.*; सन्तरेन्नरकान्धोरो N; सन्तरेन्नरका घोरान् K; सन्तरेन्नरकात् घोरा W; सन्तरेत्तानि घोरानि *ŚiDhaSaṅ* 2:34 नालीमार्गप्रयायिनः ] NW; नातीमार्गप्रयायिनः K; नदीमार्गप्रदायकः *ŚiDhaSaṅ* 2:34 मठस्यावसथस्यैव मण्डपस्य च ] *ŚiDhaSaṅ*; मठस्यावसथस्यैव मण्डपस्य □ K; मठ --- N; □ थस्यैव मते पस्य W 2:34 कारिणः ] *em.*; --- णः NK; कारकः *ŚiDhaSaṅ* 2:35 धर्मराजपुरङ्गत्वा स्वर्गे हेममयङ्गहम् ] NKW; त्यक्त्वा यमपुरं स्वर्गे तस्य हेमगृहं भवेत् *ŚiDhaSaṅ* 2:35 तप्ताङ्गारशिलावर्षे न ] W, *ŚiDhaSaṅ*; तप्ताङ्गारशिलावेषे न NK 2:35 विद्यते ] NKW; जायते *ŚiDhaSaṅ* 2:37 दुर्गतिं ] NKW; नरकं *ŚiDhaSaṅ* 2:37 ब्रह्मलोकगतो भवेत् ] KW; --- N; ब्रह्मलोकगतो नरः *ŚiDhaSaṅ*

[7<sup>o</sup>] न तस्य सम्भवो मर्त्ये यावद्ब्रह्मा न नश्यति ।  
यस्तु ग्रीष्मे प्रपान्दद्यात्तृष्णार्ते पथिके जने ॥ 2:38 ॥

ते तृप्ताः प्रेतभवने तृषाद्वन्द्वविवर्जिताः ।  
देवान्पितृ समुद्दिश्य यो ददाति तिलोदकान् ॥ 2:39 ॥

तृप्तास्तु पितरस्तस्य वर्जिता नरकैस्त्रिभिः ।  
सपूयासृग्मेदहृदे न निमज्जन्ति ते नराः ॥ 2:40 ॥

पितरस्तु «विमुक्ताः स्युः» [2] तिलोदकफलेन तु ।  
अजिनं तिलपूर्णन्तु रौप्यक्षुरसमन्वितम् ॥ 2:41 ॥

हेमशृङ्गं सचैलाङ्गं कान्सदोहन्तु यो ददेत् ।  
अक्षयांलभते लोकांस्तिलधेनुप्रदाय्यसौ ॥ 2:42 ॥

युगान्ते च परिभ्रष्टो जायते विपुले कुले ।  
आद्धङ्कुर्वन्ति ये नित्यं पितृभक्ता हि मानवाः ॥ 2:43 ॥

38 *Niśvāsamukha* 2.38c-2.39b is parallel with *Śivadharmasaṅgraha* 6.59.

39 *Niśvāsamukha* 2.39c-2.41b is parallel with *Śivadharmasaṅgraha* 6.65-6.66.

41 *Niśvāsamukha* 2.41c-2.42b is parallel with *Śivadharmasaṅgraha* 6.76c-6.77b.

42 *Niśvāsamukha* 2.42c-2.43b is parallel with *Śivadharmasaṅgraha* 6.78c-6.78f.

43 *Niśvāsamukha* 2.43c-2.46 is parallel with *Śivadharmasaṅgraha* 6.67a-6.70b.

2:38 न तस्य सम्भवो मर्त्ये ] *ŚiDhaSaṅ*; न सम्भवो मर्त्ये K; --- म्भवोम्मर्त्ये N; □ स्य सम्भवोम्मर्त्ये W 2:38 यस्तु ] KW, *ŚiDhaSaṅ*; यस्तु N 2:38 तृष्णार्ते ] NW; तृषार्ते K, *ŚiDhaSaṅ* 2:39 प्रेतभवने ] NW, *ŚiDhaSaṅ*; प्रेतभावेन K 2:39 तिलोदकान् ] NKW; तिलोदकम् *ŚiDhaSaṅ* 2:40 तृप्तास्तु ] NKW; तृप्यन्ति *ŚiDhaSaṅ* 2:40 नरकैस्त्रिभिः ] *ŚiDhaSaṅ*; नरकैस्त्रिभिः NW; नरकै □ भिः K 2:40 सपूयासृग्मेदहृदे ] NKW; मेदोऽसृक्पू-यगर्तेषु *ŚiDhaSaṅ* 2:40 ते नराः ] KW, *ŚiDhaSaṅ*; --- N 2:41 पितरस्तु ] KW; --- N; पितरश्च *ŚiDhaSaṅ* 2:41 विमुक्ताः स्युः ] *ŚiDhaSaṅ*; --- N; दि □ K; f □ W 2:41 ति-लोदकफलेन तु ] KW; --- लोदकफलेन तु N; तिलोदकफलेन वै *ŚiDhaSaṅ* 2:41 अजिनं ] N, *ŚiDhaSaṅ*; अस्विन्नं K; अ f - नं W 2:41 रौप्यक्षुरसमन्वितम् ] NK<sup>pc</sup>W; रौप्यक्षु-रसमन्वितम् K<sup>ac</sup>; दद्याद्रौप्यमयं क्षुरम् *ŚiDhaSaṅ* 2:42 सचैलाङ्गं ] conj.; सचैलङ्गा NW; सचैलं गां K; सुचैलाङ्गं *ŚiDhaSaṅ* 2:42 कान्सदोहन्तु यो ददेत् ] NW; कंसदोहं यो ददेत् K (unmetrical); कांस्यदोहं द्विजन्मने *ŚiDhaSaṅ* 2:42 अक्षयांलभते लोकांस्तिलधेनुप्रदाय्य-सौ ] K; अक्षयांलभते लोकान्तिलधेनुप्रदाय्यसौ N, W; अक्षयं लभते लोकान्तिलधेनुप्रदायकः *ŚiDhaSaṅ* 2:43 युगान्ते च ] NW, *ŚiDhaSaṅ*; युगान्तरे K 2:43 विपुले कुले ] NKW; पृथिवीपतिः *ŚiDhaSaṅ* 2:43 पितृभक्ता हि ] NKW; पितृभक्ताश्च *ŚiDhaSaṅ*

तेषान्तृप्ता हि पितरः स च तृप्तो [3] यमालये ।

कुम्भीपाकन्तु निरयन्न च तस्य भविष्यति ॥ 2:44 ॥

पितृलोकञ्च यास्यन्ति श्राद्धकारयिता नराः ।

पितृन्देवान्समुद्दिश्य नित्यन्दीपप्रदायिनः ॥ 2:45 ॥

तामिस्रमन्धतामिस्रौ नरका न भवन्ति हि ।

लोचने शोभने तस्य दृक्छक्तिश्च न नश्यते ॥ 2:46 ॥

रौप्यक्षुरां हेमशृङ्गां रत्नाङ्गीं कांस्यदोहनीम् ।

[4] चैलगण्डान्तु यो दद्याद्भूयो भूयो गुणान्विताम् ॥ 2:47 ॥

गोलोके स्वर्गलोके वा वासस्तेषाम्भविष्यति ।

सर्वद्वन्द्वविनिर्मुक्तो वसते गोप्रदायकः ॥ 2:48 ॥

प्रसवती यो गान्दद्याद्वक्तोभयसुसंस्थिताम् ।

पृथ्वीदानफलं ह्येतत्स्वर्गलोकञ्च गच्छति ॥ 2:49 ॥

अनड्वाहानि बहुशो यः प्रयच्छेद्विजोत्तमे ।

47 *Niśvāsamukha* 2.47–2.48 is parallel with *Śivadharmasaṅgraha* 6.89–6.90.

49 *Niśvāsamukha* 2.49 is parallel with *Śivadharmasaṅgraha* 6.118.

50 *Niśvāsamukha* 2.50 is parallel with *Śivadharmasaṅgraha* 6.106.

2:44 पितरः स च तृप्तो यमालये ] *ŚiDhaSaṅ*; पि --- ये N; पितरः स च तृप्तो य ॥ ये KW 2:44 कुम्भीपाकन्तु निरयन्न ] NKW; कुम्भीपाकस्तु निरयो *ŚiDhaSaṅ* 2:44 च तस्य भविष्यति ] NKW; न तेषां प्रभविष्यति *ŚiDhaSaṅ* 2:45 नराः ] NW, *ŚiDhaSaṅ*; नरः K 2:46 तामिस्रमन्धतामिस्रौ ] N; तामिस्रमन्धतामिस्रौ K; तामिस्रमन्धतामिस्रौ W; तामिस्रमन्धतामिस्रौ *ŚiDhaSaṅ* 2:46 नरका न भवन्ति हि ] NKW; नरकौ न भविष्यतः *ŚiDhaSaṅ* 2:46 तस्य ] NKW; तेषां *ŚiDhaSaṅ* 2:46 दृक्छक्तिश्च न नश्यते ] N; दृक्छक्तिश्च न नश्यते K; दृक्छक्तिश्च न नश्यते W; दृक्छक्तिश्च न नश्यति *ŚiDhaSaṅ* 2:47 रौप्यक्षुरां हेमशृङ्गां ] NW; रौप्यक्षुरां हेमशृङ्गां K; रौप्यक्षुरां हेमशृङ्गै W; हेमशृङ्गां रौप्यक्षुरां *ŚiDhaSaṅ* 2:47 रत्नाङ्गीं कांस्यदोहनीम् ] K, *ŚiDhaSaṅ*; रत्न --- N; रत्नाङ्गीं कांस्यदाहिनी W 2:47 चैलगण्डान्तु यो दद्याद्भूयो भूयो गुणान्विताम् ] NK; चैलगण्डान्तु यो दद्याद्भूयो भूयो गुणान्विताम् W; सचैलगण्डान्तु यो दद्याद्भूयो भूयो गुणान्विताम् *ŚiDhaSaṅ* 2:48 ०मुक्तो वसते गोप्रदायकः ] NK; ०मुक्तो वसते गोप्रदायकः N; मुक्ता वसेयुर् गोप्रदायिनः *ŚiDhaSaṅ* 2:49 प्रसवती यो ] NK; प्रसवती यो W; प्रसवन्तीञ्च *ŚiDhaSaṅ* 2:49 ह्येतत्स्वर्गं ० ] KW, *ŚiDhaSaṅ*; ह्येतत् स्वर्गं ० N (unmetrical) 2:49 ०लोकञ्च गच्छति ] K; ०लोकञ्च सच्छति N; ०लोकञ्च स गच्छति W; ०लोकाभिकाक्षिणाम् *ŚiDhaSaṅ* 2:50 अनड्वाहानि ] N; अनड्वाहोति K; अनड्वाहानि W; अनड्वाहो ऽपि *ŚiDhaSaṅ* 2:50 प्रयच्छेद्विजोत्तमे ] K, *ŚiDhaSaṅ*; प्रयच्छेद्विजो --- N; प्रयच्छेद्विजोत्तमे W

तेन पुण्यफ [5] लेनैव स्वर्गलोके महीयते ॥ 2:50 ॥

अजां सुवर्णरोमाम्वा यः प्रयच्छति नित्यशः ।  
अग्निलोकमवाप्नोति बहुपातकिको ऽपि यः ॥ 2:51 ॥

श्वेतां रक्तान्तथा पीताङ्गुष्ठां वा आविकान्ददेत् ।  
देवान्पितृन्समुद्दिश्य सोमलोकं स गच्छति ॥ 2:52 ॥

पितृन्देवान्समुद्दिश्य महिषीं यो ददेद्विजे ।  
तेन पुण्य [(((फलेनैव)))] [6] [[विष्णुलोके म]]हीयते ॥ 2:53 ॥

श्वेताङ्गुष्ठां सुशीलां च सुधेनुं भ्रमराकृतिम् ।  
देवानां यः प्रयच्छेत अथवापि द्विजोत्तमे ॥ 2:54 ॥

ईदृशीम्महिषीन्दत्त्वा शिवलोके महीयते ।  
शिवलोकात्परिभ्रष्टो जायते च महीपतिः ॥ 2:55 ॥

फालकृष्टां महीन्दद्यात्सबीजां सस्यमालिनीम् ।  
[[या]] वत्सूर्यकृतां लोकां तावत्तिष्ठति सूर्यवत् ॥ 2:56 ॥

[8<sup>r</sup>] भूमिदानाद्भवेत्स्वर्गो रत्नदानाद्रवेः पुरम् ।  
वस्त्रदः शशिलोके तु तारदो वैष्णवे पुरे ॥ 2:57 ॥

51 *Niśvāsamukha* 2.51 is parallel with *Śivadharmasaṅgraha* 6.123.

56 Cf. *Niśvāsamukha* 2.78ab below, and also *Śivadharmasaṅgraha* 6.160ab: यावत्सूर्यकृता लोकास्तावत्तिष्ठेत्स सूर्यवत् ।

57 *Niśvāsamukha* 2.57–2.70 is parallel with *Śivadharmasaṅgraha* 6.124–6.137.

2:50 तेन पुण्यफलेनैव ] W, *ŚiDhaSaṅ*; --- नैव N; तेन पुण्यबलेनैव K 2:51 अजां सुव-  
र्णओमाम्वा यः प्रयच्छति नित्यशः ] N; अजां सुवर्णरोमांश्च सुप्रप्रच्छति (?) नित्यशः K;  
अजं सुवर्णरामाम्वा यः प्रयच्छति नित्यसः W; हेमवर्णमजं दत्त्वा शिवभक्तद्विजन्मने *ŚiDhaSaṅ*  
2:51 यः ] NKW; सन् *ŚiDhaSaṅ* 2:53 द्विजे ] NW; द्विजः K 2:53 विष्णुलोके मही-  
यते ] conj.; --- हीयते N; विष्णुलोकं महीयते KW 2:54 सुशीलां च ] conj.; सुशीलांश्च  
NKW 2:55 जायते च ] NK; जायते स W 2:56 सबीजां ] N<sup>pe</sup>K; सबिजां N<sup>ce</sup>; सु-  
चिजं W 2:56 सस्यमालिनीम् ] W; सस्यमालिनी N; शस्यशालिनीम् K<sup>ac</sup>; शस्यमालिनी  
K<sup>pe</sup> 2:56 यावत्सूर्यकृतां ] K; --- वत्सूर्यकृतां N; यावत्सूर्य ] W 2:56 लोकां तावत्तिष्ठति  
सूर्यवत् ] em.; लोका --- N; लोकां (तावत्तिष्ठति सूर्यवत्) म्स्त्र्; ] W 2:57 भूमिम् ]  
KW, *ŚiDhaSaṅ*; --- मिम् N 2:57 शशिलोके तु ] NK; शशिलोकं तु *ŚiDhaSaṅ*; ससिलोके  
तु W 2:57 तारदो वैष्णवे पुरे ] N; नारदो वैष्णवं पुरम् K; तारदा वैष्णवे पुरे W; तारदो  
वैष्णवं पुरम् *ŚiDhaSaṅ*



तिलकांचनदातारो यान्ति रुद्रस्य चालयम् ।  
कांसताम्रप्रवालानि दत्त्वा याति वसोः पुरम् ॥ 2:58 ॥

मुक्तामणिविचित्राणि हारजातानि यान्यपि ।  
दत्त्वा सोमपुरं याति तिलहोमान्न संशयः ॥ 2:59 ॥

गुडक्षीरदधिसर्पिं [2] र्यः प्रयच्छति नित्यशः ।  
यक्षलोकपुरं याति मधुदानात्तथैव च ॥ 2:60 ॥

चन्दनागरुकर्पूरकङ्कोलकलवङ्गकान् ।  
दत्त्वान्यानि सुगन्धानि व्रजेद्गन्धर्वतान्नरः ॥ 2:61 ॥

अलङ्कृत्वा तु यो दद्यात्कन्याञ्चैव अयाचिताम् ।  
स नरः स्वर्गमायाति यश्च धान्यप्रदायकः ॥ 2:62 ॥

माषमुद्गादिकां व्रीहीन्नित्यमेव प्रदायिनः ।  
[3] ते ऽपि स्वर्गम्प्रयास्यन्ति ये चान्ये अभयप्रदाः ॥ 2:63 ॥

रूपयौवनसम्पन्नां वस्त्रालङ्कारभूषिताम् ।  
स्त्रियञ्चैव प्रयच्छन्ति यान्ति वैद्याधरम्पदम् ॥ 2:64 ॥

रतिसत्रन्तु सततं वरनारीषु दापयेत् ।

2:58 तिलकांचनदातारो ] K; तिलकोचनदातारो NW; तिलहेमप्रदातारो *ŚiDhaSañ* 2:58 कांसताम्र° ] *ŚiDhaSañ*; कान्सताम्र° N; कांसताम्रा  $\times \subseteq \times$  ° K<sup>ac</sup>; कांस्यताम्र° K<sup>pc</sup>; कान्स-ताम्र° W 2:58 दत्त्वा याति वसोः पुरम् ] NKW; दत्त्वैति वसुमन्दिरम् *ŚiDhaSañ* 2:59 हा-रजातानि ] W; हानजातानि N; होमजातानि K; हीनजातानि *ŚiDhaSañ* 2:59 दत्त्वा सो-मपुरं याति ] KW;  $\subseteq \subseteq \subseteq \subseteq \subseteq \subseteq \subseteq$  N; दत्त्वा शक्रपुरं याति *ŚiDhaSañ* 2:59 तिलहोमान्न संशयः ] KW; तिलहोमान्न  $\subseteq \subseteq$  यः N; तिलहोमाच्च मानवाः *ŚiDhaSañ* 2:60 गुडक्षीरदधि-सर्पिर्यः ] conj.; --- N; गुड  $\square$  यः K; गुडक्षारदधिस  $\square$  W; दधि क्षीरं गुडं सर्पिर्यः *ŚiDhaSañ* 2:60 मधुदानात्तथैव च ] conj.; मधुदानात्तथैव च N; गन्धदानात्तथैव च K;  $\square$  W; मधुदानेन चैव हि *ŚiDhaSañ* 2:61 °कङ्कोलकलवङ्गकान् ] em.; °कङ्कोलकलवङ्गकान् N; ककोलबा-लवङ्गकान् K; °कङ्कोलकलवङ्गकान् W; कङ्कोलकलवङ्गकम् *ŚiDhaSañ* 2:61 सुगन्धानि ] NKW; सुगन्धीनि *ŚiDhaSañ* 2:62 अलङ्कृत्वा तु यो दद्यात्कन्याञ्चैव ] NKW; अलङ्कृत्य च ये कन्यां प्रयच्छन्ति *ŚiDhaSañ* 2:62 अयाचिताम् ] NW; अयाचितान् K; त्वयाचिताम् *ŚiDhaSañ* 2:62 स नरः स्वर्गमायाति यश्च धान्यप्रदायकः ] NKW; ते नराः स्वर्गमेष्यन्ति ये च धान्यप्रदायिनः *ŚiDhaSañ* 2:63 माषमुद्गादिकां ] NW; माषमुद्गादिकान् K, *ŚiDhaSañ* 2:63 व्रीहीन्नित्यमेवप्रदायिनः ] K; प्र --- N; व्रीहि  $\square$  प्रदायिने W; व्रीहीन् ये ददत्यसकृन्-राः *ŚiDhaSañ* 2:63 ते ऽपि ] K, *ŚiDhaSañ*; --- पि NW 2:63 स्वर्गम्प्रयास्यन्ति ] NW; स्वर्गस्य यास्यन्ति K; स्वर्गङ्गमिष्यन्ति *ŚiDhaSañ* 2:63 अभयप्रदाः ] NK; अभयप्रदां W; ह्यभयप्रदाः *ŚiDhaSañ* 2:64 स्त्रियञ्चैव ] NKW; युवतीम्ये *ŚiDhaSañ* 2:65 रतिसत्रन्तु स-ततं ] NKW; रतिसत्रञ्च यो दद्याद् *ŚiDhaSañ* 2:65 वरनारीषु दापयेत् ] NKW; वराभिः प्रमदाजनैः *ŚiDhaSañ*

ते ऽप्यप्सरसां संघेषु मोदन्ते दिवि मानवाः ॥ 2:65 ॥

वेत्रासनञ्च शय्याञ्च प्रतिवर्षप्रदायिनः ।

यक्षलोके तु मोदन्ते [4] यक्षिणीभिस्सहस्रशः ॥ 2:66 ॥

इन्धनानि तु यो दद्याद्विप्रेभ्यः शिशिरागमे ।

धनवान्रूपसम्पन्नो जायते सुभगस्तथा ॥ 2:67 ॥

प्रतिश्रयन्तृणं शय्यां प्रावरान्नं हुताशनम् ।

प्रतिदिनम्प्रयच्छन्ते ते नराः स्वर्गगामिनः ॥ 2:68 ॥

गीतवादित्रयानानि देवानान्नित्यदायिनः ।

ते जायन्ते महाभोगा गीतवादित्रबोधिताः ॥ 2:69 ॥

रू[5] पयौवनसम्पन्नं सप्तिं हेमविभूषितम् ।

प्रयच्छेद्विजमुख्येभ्यो ब्रध्नस्याप्नोति विष्टपम् ॥ 2:70 ॥

शारीसंयोगसंयुक्तमिभं काञ्चनमालिनम् ।

दत्त्वा शक्रपुरं याति भ्रष्टो जायति भोगवान् ॥ 2:71 ॥

आतपत्रप्रदानेन श्रीमाञ्जायत्यसौ नरः ।

धर्मराजपुरं गच्छन्नातपेन तु पीड्यते ॥ 2:72 ॥

71 *Niśvāsamukha* 2.71a-2.80b is parallel with *Śivadharmasaṅgraha* 6.153c-6.162.

2:65 ते ऽप्यप्सरसां संघेषु मोदन्ते दिवि मानवाः ] NKW; कामदेवपुरं याति जातो ऽनङ्गसमो भवेत् *ŚiDhaSaṅ* 2:66 प्रतिवर्षप्रदायिनः ] NKW; प्रत्यब्दं यः प्रयच्छति *ŚiDhaSaṅ* 2:66 यक्षलोके तु (मोदन्ते) ] K; यक्षलोके तु --- NW; मोदते यक्षलोकेषु *ŚiDhaSaṅ* 2:66 सहस्रशः ] NK; सहस्रसः W; समन्वितः *ŚiDhaSaṅ* 2:67 तु ] NKW; च *ŚiDhaSaṅ* 2:67 जायते सुभगस्तथा ] NKW; दीप्ताग्निः सुभगो भवेत् *ŚiDhaSaṅ* 2:68 प्रावरान्नं हुताशनम् ] NK; प्रावरान्नं हुताशनम् W; पुण्याग्निं शुद्धमानसाः *ŚiDhaSaṅ* 2:68 प्रतिदिनम्प्रयच्छन्ते ] NKW; प्रत्यहं ये प्रयच्छन्ति *ŚiDhaSaṅ* 2:69 ते जायन्ते महाभोगा ] NKW; जायन्ते ते च भोगाद्या *ŚiDhaSaṅ* 2:69 गीतवादित्रबोधिताः ] K; गीतवादित्रबोधि --- NW; गीतवादित्रबोधकाः *ŚiDhaSaṅ* 2:70 रूपयौवनं ] K; --- वनं N; -पयौवनं W; जवे यौवनं *ŚiDhaSaṅ* 2:70 प्रयच्छेद्विं ] *ŚiDhaSaṅ*; प्रयच्छेद्विं N; प्रयच्छन्दिं K; ॥ द्विं W 2:70 विष्टपम् ] NKW; पिष्टपम् *ŚiDhaSaṅ* 2:71 शारीं ] N, *ŚiDhaSaṅ*; सारीं KW 2:71 मालिनम् ] NWK; मालया *ŚiDhaSaṅ* 2:71 जायति ] NKW; भवति *ŚiDhaSaṅ* 2:72 श्रीमाञ्जायत्यसौ नरः ] N; श्रीमाञ्जायत्यसौ नरः K; श्रीयां जायत्यसौ नरः W; जायेत मानवः *ŚiDhaSaṅ* 2:72 गच्छन्नातपेन तु पीड्यते ] KW; ग --- न्नातपेन तु पीड्यते N; गच्छन्नातपेनानुपीड्यते *ŚiDhaSaṅ*

उपानहौ तु यो दद्यात्सर्वान्मु [6] च्यति किल्बिषात् ।  
धर्मराजपथे तस्य अश्वो जायति शोभनः ॥ 2:73 ॥

तप्तवालुकदुःखैस्तु कण्टकैश्च सुदारुणैः ।  
न च तस्य भवेत्पीडा यो ददाति उपानहौ ॥ 2:74 ॥

गजरथन्तु यो दद्याद्वाह्मणाय गुणान्विते ।  
तेन पुण्यफलेनैव स्वर्गलोके महीयते ॥ 2:75 ॥

तावन्न च्यवते «स्वर्गाद्यावद्देवास्सवासवाः» ।  
ततश्चैव [8<sup>v</sup>] परिभ्रष्टो राजा भवति धार्मिकः ॥ 2:76 ॥

दत्त्वा चाश्वरथन्दिव्यं बहुद्रव्यसमन्वितम् ।  
सूर्यलोकमवाप्नोति तेनैव सह मोदते ॥ 2:77 ॥

यावत्सूर्यकृतान्लोकान्तावत्तिष्ठति सूर्यवत् ।  
तत्र चैव परिभ्रष्टो धनवाञ्जायते पुनः ॥ 2:78 ॥

अनङ्वाहरथन्दत्त्वा «सर्वद्रव्यसमन्वितम् ।  
दासीदाससमोपेतः स्वर्गः» [2] माप्नोति मानवः ॥ 2:79 ॥

परिभ्रष्टो ह्यतो भूयो धनवाञ्जायते सदा ।

76 Cf. *Kūrmapurāṇa* 1.36:12cd: ततस्तस्मात्परिभ्रष्टो राजा भवति धार्मिकः । . In said work, the same line occurs at 2.38:18ab, reading ततः स्वर्गात् instead of ततस्तस्मात् ।

2:73 तु यो दद्यात्सर्वान्मुच्यति ] conj. (K); --- ति N; तु यो (दद्यात्सर्वान्मुच्यति) K; तु यो दद्यात् ति W; तु यो दद्यात्स तु मुच्येत *ŚiDhaSaṅ* 2:73 किल्बिषात् ] NW, *ŚiDhaSaṅ*; किल्बिषम् K 2:73 अश्वो जायति शोभनः ] NK; अश्वो जायति सासनः W; जायते शोभनो हयः *ŚiDhaSaṅ* 2:74 वालुकदुःखैस्तु ] NKW; सैकतदुःखाग्रैः *ŚiDhaSaṅ* 2:74 ददाति उपानहौ ] NKW; हि दद्यादुपानहौ *ŚiDhaSaṅ* 2:75 गजरथन्तु यो दद्याद् ] NW; गजं रथं यो दद्याद् K; दद्याद्वाह्मणाय यस्तु *ŚiDhaSaṅ* 2:75 महीयते ] KW, *ŚiDhaSaṅ*; मही --- N 2:76 तावन्न च्यवते स्वर्गाद्यावद्देवास्सवासवाः ] *ŚiDhaSaṅ*; तावन्न च्यवते □ W; --- NK 2:76 ततश्चैव परिभ्रष्टो ] *ŚiDhaSaṅ*; --- परिभ्रष्टो N; स्वर्गलोकात्परिभ्रष्टो K; □ व परिभ्रष्टा W 2:77 बहुद्रव्यसमन्वितम् ] N<sup>o</sup> KW; बहुद्रव्य+समन्वितम् N 2:78 कृतान्लोकान् K; कृतान्लोकान् NW; कृता लोकास् *ŚiDhaSaṅ* 2:78 तिष्ठति ] NKW; तिष्ठेत्स *ŚiDhaSaṅ* 2:79 अनङ्वाहरथन्दत्त्वा ] conj.; अनङ्वाहरथन्द --- N; आनङ्वाहरथं □ K; अनङ्वाहर □ W; बलीवर्दरथं दत्त्वाम् *ŚiDhaSaṅ* 2:79 दासीदाससमोपेतः स्वर्गमाप्नोति मानवः ] *ŚiDhaSaṅ*; --- नोति मानवः N; □ प्राप्नोति मानवः K; □ मायाति मानवः W 2:80 परिभ्रष्टो ह्यतो भूयो ] NK; परिभ्रष्टा ह्यतो भूयो W; परिभ्रष्टस्तु तद्भूयो *ŚiDhaSaṅ*

गवां ग्रासन्तु यो दद्यात्प्रातरुत्थाय मानवः ॥ 2:80 ॥

मन्त्रेणैव समायुक्तमुच्यते सर्वकिल्बिषैः ।

स्वर्गगामी च भवते परिभ्रष्टो महाधनः ॥ 2:81 ॥

गवाद्ये तु कुले जन्म गवाद्यश्च भविष्यति ।

अमृतमथनोत्पन्ना सुरभी लोकधारि [3] णी ॥ 2:82 ॥

इदङ्गासङ्गहाण त्वमिदम्मे व्रतमुत्तमम् ।

गवां ग्रासं यथा देयं सौरभेये तथैव च ॥ 2:83 ॥

तुल्यमेतत्फलन्दृष्टं किन्तु मन्त्रमपृथक्पृथक् ।

सर्वलोकधरा ह्येते जीवितान्नप्रदायकाः ॥ 2:84 ॥

ग्रासङ्गृह्णन्तु हृष्टास्तु एतन्मे व्रतमुत्तमम् ।

नित्यम्परगवे दद्याद्गृहीत्वा दुर्लभं व्रतम् ॥ 2:85 ॥

रक्षन्ति च भयाद्द्वोरात् [4] स्पर्शने पापनाशनाः ।

पुण्यकाले तु संप्राप्ते वृषोत्सर्गङ्करोति यः ॥ 2:86 ॥

80 *Niśvāsamukha* 2.80c-2.82b is parallel with *Śivadharmasaṅgraha* 6.95a-6.96.

82 *Niśvāsamukha* 2.82c-2.86b is parallel with *Śivadharmasaṅgraha* 6.98a-6.101.

82 Cf. *Somaśambhupaddhati* (1.6:5-8), *Kriyākramadyotikā* (§ 67, p.134), *Ātmārthapūjā-paddhati* fol.126b (attribution to *Suprabhedāgama*), the first two lines are found in *Jñāna-ratnāvalī* (R 14898, p.144), also with the attribution to the *Suprabhedāgama*:

अमृतमथनोत्पन्ने सुरभे लोकधारिणि । इमं ग्रासं गृहाण त्वमिदं मे व्रतमुत्तमम् ॥ गवां ग्रासो यथा देयः सौरभेयाय चैव तु । तुल्यमेतत्फलं दृष्टं किन्तु मन्त्रः पृथक् पृथक् ॥ सर्वलोकधरा ह्येते जीवितान्नप्रदायिनः । ग्रासं गृह्णन्तु हृष्टास्ते ह्येतन्मे व्रतमुत्तमम् ॥ नित्यं परगवे दद्याद्गृहीत्वा दुर्लभं व्रतम् । रक्षन्ति च भयाद्द्वोरात्स्पर्शने पापनाशनम् ॥

86 *Niśvāsamukha* 2.86c-2.88b is parallel with *Śivadharmasaṅgraha* 6.103-6.104.

2:80 तु यो दद्यात्प्रातरुत्थाय मानवः ] NKW; दरिद्रेण कर्तव्यं प्रातरेव हि *ŚiDhaSaṅ* 2:81 स-  
मायुक्तम् ] NKW; समायुक्तो *ŚiDhaSaṅ* 2:81 भवते ] NKW; भवति *ŚiDhaSaṅ* 2:81 म-  
हाधनः ] NKW; महाधनी *ŚiDhaSaṅ* 2:82 गवाद्ये तु कुले जन्म ] NKW; गवाद्ये च भ-  
वेज्जन्म *ŚiDhaSaṅ* 2:82 गवाद्यश्च भविष्यति ] KW; गवाद्यश्च --- विष्यति N; गवाद्यश्च  
भवत्यसौ *ŚiDhaSaṅ* 2:82 अमृतमथनोत्पन्ना ] NKW (unmetrical); उत्पन्नामृतमथने *ŚiDha-*  
*Saṅ* 2:82 लोकधारिणी ] K, *ŚiDhaSaṅ*; ल --- N; तोलो □ णी W 2:83 व्रतमुत्तमम् ]  
KW, *ŚiDhaSaṅ*; व्रतमुत्तमन्नं N 2:84 मन्त्रम् ] W; मन्त्रम् N; मेयं K; मन्त्रः *ŚiDha-*  
*Saṅ* 2:85 हृष्टास्तु ] NKW; तुष्टास्तु *ŚiDhaSaṅ* 2:85 गृहीत्वा ] K, *ŚiDhaSaṅ*; गृही -  
N; गृहीयाद् W 2:86 रक्षन्ति च भयाद्द्वोरात् ] *ŚiDhaSaṅ*; रक्षन्ति च भय --- N; रक्षन्ति  
च भयाद्द्वोरा □ KW 2:86 स्पर्शने ] NK; स्पसन्न W; दर्शने *ŚiDhaSaṅ* 2:86 पुण्यकाले तु  
संप्राप्ते ] NW, *ŚiDhaSaṅ*; पुण्यकालं तु संप्राप्य K



स याति रुद्रलोकन्तु यदि नीलो भविष्यति ।  
नीलस्यैव अलाभे तु पितृभिस्सह संयुतः ॥ 2:87 ॥

स्वर्गलोकमवाप्नोति भ्रष्टो जायति भोगवान् ।  
कपित्थन्दाडिमच्चाग्रं जम्बुं बिल्वं तथैव च ॥ 2:88 ॥

पनसम्मातुलुङ्गञ्च नारिकेलं समोचकम् ।  
[5] प्राचीनामलनारङ्गन्द्राक्षा खर्जूरमेव च ॥ 2:89 ॥

अन्यामृतफला ये च दत्त्वा तु सुभगो भवेत् ।  
बहुपुत्रश्च रूपाढ्यस्सुभगश्चैव जायते ॥ 2:90 ॥

सम्पूर्णाङ्गश्च निरुजो भवेत्फलप्रदायकः ।  
दन्तधावनदाता च भार्या लभति शोभनाम् ॥ 2:91 ॥

ताम्बूलं सुरभिं पुष्पान्दत्त्वा जायति पण्डितः ।  
सुगन्धास्य«श्च भवति» [6] वाग्मी गन्धप्रदायकः ॥ 2:92 ॥

उपवीतं वृसीन्दत्त्वा जायते ब्रह्मयोनिषु ।  
खङ्गञ्चक्रायुधन्दत्त्वा शक्तिकुन्तपरश्चधान् ॥ 2:93 ॥

असिपत्रवनाद्द्वोरान्न भयन्तस्य जायते ।  
असंस्कृतस्य लोहस्य दानाद्धन्धभयन्न च ॥ 2:94 ॥

88 *Niśvāsamukha* 2.88c-2.115 is parallel with *Śivadharmaśaṅgraha* 6.163-6.189.

2:87 नीलस्यैव अलाभे तु ] NKW; अलाभे नीलषण्डस्य *ŚiDhaSañ* 2:88 जायति ] NKW; भवति *ŚiDhaSañ* 2:88 कपित्थन्दाडिमच्चाग्रं जम्बुं बिल्वं तथैव च ] NKW; कपित्थं दाडिमश्चैव पनसं बीजपूरकम् *ŚiDhaSañ* 2:89 पनसम्मातुलुङ्गञ्च नारिकेलं समोचकम् ] conj.; पनसम्मा-तुलुङ्गञ्च नारिकेलं समे--- N; पनसम्मातुलुङ्गञ्च नारिकेलं समो □ K; पनस-तुलु-ञ्च नारिकेलं समोच □ W; नालिकेरकनारङ्गं प्राचीनामलमोचकम् *ŚiDhaSañ* 2:89 प्राचीनामलनारङ्गन्द्राक्षा खर्जूरमेव च ] NW; प्राचीनामलनारङ्गद्राक्षा खर्जूरमेव च K; श्रीफलं चूतजम्बीरन्द्राक्षा खर्जू-रमेव च *ŚiDhaSañ* 2:90 अन्यामृतफला ये च दत्त्वा तु ] ] NKW; अन्यानि च फलान्येवं दत्त्वा तु *ŚiDhaSañ* 2:90 सुभगो भवेत् ] NKW; सुखभागभवेत् *ŚiDhaSañ* 2:91 भवेत्फलप्र-दायकः ] NKW; भवेच्च फलदायकः *ŚiDhaSañ* 2:91 दन्तधावनदाता च ] K; दन्तधावनदाता च N; दन्तधावनदान्ता च W; दन्तधावनदानाच्च *ŚiDhaSañ* 2:91 भार्या लभति शोभनाम् ] NK; भार्या लभति शोभनाम् W; भार्या भवति शोभना *ŚiDhaSañ* 2:92 सुरभिं पुष्पान्दत्त्वा जायति ] NKW; शोभितं पुष्पं दत्त्वा जायेत *ŚiDhaSañ* 2:92 पण्डितः ] K, *ŚiDhaSañ*; प --- N; पण्डितम् W 2:92 सुगन्धास्यश्च भवति ] *ŚiDhaSañ*; सगन् १ --- N; सुगन्धास्य □ KW 2:93 वृसीन्दत्त्वा ] NKW; वृतं दत्त्वा *ŚiDhaSañ*

घटितोपस्करं लोहं दत्त्वा शस्त्रभयं न च ।

[9<sup>r</sup>] लोहकारश्च नरको न कदाचिद्विष्यति ॥ 2:95 ॥

मृन्मयानि कपालानि दत्त्वा चैव कमण्डलुम् ।

यतिदानमिदं श्रेष्ठं दत्त्वा सुखमवाप्नुयात् ॥ 2:96 ॥

«काञ्चनं रजतं ताम्रं भाण्डमायसं» त्रापुषम् ।

अक्षयन्तद्भवेदानन्दीर्घमायुश्च जायते ॥ 2:97 ॥

«देवताभ्यो द्विजातिभ्यो» दासीदासां च यो ददेत् ॥

भवति स महाभागः [2] बहुभृत्यजनावृतः ॥ 2:98 ॥

सिन्धूत्थं लवणन्दत्त्वा रूपवान्सुभगो भवेत् ।

पिप्पलीं शृङ्गवेरश्च मरिचं विश्वभेषजम् ॥ 2:99 ॥

दत्त्वा निरुजतां याति आतुरे ओषधानि च ।

आतुरं निरुजङ्गत्वा निर्व्याधिर्दीर्घमायुषम् ॥ 2:100 ॥

मधुरास्त्रकटुतिक्तानि कषायलवणानि च ।

सर्वक्रीडारसाभिज्ञो जायते पण्डितो नरः ॥ 2:101 ॥

[3] तैलात्सर्वाधिकं तेज आयुः शर्करस्खण्डयोः ।

2:95 शस्त्रभयं न च ] KW, *ŚiDhaSañ*; शस्त्रं न भयं --- N 2:95 लोहकारश्च नरको ] conj.; --- कारश्च नरको N; शस्त्रकारश्च नरको K; होलकार स नरको W; लोहीपाकश्च नरको *ŚiDhaSañ* 2:96 सुखमवाप्नुयात् ] NKW; तु सुखभागभवेत् *ŚiDhaSañ* 2:97 काञ्चनं रजतं ताम्रं भाण्डमायसं ] *ŚiDhaSañ*; क --- यसं NK; त्रं स W 2:97 त्रापुषम् ] NKW; त्रापुषम् *ŚiDhaSañ* 2:97 दीर्घमायुश्च ] NW, *ŚiDhaSañ*; दीर्घमायुः प्र K 2:97 जायते ] W, *ŚiDhaSañ*; न --- N; जायते K 2:98 देवताभ्यो द्विजातिभ्यो ] *ŚiDhaSañ*; --- NK; नाञ्च त्रं W 2:98 दासीदासां च यो ददेत् ] conj.; --- NK; दसो दासीं च यो ददेत् W; दासीदासां ददाति यः *ŚiDhaSañ* 2:98 भवति स महाभागः ] conj.; --- NK; भवति स महाभागः W; ते लभन्ते महाभागान् *ŚiDhaSañ* 2:98 बहुभृत्यजनावृतः ] conj.; --- वृतः NK; त्रं नावृतः W; बहुभृत्यजनावृताः *ŚiDhaSañ* 2:99 पिप्पलीं ] K, *ŚiDhaSañ*; पिप्पलीङ् NW 2:99 शृङ्गवेरश्च ] K, *ŚiDhaSañ*; शृङ्गवेरश्च NW 2:99 विश्वभेषजम् ] NKW; भेषजानि च *ŚiDhaSañ* 2:100 निरुजतां ] NW, *ŚiDhaSañ*; निरुजतां K 2:100 आतुरे ओषधानि च ] N; आतुरे औषधानि K; आतुरे ओषधानि W; आतुरायौषधानि च *ŚiDhaSañ* 2:100 कृत्वा निर्व्याधिर्दीर्घमायुषम् ] N; कृत्वा निर्व्याधि दीर्घमायुषम् K; कृत्वा निर्व्याधिदीर्घमायुषम् W; कुर्यादायुष्मान् निरुजो भवेत् *ŚiDhaSañ* 2:101 मधुरास्त्रकटुतिक्तानि ] NW (unmetrical); मध्वस्त्रकटुतिक्तानि K; मधुरास्त्रानि तिक्तानि *ŚiDhaSañ* 2:101 जायते पण्डितो नरः ] KW; जायते --- N; विद्वान्जायेत मानवः *ŚiDhaSañ* 2:102 तैलात्सर्वाधिकं तेज ] conj.; --- धिको तेज N; तैलात्सर्वाधिकं तेज K; तैला त्रं धिको तेजा W; तैलात्त्राणा घृतात्तेज *ŚiDhaSañ*

मर्ज्जितातक्रदानेन गवाद्यो गोप्रपूजने ॥ 2:102 ॥

मौक्तिकं शङ्खशुक्तीनि दत्त्वा बहुसुतो भवेत् ।

कपर्दकानि यो दद्याद्वर्षणं विमलं शुभम् ॥ 2:103 ॥

रूपवान्धनसम्पन्नो जायते स्त्रीषु वल्लभः ।

पोषणं हन्ततिच्चैव भिक्षां वा प्रत्यहन्देत् ॥ 2:104 ॥

धनवान्स तु जायेत अन्यथा दु[4]र्गतिर्भवेत् ।

एष दानविधिः ख्यातस्त्वतिदानञ्च मे शृणु ॥ 2:105 ॥

अन्नपानं सदा दद्याद्वस्त्रशय्याप्रतिश्रयम् ।

गां सुवर्णञ्च भूमिञ्च धर्म्माणां किमतः परम् ॥ 2:106 ॥

विद्यादानन्तथा श्रेष्ठमतिश्रेष्ठञ्च रक्षणम् ।

जीवं रक्षयते यो हि स च दाता परः स्मृतः ॥ 2:107 ॥

सर्वेषामेव दानानां भूतेष्वभयदक्षिणा ।

यो ददा[5]ति स दाता हि अन्ये कामविमोहिताः ॥ 2:108 ॥

तस्माद्रक्षेत सर्वाणि प्राणिनां जीवितात्यये ।

स दाता स तपस्वी च स याति परमं पदम् ॥ 2:109 ॥

अतिदानविधिः ख्यातो लोकानां हितकाम्यया ।

2:102 मर्ज्जिता° ] NW; म □ ता K 2:102 गोप्रपूजने ] NW; गोः प्रपूजने K; गोप्रपूज-  
नात् ŚiDhaSañ 2:103 भवेत् ] KW, ŚiDhaSañ; भवेम् N 2:103 विमलं शुभम् ] NKW;  
निर्मलं तथा ŚiDhaSañ 2:104 हन्ततिच्चैव ] K; हन्ततिच्चै NW (unmetrical); हन्तकारञ्च  
ŚiDhaSañ 2:104 ददेत् ] W; दद --- N; ददत् K; क्षिपेत् ŚiDhaSañ 2:105 धनवान्  
स तु जायेत ] NKW; धनिनस्ते प्रजायन्ति ŚiDhaSañ 2:105 अन्यथा ] W, ŚiDhaSañ; अ  
--- N; अन्येषां K 2:105 दुर्गतिर्भवेत् ] conj.; --- तिर्भवेत् NK; □ र्गतिर्भवेत् W; दु-  
र्गतिं व्रजेत् ŚiDhaSañ 2:105 दानविधिः ] N°KW; दानविधि N°c 2:105 त्वतिदानञ्च ]  
NKW; ह्यन्नदानञ्च ŚiDhaSañ 2:106 वस्त्रशय्याप्रतिश्रयम् ] NK; वस्त्रशय्याप्रतिश्रयम् W;  
वस्त्रं शय्यां प्रतिश्रयम् ŚiDhaSañ 2:106 गां सुवर्णञ्च भूमिञ्च ] NW; गां सुवर्णञ्च भूमिञ्च W;  
गां सुवर्णन्तथा भूमिं ŚiDhaSañ 2:106 धर्म्माणां ] NKW; धर्मेण ŚiDhaSañ 2:107 तथा ]  
NKW; परं ŚiDhaSañ 2:107 जीवं रक्षयते यो हि स च ] NKW; जीवं रक्षति यो नित्यं स  
ŚiDhaSañ 2:108 °दक्षिणा ] N; °दक्षिणा++ K; °दक्षिणाम् W, ŚiDhaSañ 2:108 यो  
ददाति ] K, ŚiDhaSañ; --- ति स N; - ददाति W 2:108 अन्ये कामविमोहिताः ] NK;  
अन्ये काम - िमोहिताः W; ये चान्ये काममोहिताः ŚiDhaSañ 2:109 तस्माद्रक्षेत सर्वाणि ]  
NK; तस्माद्रक्षेत सर्वाणि W; तस्माद्रक्षन्ति सत्त्वानि ŚiDhaSañ 2:109 स दाता स तपस्वी  
च ] NKW; स च दाता तपस्वी च ŚiDhaSañ 2:110 अतिदानविधिः ख्यातो ] NKW; इति  
दानविधिश्चोक्तो ŚiDhaSañ

दिने दिने च यो दद्याद्दानन्तश्च निबोध मे ॥ 2:110 ॥

दन्तधावनताम्बूलं स्रग्धूपञ्च विलेपनम् ।

रोचना॥ञ्जनवस्त्रा॥ [6] णि दिव्यालङ्कारमण्डनम् ॥ 2:111 ॥

गजाश्चारोहणं यानमभ्यङ्गोद्वर्तनन्तथा ।

स्नानं दिव्यसुगन्धैश्च चन्दनागरुकुङ्कुमैः ॥ 2:112 ॥

कर्पूरव्यतिमिश्रैश्च लेपं धूपं सपुष्पकम् ।

मृष्टान्नपानदानञ्च सुखशय्यानिशीतवान् ॥ 2:113 ॥

वरनारीरतिः सुखं यो ददाति स चाप्नुते ॥

[9<sup>v</sup>] अदत्त्वा यो ऽभिकांक्षेत स च दुःखी परो भवेत् ॥ 2:114 ॥

देव्युवाच ।

किन्तत्पात्रम्भवेच्छ्रेष्ठं यस्य दत्ते महत्फलम् ।

अक्षयन्तु भवेद्दानन्तन्मे ब्रूहि महेश्वर ॥ 2:115 ॥

ईश्वर उ ।

मातापितृषु यद्दानं गुरुबन्धुषु कन्ययः ।

दीनार्तान्धकृपणिनां तदानन्त्याय कल्पते ॥ 2:116 ॥

116 Cf. *Śivadharmasaṅgraha* 6.190: मातापितृषु यद्दानं दीनान्धकृपणेषु च । गुरुबन्धुषु कन्यासु तदानन्त्याय कल्प्यते ॥

2:110 यो दद्याद्दानन्तश्च ] NKW; यद्दानं तच्चापि हि *ŚiDhaSaṅ* 2:111 दन्तधावनताम्बूलं ] *ŚiDhaSaṅ*; द --- ताम्बूलं N; दन्तधावनताम्बूलं K; □ W 2:111 स्रग्धूपञ्च विलेपनम् ] N, *ŚiDhaSaṅ*; स □ च विलेपनम् K; □ W 2:111 रोचनाञ्जनवस्त्राणि ] *ŚiDhaSaṅ*; रोच --- णि N; रोचना □ K; रोचना □ णि W 2:112 गजाश्चारोहणं ] K, *ŚiDhaSaṅ*; --- जा-श्चारोहणं N; गजाश्चारोहणं W 2:112 यानमभ्यङ्गोद्वर्तनन्तथा ] K, *ŚiDhaSaṅ*; यानं मभ्यङ्गैर्-र्तनन्तथा N; यानं मभ्यङ्गा-र्तनन्तथा W 2:113 °दानञ्च ] NKW; °दानानि *ŚiDhaSaṅ* 2:113 °निशीतवान् ] NK; °निशीतवान् W; °निशीदनम् *ŚiDhaSaṅ* 2:114 वरनारीरति-सुखं ] *ŚiDhaSaṅ*; वरनारीरति --- NK; वरनारीर f □ W 2:114 यो ददाति स चाप्नुते ] *ŚiDhaSaṅ*; --- NKW 2:114 अदत्त्वा यो ऽभिकांक्षेत स च ] *ŚiDhaSaṅ*; अद --- N; □ KW 2:114 दुःखी परो भवेत् ] KW, *ŚiDhaSaṅ*; --- खी परो भवेत् N 2:115 देव्युवाच ] KW, *ŚiDhaSaṅ*; देव्यु --- N 2:115 भवेच्छ्रेष्ठं ] K; भवेच्छ्रेष्ठ NW; भवेच्छ्रेष्ठं *ŚiDhaSaṅ* 2:115 यस्य ] NW, *ŚiDhaSaṅ*; यस्य (स्मिन्) K 2:115 दत्ते ] NKW; दत्तम् *ŚiDhaSaṅ* 2:115 अक्षयन्तु ] NKW; अक्षयञ्च *ŚiDhaSaṅ* 2:116 कन्ययः ] N; कन्ययोः K; कन्यया W 2:116 °कृपणिनां ] W; °कृपणि = N; °कृपणिना K 2:116 तदानन्त्याय कल्पते ] conj.; तदानन्त्याय कल्प्यते NW; तदानन्तं प्रकल्प्यते K



मूर्खविप्रसहस्रेभ्यो वेदाध्यायी परः स्मृतः ।

वेदाध्यायि [2] सहस्रेभ्यो ह्याहिताग्निस्ततो ऽधिकः ॥ 2:117 ॥

आहिताग्निसहस्रेषु अग्निहोत्री वरः स्मृतः ।

अग्निहोत्रीसहस्रेषु ब्रह्मवेत्ता ततो ऽधिकः ॥ 2:118 ॥

तस्य दत्तम्भवे ऽनन्तं स वै त्राता परः स्मृतः ।

एषां लक्षगुणान्दद्यादेकन्दद्यात्तु ज्ञानिने ॥ 2:119 ॥

न तेषां तुल्यमेतत्तु स वै त्राता वरो वरः ।

यस्य दाने न दुःखा [3] नि नरकप्रेतसम्भवाः ॥ 2:120 ॥

न भवन्ति हि दातारो विपापाः स्वर्गगामिनः ।

तस्मात्सर्वेषु पात्रेषु शिवज्ञानी वरो वरः ॥ 2:121 ॥

तस्मिन्पात्रे सदा देयमात्मनः श्रेय इच्छता ।

अक्षयन्तद्भवेदानं यद्दत्तं स्वल्पमल्पपि ॥ 2:122 ॥

117 *Niśvāsamukha* 2.117 is parallel with *Śivadharmasaṅgraha* 6.191.

117 Cf. *Śivadharmasāstra* 7.69–71: ब्रह्मचारिसहस्रेभ्यो वेदाध्यायी विशिष्यते । वेदाध्यायिसहस्रेभ्यो ह्यग्निहोत्री विशिष्यते ॥ 7:69 ॥ अग्निहोत्रिसहस्रेभ्यो यज्ञयाजी विशिष्यते । यज्ञयाजिसहस्रेभ्यः सत्रयाजी विशिष्यते ॥ 7:70 ॥ सत्रयाजिसहस्रेभ्यः सर्वविद्यान्तपारगः । सर्वविद्यावित्कोटिभ्यः शिवभक्तो विशिष्यते ॥ 7:71 ॥

118 Cf. *Śivadharmasaṅgraha* 6.192ab: आहिताग्निसहस्राणां ब्रह्मवेत्ता ततो ऽधिकः ।

119 *Niśvāsamukha* 2.119a–2.120b is parallel with *Śivadharmasaṅgraha* 6.192c–6.193d.

120 Cf. *Śivadharmasaṅgraha* 6.194: यदानशक्त्या दुःखानि नरकप्रेतजान्यपि । अन्यानि च सुघोराणि न भवन्तीह दातरि ॥

2:117 मूर्खविप्रसहस्रेभ्यो ] K; मू = विप्रस = स्रेभ्यो N; मू - विप्र -- श्रेभो W; मूर्खविप्रसहस्राणां *ŚiDhaSaṅ* 2:117 परः ] N; वरः K, *ŚiDhaSaṅ*; पनः W 2:117 स्मृतः ] KW, *ŚiDhaSaṅ*; = --- N 2:117 वेदाध्यायिसहस्रेभ्यो ह्याहि° ] K<sup>pc</sup>; --- सहस्रेभ्यो ह्याहि° N; वेदाध्यायीसहस्रेभ्यो ह्याहि° K<sup>ac</sup>; □ यिसहस्रस्या ह्याहि° W; वेदाध्यायिसहस्राणामाहि *ŚiDhaSaṅ* 2:119 तस्य दत्तम्भवे ऽनन्तं ] NKW; तस्मै दत्तं भवेद्दत्तं *ŚiDhaSaṅ* 2:119 परः ] NKW; वरः *ŚiDhaSaṅ* 2:119 एषां लक्षगुणान्दद्यादेकन्दद्यात्तु ] NK; एषां लक्षगुणान्दद्यादेकन्दद्यान्तु W; अन्येषां कोट्गुणितं दद्यादेकं तु *ŚiDhaSaṅ* 2:120 न तेषां ] W, *ŚiDhaSaṅ*; = तेषां N; एतेषां K 2:120 तुल्यमेतत्तु ] K; = त्यमेतत्तु N; कल्पमेवन्तु W; तुल्यमेवं हि *ŚiDhaSaṅ* 2:120 वरो वरः ] N; □ वरः K; व - वरः W; परो वरः *ŚiDhaSaṅ* 2:120 यस्य दाने न दुःखानि ] W; यस्य दाने --- नि N; यस्य दाने □ नि K 2:120 नरकप्रेतसम्भवाः ] N; न □ प्रेतसंभवाः K; नभवप्रेतसम्भवाः W; नरकप्रेतजान्यपि *ŚiDhaSaṅ* 2:121 विपापाः ] K; विपापा NW 2:122 देयमात्मनः ] NW; देय+:+मात्मन K 2:122 स्वल्पमल्पपि ] NW; स्वल्पमण्वपि K

॥ ⊗ ॥ इति निश्वासमुखतत्त्वसंहितायां लौकिके द्वितीयः पटलः ॥ ⊗ ॥

स्रो 122

## निश्वासमुखतत्त्वसंहितायां तृतीयः पटलः॥

[4] देव्युवाच ।

दानधर्मस्त्वया ख्यातस्तीर्थधर्मश्च मे वद ।

स्नाने पुण्यफलं यत्स्यात्तीर्थे तीर्थे भविष्यति ॥ 3:1 ॥

ईश्वर उ ।

गङ्गा सरस्वती पुण्या यमुना गोमती तथा ।

चर्मिला चन्द्रभागा च सरयुर्गण्डकी तथा ॥ 3:2 ॥

जम्बुका च शतद्रू च कालिका सुप्रभा तथा ।

वितस्ती च विपाशा च नर्मदा च पु[5]नःपुना ॥ 3:3 ॥

गोदावरी महावर्ता शर्करावर्तमर्जुनी ।

कावेरी कौशिकी चैव तृतीया च महानदी ॥ 3:4 ॥

विटङ्का प्रतिकूला च सोमनन्दा च विश्रुता ।

करतोया वेन्नवती रेणुका वेणुका च या ॥ 3:5 ॥

आत्रेयगङ्गा वैतरणी कर्म्मारी ह्लादनी तथा ।

1 *Niśvāsamukha* 3.1a-3.13b is parallel with *Śivadharmasaṅgraha* 7.1a-7.13b.

3:1 यत्स्यात् ] NK; यस्यात् W; किं स्यात् *ŚiDhaSaṅ* 3:1 भविष्यति ] NKW; सुरेश्वर *ŚiDhaSaṅ* 3:2 उ ] NW; उवाच K, *ŚiDhaSaṅ* 3:2 सरस्वती ] K, *ŚiDhaSaṅ*; स्वरस्वती NW 3:2 चर्मिणी ] *ŚiDhaSaṅ*; चर्मिला NW; चर्मि () ⊂ K 3:2 सरयुर्गण्डकी ] NW; शरयुर्गण्डकी K; सरयुर्गण्डकी *ŚiDhaSaṅ* 3:3 विपाशा ] N, *ŚiDhaSaṅ*; विपासा KW 3:3 च पुनःपुना ] KW, *ŚiDhaSaṅ*; च --- पुना N 3:4 °मर्जुनी ] *ŚiDhaSaṅ*; °मर्जुरी N; °मर्जुरी K; °मर्जरी W 3:5 विटङ्का ] NKW; वटङ्का *ŚiDhaSaṅ* 3:6 कर्म्मारी ह्लादनी तथा ] N; कर्म्मारी ह्लादिनी तथा KW; कौशिकी ह्लादनी च या *ŚiDhaSaṅ*

प्रावनी च सवर्णा सा कल्माषा संसिनी शुभा ॥ ३:६॥

वसिष्ठा च वि[६]पापा च सिन्धुवत्यारुणी तथा ।

ताम्रा चैव त्रिसन्ध्या च मन्दाकिन्यः पराः स्मृताः ॥ ३:७॥

तैलकोशी च पारा च दुन्दुभी नलिनी तथा ।

नीलगङ्गा च गोधा च पूर्णचन्द्रा शशिप्रभा ॥ ३:८॥

उपवासरतस्तासु यः स्नायात्तु सरिद्वराम् ।

समभ्यर्च्य पितृन्देवान्स तु मुच्येत किल्बिषात् ॥ ३:९॥

«नद्येषा» [10<sup>r</sup>] पूतसलिला हरमूर्तिविनिसृता ।

स्नातो यैस्तु विमुच्येत जलमूर्ति नमो ऽस्तु ते ॥ ३:१०॥

अयं मन्त्रमनुस्मृत्य कुर्यान्नद्यवगाहनम् ।

सर्वपापविशुद्धात्मा देहत्यागे दिवं ययौ ॥ ३:११॥

शोणपुष्करलोहित्ये मानसे सिन्धुसागरे ।

ब्रह्मावर्ते कर्दमाले स्नात्वा च लवणोदधौ ॥ ३:१२॥

सर्वपापविशुद्धात्मा पितृदेवांश्च पूजयेत् ।

[२] अग्निर्योनिर्भवेन्नित्यं विष्णु रेतः प्रकीर्तितः ॥ ३:१३॥

13 Cf. *Śivadharmasaṅgraha* 7.13cd: अग्निर्योनिर्विष्णु रेतो ब्रह्मणः पिता रुद्रमूर्तिरापः ॥

३:६ सवर्णा सा ] NW *ŚiDhaSañ*; सवर्णाभा K ३:६ कल्माषासंसिनी ] NK; कल्माषासंसिनी W; कल्माषसंसिनी *ŚiDhaSañ* ३:६ शुभा ] W, *ŚiDhaSañ*; --- NK ३:७ वसिष्ठा च विपापा च ] conj.; वसिष्ठा --- पापा च N; वसिष्ठा च विपापापा च K (unmetrical); वसिष्ठा च - पाया च W; वशिष्ठा च अपापाच *ŚiDhaSañ* ३:७ सिन्धुवत्यारुणी ] NW, *ŚiDhaSañ*; सिन्धुर्वत्यारुणी K ३:७ पराः ] W<sup>ac</sup>, *ŚiDhaSañ*K<sup>pc</sup>; परा NK<sup>ac</sup>W<sup>pc</sup> ३:८ तैलकोशी च पारा ] N; तैलकाशी च पारा K; तैलकोसी च पारा W; वाग्वती तैलकोशी *ŚiDhaSañ* ३:८ गोधा ] NKW; बोधा *ŚiDhaSañ* ३:९ यः स्नायात्तु सरिद्वराम् ] N<sup>pc</sup>; यः स्नायात्तु सरि+द्+वराम् N; यः स्नाया ××× तु सरिद्वराम् K; यः स्ना -न्तु सरिद्वराम् W; यः स्नायाद्धि सरित्स्वह *ŚiDhaSañ* ३:९ पितृन्देवान् ] K, *ŚiDhaSañ*; पितृदेवान् N; विष्णुदेवा W ३:९ स तु मुच्येत किल्बिषात् ] K, *ŚiDhaSañ*; स तु मुच्येत f --- N; □ W ३:१० नद्येषा ] *ŚiDhaSañ*; --- NKW ३:१० हरमूर्तिविनिसृता ] NKW; हरमूर्तिरियं स्मृता *ŚiDhaSañ* ३:१० स्नातो ] *ŚiDhaSañ*; × तो N; □ तो KW ३:१० जलमूर्ति नमो ऽस्तु ते ] *ŚiDhaSañ*; जलमूर् f ×× मो ऽस्तु ते A; जलमूर्तिर्नमो ऽस्तु ते K; जल - - नमो ऽस्तु ते W ३:११ अयं ] conj.; अय NW; इदं K; इमं *ŚiDhaSañ* ३:११ नद्यवगाहनम् ] KW, *ŚiDhaSañ*; नद्यावगाहनम् N ३:१२ °लोहित्ये मानसे ] NW, *ŚiDhaSañ*; °लौहित्यमानस° K ३:१२ स्नात्वा च लवणोदधौ ] K, *ŚiDhaSañ*; स्नावा --- N; □ णोद - W ३:१३ पितृदेवांश्च पूजयेत् ] *ŚiDhaSañ*; पितृ --- NW; पितृन्देवान् (समर्चयन्) K ३:१३ अग्निर्योनिर्भवेन्नित्यं विष्णु ] em.; अग्निर्योनिर्भवेन्नित्यं विष्णु N; अग्नि □ भवेन्नित्यं विष्णु K; अग्नि □ वे नित्यं विष्णु W

ब्रह्माणस्पितरं विन्द्याद्रुद्रमूर्तिं जलं स्मृतम् ।

एतानुस्मृत्य यः स्नायात्स याति परमाङ्गतिम् ॥ 3:14 ॥

नदीनदेषु यो देहं कामतो वाप्यकामतः ।

समुत्सृज्य विशुद्धात्मा स्वर्गलोकम्व्रजेदिह ॥ 3:15 ॥

स्वर्गलोकात्परिभ्रष्टो जायते विपुले कुले ।

यस्तीर्थं स्मरते नित्यं [3]मरणं चाभिकांक्षते ॥ 3:16 ॥

अग्निप्रवेशं यः कुर्यान्मानवो नियमे स्थितः ।

रुद्रलोकमवाप्नोति तेनैव सह मोदते ॥ 3:17 ॥

रुद्रलोकात्परिभ्रष्टो वह्निलोकमवाप्नुयात् ।

भुक्त्वा वह्निमयान्नोगाञ्जायते पृथिवीपतिः ॥ 3:18 ॥

अमरेशम्प्रभासञ्च नैमिषं पुष्करन्तथा ।

आषाढन्दिण्डिमुण्डिञ्च भारभूतिञ्च लाकुलिम् ॥ 3:19 ॥

14 *Niśvāsamukha* 3.14c-3.15d is parallel with *Śivadharmasaṅgraha* 7.14a-7.15b.

16 *Niśvāsamukha* 3.16 is parallel with *Śivadharmasaṅgraha* 7.16c-7.17b.

19 *Niśvāsamukha* 3.19-3.22 is parallel with *Śivadharmasaṅgraha* 7.17c-7.21b.

19 Cf. *Guhyaśūtra* 7.112-121: अमरेशम्प्रहासञ्च नैमिषं पुष्करन्तथा । आषाढन्दिण्डिमुण्डिञ्च भारभूतिं सलाकुलिम् ॥ प्रत्यात्मिके मृता ये तु ते व्रजन्त्येव तत्पदम् । हर्षिष्वन्दं परं गुह्यं गुह्यं मध्यमकेश्वरम् ॥ श्रीपर्वतं समाख्यातञ्जल्पेश्वरमतः परम् । अम्ब्रातिकेश्वरं चैव महाकालं तथैव च ॥ केदारमुत्तमं गुह्यं महाभैरवमेव च । गुह्याष्टके मृता ये तु ते व्रजन्तीह तत्पदम् ॥ गयाञ्चैव कुरुक्षेत्रञ्च खलं कनखलन्तथा । विमलञ्चाद्रुहासञ्च माहेन्द्रम्भीममष्टमम् ॥ अतिगुह्ये मृता ये तु अतिगुह्यं व्रजन्ति ते । भद्रापदं रुद्रकोटिमविमुक्तं महाबलम् ॥ गोकर्णं रुद्रकर्णञ्च स्वर्णाक्षं स्थाणुगष्टमम् । एतेष्वपि मृतास्सम्यग्भित्त्वा लोकमशेषतः ॥ दीप्यमानास्तु गच्छन्ति अत्र स्थानेषु ये मृताः । छगुरण्डं द्विरण्डञ्च माकोटम्पण्डलेश्वरम् ॥ कालञ्जरं समाख्यातन्देवदारुवनन्तथा । शङ्खकर्णन्तथैवेह स्थलेश्वरमतः परम् ॥ एतेष्वपि मृता ये तु भित्त्वा लोकमशेषतः । दीप्यमानास्तु गच्छन्ति स्थानाष्टकमिदं प्रिये ॥

3:14 °द्रुद्रमूर्तिं जलं ] N; °द्रुद्रमूर्तिर्जलं K; °द्रु - मूर्तिजलं W 3:14 एतानुस्मृत्य ] em.; एतानुत्स्मृत्य NW; एतान्संस्मृत्य K; एताननुस्मृत्य *ŚiDhaSaṅ* (unmetrical) 3:15 स्वर्गलोकम्व्रजेदिह ] NKW; सोमलोकमियान्नरः *ŚiDhaSaṅ* 3:16 स्वर्गलोकात् ] NKW; सोमलोकात् *ŚiDhaSaṅ* 3:16 यस्तीर्थं स्मरते ] NK; यस्तीर्थं स्मरते W; तत्तिर्थं संस्मरेन् *ŚiDhaSaṅ* 3:16 नित्यं ] *ŚiDhaSaṅ*; --- NK; नि □ W 3:16 चाभिकांक्षते ] NKW; चात्र कांक्षते *ŚiDhaSaṅ* 3:18 वह्निमयान् ] conj. Acharya; वह्नियान् NW; वह्नि ( ) यान् K 3:19 भारभूतिञ्च ] *ŚiDhaSaṅ*; भारभूति NW (unmetrical); भारभूमि - K



हरिश्च [4] न्द्रं परं गुह्यं गुह्यं मध्यमकेश्वरम् ।

श्रीपर्वतं समाख्यातञ्जल्पेश्वरमतः परम् ॥ 3:20 ॥

अम्रातिकेश्वरश्चैव महाकालन्तथैव च ।

केदारमुत्तमङ्गुह्यम्महाभैरवमेव च ॥ 3:21 ॥

गयाश्चैव कुरुक्षेत्रं नखलङ्कनखलन्तथा ।

विमलञ्चाट्टहासञ्च माहेन्द्रं भीममष्टमम् ॥ 3:22 ॥

वस्त्रापदं रुद्रकोटिमविमुक्तम्महाबलम् ।

[5] गोकर्णं भद्रकर्णं च स्वर्णाक्षं स्थाणुमष्टमम् ॥ 3:23 ॥

छगलण्डं द्विरण्डञ्च माकोटम्मण्डलेश्वरम् ।

कालञ्जरं समाख्यातं देवदारुवनन्तथा ॥ 3:24 ॥

शङ्कुकर्णन्तथैवेह थलेश्वरमतः परम् ।

स्नानदर्शनपूजाभिर्मुच्यते सर्वकिल्बिषैः ॥ 3:25 ॥

गच्छन्ति भित्वा ब्रह्माण्डमेषु स्थानेषु ये मृताः ।

पञ्चाष्टकमिदन्दिव्यं «यं गत्वा» [6] न निवर्तते ॥ 3:26 ॥

महाप्रलयस्थायी च स्रष्टानुग्रहकारकः ।

दर्शनादेव गच्छन्ते पदन्दिव्यम्महालये ॥ 3:27 ॥

23 *Niśvāsamukha* 3.23 is parallel with *Śivadharmasaṅgraha* 7.22.

24 *Niśvāsamukha* 3.24ab is parallel with *Śivadharmasaṅgraha* 7.21cd.

25 *Niśvāsamukha* 3.25c–3.30b is parallel with *Śivadharmasaṅgraha* 7.23–7.27.

3:20 हरिश्चन्द्रं परं गुह्यं गुह्यं ] *ŚiDhaSaṅ*; हरि --- न्दम्परगुह्यङ्गुह्यम् N; हरि □ गुह्यं गुह्यम् K; हरि □ न्द्रपारगुह्यङ्गुह्यम् W 3:21 अम्रातिके° ] NK; अम्रातिके° W; आम्रातिके° *ŚiDhaSaṅ* 3:22 भीममष्टमम् ] KW, *ŚiDhaSaṅ*; भाममष्टमम् N 3:23 वस्त्रापदं रुद्रकोटिमविमुक्तम्महाबलम् ] *em.*; वस्त्रापदं रुद्रकोटिमविमुक्तं म --- N; वस्त्रापदं रुद्रकाशीमवियुक्तं महा □ K; वस्त्र - दरुद्रकोटिमविमुक्तं महाब □ W; भस्त्रापदं रुद्रकाशीमवियुक्तम् महालयम् *ŚiDhaSaṅ* 3:23 गोकर्णं भद्रकर्णं च ] W, *ŚiDhaSaṅ*; --- कर्णम् +द+कर्णञ्च N; □ णम्भकर्णं च K 3:24 छगलण्डं ] *ŚiDhaSaṅ*; छगरण्डं NW; □ गरण्डं K 3:24 कालञ्जरं ] *em.*; कारञ्जरं NKW 3:25 थलेश्वर° ] NW; स्थलेश्वर° K 3:26 पञ्चाष्टकमिदन्दिव्यं ] K; प --- मिदन्दि --- A; प □ मिदं दिव्यं W; पञ्चाष्टकपदं दिव्यं *ŚiDhaSaṅ* 3:26 यं गत्वा ] *ŚiDhaSaṅ*; --- NKW 3:27 महाप्रलयस्थायी च ] NKW; प्रलयस्थायिनो दिव्या *ŚiDhaSaṅ* 3:27 स्रष्टानुग्रहकारकः ] NK; स्रष्टा तु ग्रहकारकः W; स्थित्यनुग्रहकारिणः *ŚiDhaSaṅ* 3:27 गच्छन्ते ] NKW; गच्छन्ति *ŚiDhaSaṅ* 3:27 महालये ] NW, *ŚiDhaSaṅ*; महालयम् K

केदारोदकपानाच्च गतिस्पञ्चाष्टमीं ध्रुवम् ।

विद्यया संयुता ये तु पिबन्ते च [10<sup>v</sup>] जलं शुभम् ॥ 3:28 ॥

शिवसायोज्यतां यान्ति सर्वावस्थापि मानवाः ।

गुह्यान्यान्यपि देवस्य दृष्ट्वा मुच्यन्ति किल्बिषैः ॥ 3:29 ॥

प्राप्नुवन्ति गणत्वं हि ये तत्र निधनङ्गताः ।

उक्तं हरस्य माहात्म्यं हरेश्चापि निबोध मे ॥ 3:30 ॥

शालग्रामे मल्लकूपे नित्यं «सौकरवे» हरिः ।

सन्निधाने मथुरायां श्वेतद्वीपे तथैव च ॥ 3:31 ॥

दृष्ट्वा ॐ [2] ॐ त्रि (?) टे (?) विष्णुं मुच्यते सर्वकिल्बिषैः ।

स्थानेष्वेव मृता यान्ति विष्णोस्तत्परमम्पदम् ॥ 3:32 ॥

ब्रह्मस्कन्दगणेशस्य लोकपालग्रहेषु च ।

देव्यामातरयक्षेषु पिशाचोरगराक्षसाम् ॥ 3:33 ॥

तद्भक्तास्तद्गतिं यान्ति जपहोमाद्यपूजनैः ।

अनाशकं यः कुरुते पापात्मा पापसंयुतः ॥ 3:34 ॥

30 *Nīśvāsamukha* 3.30c-3.34b is parallel with *Śivadharmasaṅgraha* 7.41-7.44.

3:28 गतिस्पञ्चाष्टमीं ध्रुवम् ] *conj.*; गतिस्पञ्चाष्टमीं ध--- N; गतिस्पञ्चाष्टमीं □ K; गतिस्पञ्चाष्ट  
□ W; गतिः पञ्चाष्टकी ध्रुवा *ŚiDhaSañ* 3:28 विद्यया संयुता ये तु ] *ŚiDhaSañ*; ॐ ॐ दया  
ॐ ॐ ता ॐ ॐ N; विद्यया तं प्रगायन्ते K; □ W 3:28 पिबन्ते च जलं शुभम् ] K;  
पिबन्ते च --- शुभम् N; □ जाल श्रान् W; पिबन्ति च शुभं जलम् *ŚiDhaSañ* 3:29 शि-  
वसायोज्यतां ] NW; शिवसायुज्यतां K, *ŚiDhaSañ* 3:29 सर्वावस्थापि ] NW; सर्वावस्थासु  
K; सर्वावस्थाश्च *ŚiDhaSañ* 3:29 गुह्यान्यान्यपि देवस्य ] NW; गुह्यान्यान्यपि देवस्य K;  
गुह्यायतनमीशस्य *ŚiDhaSañ* 3:29 दृष्ट्वा मुच्यन्ति किल्बिषैः ] NKW; मुच्यते वीक्ष्य किल्बिषैः  
*ŚiDhaSañ* 3:30 माहात्म्यं ] K, *ŚiDhaSañ*; माहात्म्य NW 3:31 नित्यं ] KW, *ŚiDhaSañ*;  
नि ॐ N 3:31 सौकरवे ] *ŚiDhaSañ*; साकरव N; □ K; □ रव W 3:31 सन्निधाने मथुरायां ]  
*conj.*; सन्निधा ॐ मथुरायां N; सन्निधा □ K; सन्नि □ W; मथुरायां स्थितः साक्षात् *ŚiDhaSañ*  
3:31 श्वेतद्वीपे तथैव च ] *ŚiDhaSañ*; श्वेतद्वीपे त --- N; □ KW 3:32 दृष्ट्वा --- त्रि (?) टे (?)  
विष्णुं मुच्यते सर्वकिल्बिषैः ] N; □ विष्णुं मुच्यते सर्वकिल्बिषैः K; □ पा □ विष्णुं मुच्यते  
सर्वकिल्बिषैः W; तं दृष्ट्वा पुरुषवटे विष्णुमुच्येत किल्बिषैः *ŚiDhaSañ* 3:32 स्थानेष्वेव मृता  
यान्ति ] NK; स्थानेष्वेव मृतो यायात् *ŚiDhaSañ* 3:32 विष्णोस्त-  
त्परमम्पदम् ] NKW; तद्विष्णोः परमं पदम् *ŚiDhaSañ* 3:33 गणेशस्य ] NKW; गणेशानां  
*ŚiDhaSañ* 3:33 देव्यामातरयक्षेषु ] NKW; उमाया मातृयक्षाणां *ŚiDhaSañ* 3:33 राराक्ष-  
साम् ] NW, *ŚiDhaSañ*; राराक्षसाम् K 3:34 तद्भक्तास्तद्गतिं ] NK; तद्भक्तास्तद्गतिं W; ये  
भक्तास्तद्गतिं *ŚiDhaSañ* 3:34 जपहोमाद्यपूजनैः ] NKW; जपहोमार्चनादिभिः *ŚiDhaSañ*

सर्वपापविनिर्मु[[क्तो]] [3]विष्णुलोकञ्च गच्छति ।  
विष्णुलोकाच्च्युतश्चैष ब्राह्मणः पण्डितो भवेत् ॥ 3:35 ॥

तेनैवाभ्यासयोगेन तच्चैवाभ्यसते पुनः ।  
एवन्ते सर्वमाख्यातमुपवासविधिं शृणु ॥ 3:36 ॥

मासे मासे तु यः कुर्यादेकरात्रमुपोषितम् ।  
पञ्चगव्यं शुचिर्भूत्वा पीत्वा सान्तपनम्भवेत् ॥ 3:37 ॥

सम्बत्सरेण शुद्धात्मा ब्रह्मलोके [4] महीयते ।  
कृत्वा सान्तपनम्बान्यो द्वादशाहमभोजनम् ॥ 3:38 ॥

तद्धृत्वा मुच्यते पापैर्विप्रत्वाच्च न हीयते ।  
द्वादशैतानि कृत्वा वै सद्गतिम्प्राप्नुयान्नरः ॥ 3:39 ॥

एकैकम्भक्षयेद्वासन्त्रीण्यहानि जितेन्द्रियः ।  
त्रिरात्रोपवसेच्चैव अतिकृच्छ्रं विशोधने ॥ 3:40 ॥

प्रतिपक्षन्तु यः कुर्यात्स स्वर्गफलभागभवेत् ।  
[5] जलं क्षीरं घृतञ्चोष्णमेकैकन्तु त्र्यहम्पिबेत् ॥ 3:41 ॥

त्रिःस्रायी च विशुद्धात्मा सर्वपापविवर्जितः ।  
प्राप्नुयात्स्वर्गतिं विप्रः पापात्मा च विशुध्यति ॥ 3:42 ॥

36 *Niśvāsamukha* 3.36c-3.37 is parallel with *Śivadharmasaṅgraha* 7.45a-7.46b.

37 Cf. *Manusmṛti* 11.213: गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् । एकरात्रोपवासश्च कृच्छ्रं सान्तपनं स्मृतम् ॥

40 Cf. *Manusmṛti* 11.214: एकैकं ग्रासमश्नीयात् त्र्यहाणि त्रीणि पूर्ववत् । त्र्यहं चोपवसेदन्त्य-मतिकृच्छ्रं चरन्दिजः ॥

3:35 ब्राह्मणः ] KW; ब्राह्मणः N 3:36 तच्चैवाभ्यसते ] N; तथैवाभ्यसते K; त □ सने W 3:37 मासे मासे तु ] NKW; मासि मासि च *ŚiDhaSaṅ* 3:37 \*मुपोषितम् ] *ŚiDhaSaṅ*; \*मुपोषितः NKW 3:37 सान्तपनम्भवेत् ] NKW; मुच्येत पातकैः *ŚiDhaSaṅ* 3:38 ब्रह्म-लोके महीयते ] *conj.*; ब्रह्म --- महीयते N; ब्रह्म तस्य न हीयते K; ब्रह्म □ न हीयते W 3:39 तद्धृत्वा ] NW; तत्कृत्वा K 3:40 अतिकृच्छ्रं विशोधने ] K; अतिकृच्छ्रविशोधने N; अतिकृच्छ्रविसोधने W 3:41 \*मेकैकन्तु त्र्यहम्पिबेत् ] N; \*मेकैकं तु अहं पिबेत् K; \*मेकैकं तु त्राहम्पिबेत् W 3:42 त्रिःस्रायी ] K; त्रिस्रायी NW 3:42 स्वर्गतिं विप्रः ] *em.*; सगर्गतिं विप्र NW; स्वर्गतिं विप्र K

एकैकम्बद्धयेद्वासं शुक्ले कृष्णे च हासयेत् ।  
त्रिष्कालस्त्रायी मासन्तु चन्द्रवृद्ध्या व्रतञ्चरेत् ॥ 3:43 ॥

चान्द्रायणमिदं श्रेष्ठं सर्वपापपनोदनम् ।  
पापी मुच्येत [6] पापेन अपापः स्वर्गगो भवेत् ॥ 3:44 ॥

अष्टावष्टौ समश्नीयात्पिण्डान्मध्यन्दिने स्थिते ।  
हविष्येण समायुक्तान्मुच्यते सर्वपातकैः ॥ 3:45 ॥

अपापी स्वर्गमायाति यतिचान्द्रायणेन तु ।  
चतुरो भक्षयेत्पिण्डान्पूर्वा [11<sup>r</sup>] ह्ये तु विचक्षणः ॥ 3:46 ॥

सूर्यस्यास्तमने वापि चतुरो भक्षयेत्पुनः ।  
शिशुचान्द्रायणं ह्येतदुपपातकनाशनम् ॥ 3:47 ॥

«मासेनैकेन» शुद्धात्मा अपापी स्वर्गतिं व्रजेत् ।  
त्रिरात्राणि तु यः कुर्यात्सर्वकालं » शुचिव्रतः ॥ 3:48 ॥

43 *Niśvāsamukha* 3.43a-3.56f is parallel with *Śivadharmaśāṅgraha* 7.53a-7.67b.

43 Cf. *Manusmṛti* 11.217: एकैकं हासयेत्पिण्डं कृष्णे शुक्ले च वर्धयेत् । उपस्पृशंस्त्रिषवणमेत-  
त्त्वान्द्रायणं स्मृतम् ॥

45 Cf. *Manusmṛti* 11.219: अष्टावष्टौ समश्नीयात्पिण्डान्मध्यन्दिने स्थिते । नियतात्मा हविष्यस्य  
यतिचान्द्रायणं चरन् ॥

46 Cf. *Manusmṛti* 11.220: चतुरः प्रातरश्नीयात्पिण्डान्विप्रः समाहितः । चतुरो ऽस्तमिते सूर्ये  
शिशुचान्द्रायणं स्मृतम् ॥

3:43 ग्रासं ] NKW; पिण्डं *ŚiDhaSañ* 3:43 त्रिष्कालस्त्रायी मासन्तु ] NW; त्रिष्कालस्त्रायी  
मासन्तु K; त्रिस्त्रायी मासमेकन्तु *ŚiDhaSañ* 3:44 सर्वपापपनोदनम् ] N, *ŚiDhaSañ*; स-  
र्वपापप्रणोदनम् K; सर्वपापा - नोदनम् W 3:44 मुच्येत ] K, *ŚiDhaSañ*; म □ N; मु-  
च्य □ W 3:44 अपापः ] NKW; अपापी *ŚiDhaSañ* 3:45 समायुक्तान् ] N; समायुक्तो  
K; समायुक्तात् W; समायुक्तं *ŚiDhaSañ* 3:46 मायाति ] NKW; माप्नोति *ŚiDhaSañ*  
3:46 यतिचान्द्रायणेन तु ] N; --- यणेन N; यति □ यणेन W; यतिचान्द्रायणान्नरः *ŚiDhaSañ*  
3:46 चतुरो भक्षयेत्पिण्डान्पूर्वाह्ये ] K, *ŚiDhaSañ*; चतुरो भ --- ह्ये N; चतुरो भक्षये □ ह्ये  
W 3:47 सूर्यस्यास्तमने वापि ] NK, *ŚiDhaSañ*; सूर्यास्यास्तमने वापि W 3:47 द्रायणं ]  
K<sup>pc</sup>, *ŚiDhaSañ*; द्रायण N; द्रायन K<sup>ac</sup>; चान्द्रायणा W<sup>pc</sup>; चान्द्रोषणा W<sup>ac</sup> 3:47 ना-  
शनम् ] K, *ŚiDhaSañ*; ना --- NW 3:48 मासेनैकेन ] *ŚiDhaSañ*; --- केन NW; पापी  
मुच्यति K 3:48 स्वर्गतिं ] K, *ŚiDhaSañ*; स्वर्गत N; स्वर्गतम् W 3:48 त्रिरात्राणि तु ]  
K; त्रिरात्रा = तु N; त्रिरात्रा f = W; त्रिरात्राणि च *ŚiDhaSañ* 3:48 कुर्यात्सर्वकालं ]  
*ŚiDhaSañ*; कु --- NW; कुर्या □ K 3:48 शुचिव्रतः ] NK, *ŚiDhaSañ*; □ चिव्रतः W

शतेनैकेन पूर्णेन मुच्यते सर्वकिल्बिषात् ।

सहस्रेण महापापान्मु [2] च्यते जपसंयुतः ॥ 3:49 ॥

अपापी स्वर्गमाप्नोति च्युतश्च धनभागभवेत् ।

एकान्तरोपवासानि द्वादशाब्दङ्करोति यः ॥ 3:50 ॥

महतो मुच्यते पापाच्छुद्धात्मा स्वर्गमाप्नुयात् ।

पक्षोपवासं यः कुर्याद्द्वादशाब्दान्विकल्मषः ॥ 3:51 ॥

स स्वर्गतिमवाप्नोति पापात्मा तु विकल्मषः ।

प्रतिवर्षन्तु यः कुर्यान्मासैकं संयते [3] न्द्रियः ॥ 3:52 ॥

उपवासन्नरो लोके स गतिमुत्तमाम्ब्रजेत् ।

महापापाद्विशुद्धेत धनवानपि जायते ॥ 3:53 ॥

एकान्नञ्चैव भुञ्जानो धनवाञ्जायते नरः ।

नक्ते ऽन्नम्भुञ्जते यस्तु यावज्जीवन्नरोत्तमः ।

धनधान्यसमृद्धात्मा उत्तमो जायते नरः ॥ 3:54 ॥

अयाचितन्तु भुञ्जानो यावज्जीवं «व्रते नरः» ।

[4] मृतो देवत्वमाप्नोति पापान्मुच्यति पातकी ॥ 3:55 ॥

मधु मान्सन्न भक्षेत व्रतमेतदनुत्तमम् ।

56 Cf. Manusmṛti 2.177a: वर्जयेन्मधु मांसं च ।

3:49 शतेनैकेन ] K, ŚiDhaSaṅ; श ॐ केन N; स - नैकेन W 3:49 सर्वकिल्बिषात् ] K, ŚiDhaSaṅ; सर्व ॐ बि --- N; स □ W 3:49 सहस्रेण महापापान्मुच्यते ] em.; --- च्य-  
ते N; □ पापान्मुच्यते KW; सहस्रेण महापापैर्मुच्यते ŚiDhaSaṅ 3:50 धनभागभवेत् ] NW;  
धनं भागभवेत् K; धनवान् भवेत् ŚiDhaSaṅ 3:50 °वासानि ] NKW; °वासन्तु ŚiDha-  
Saṅ 3:51 दशाब्दान्विकल्मषः ] conj.; दशाब्दान्वि ॐ त्मशः N; °दशाब्दानि नित्यशः K;  
°दशाब्दाद्विकल्मषः W; द्वादशाब्दं विकल्मषः ŚiDhaSaṅ 3:52 स्वर्गतिमवाप्नोति ] NKW;  
स्वर्गगतिमाप्नोति ŚiDhaSaṅ 3:52 प्रतिवर्षन्तु ] NW, ŚiDhaSaṅ; प्रप्रतिवर्षन्तु K 3:52 यः  
कुर्यान्मासैकं संयतेन्द्रियः ] ŚiDhaSaṅ; य --- न्द्रियः N; यः (कुर्यादुपवासं जिते) न्द्रियः K; यः  
कुर्यात्मा □ न्द्रियः W 3:53 गतिमुत्तमाम् ] NKW; गतिश्चोत्तमा ŚiDhaSaṅ 3:53 महापापा-  
द्विशुद्धेत ] NW; महापापाद्विमुच्येत K; महत्पापं विशुद्धेत ŚiDhaSaṅ 3:53 जायते ] NKW;  
पूजयेत् ŚiDhaSaṅ 3:54 नक्ते ऽन्नम्भुञ्जते यस्तु यावज्जीवन्नरोत्तमः ] NKW; यावज्जिवं तु यो  
भुङ्क्ते नक्तमन्नं नरोत्तमः ŚiDhaSaṅ 3:54 धनधान्यसमृद्धात्मा ] NKW; धनधान्यसमृद्धः स्याद्  
ŚiDhaSaṅ 3:55 यावज्जीवं ] K, ŚiDhaSaṅ; यावज्जीव KW 3:55 व्रते नरः ] ŚiDhaSaṅ;  
--- NKW 3:55 मृतो ] em.; ॐ तो N; □ KW; मृते ŚiDhaSaṅ 3:55 देवत्वमाप्नोति ]  
NK, ŚiDhaSaṅ; □ त्वमाप्नोति W 3:55 पापान्मुच्यति पातकी ] K; पापान्मुच्यति पातका  
NW; पापान्मुच्येत पातकी ŚiDhaSaṅ 3:56 मधु मान्सन्न ] NW, ŚiDhaSaṅ; □ न K



एवं यो वर्तते नित्यं स याति परमाङ्गतिम् ॥ 3:56 ॥

ब्रह्मचर्यव्रतं कष्टं यश्चरेत्स्त्रीसमन्वितः ।

इहामुत्र च सिद्धेत गतिं यास्यति चोत्तमाम् ॥ 3:57 ॥

द्रव्यस्य विद्यमानस्य निवृत्तिं कुरुतेति यः ।

स महाफलमाप्नोति [5] तच्चानन्तम्भविष्यति ॥ 3:58 ॥

मत्स्यं मान्सं सुरा सीधु राक्षसान्नमिदं स्मृतम् ।

तद्ब्राह्मणे न दातव्यं गतिमिच्छन्महात्मनाम् ॥ 3:59 ॥

देव्युवाच ।

कतरं देवमाश्रित्य उपवासफलम्महत् ।

कथं वा पूजनीयश्च कथयस्व प्रसादतः ॥ 3:60 ॥

ईश्वर उ ।

प्रतिपत्सूपवासी च ब्रह्माणम्पूजयीत यः ।

ब्रह्मणे नमो [6] मन्त्रेण उभयोरपि पक्षयोः ॥ 3:61 ॥

गन्धैः पुष्पैश्च धूपैश्च भक्ष्यभोज्यसमन्वितैः ।

अब्दमेकं समभ्यर्च्य ऋतूनां प्राप्नुयात्फलम् ॥ 3:62 ॥

अश्वमेधं राजसूयं सौवर्णञ्च गवामयम् ।

सप्तभिः सोमसंस्थैश्च नरमेधसमन्वितैः ॥ 3:63 ॥

57 *Niśvāsamukha* 3.57-3.69 is parallel with *Śivadharmasaṅgraha* 7.69c-7.72b.

60 *Niśvāsamukha* 3.60-3.83 is parallel with *Śivadharmasaṅgraha* 8.1a-8.25b.

3:57 ब्रह्मचर्यव्रतं ] NK; ब्रह्मच - व्रतं W; ब्रह्मचर्यं व्रतं *ŚiDhaSaṅ* 3:57 स्त्रीसमन्वितः ] NW, *ŚiDhaSaṅ*; स्त्रीसमन्वितः K 3:57 इहामुत्र च सिद्धेत गतिं यास्यति ] NK; इहामुत्र च सिद्धे - गतिं यास्यति W; इहैव मन्त्राः सिध्यन्ते गतिं व्रजति *ŚiDhaSaṅ* 3:58 कुरुतेति यः ] NKW; कुरुते तु यः *ŚiDhaSaṅ* 3:58 स महाफलमाप्नोति ] conj.; मह ऽ ति NW; महा ऽ K; स महत्फलमाप्नोति *ŚiDhaSaṅ* 3:59 तद्ब्राह्मणे न ] K; तद्ब्राह्मणे न NW; तच्छाम्भवेन *ŚiDhaSaṅ* 3:59 दातव्यं ] NKW; मोक्तव्यं *ŚiDhaSaṅ* 3:60 देवमाश्रित्य ] K, *ŚiDhaSaṅ*; देवमाशृत्य NW 3:60 पूजनीयश्च ] KW; पूजनीश्च N (unmetrical); पूजनीयास्ते *ŚiDhaSaṅ* 3:60 कथयस्व प्रसादतः ] NKW; ब्रवीहि परमेश्वर *ŚiDhaSaṅ* 3:61 च ब्रह्माणम्पूजयीत यः ] K; च ब्रह्माणम्पूजयी --- NW; तु ब्रह्माणं पूजयेन्नरः *ŚiDhaSaṅ* 3:61 ब्रह्मणे नमो ] conj.; --- NKW; ब्रह्मणे नम *ŚiDhaSaṅ* 3:61 मन्त्रेण ] NW; ऽ ण K; इत्येवम् *ŚiDhaSaṅ* 3:62 गन्धैः पुष्पैश्च ] NK; -ऐः पुष्पैश्च W; गन्धपुष्पैश्च *ŚiDhaSaṅ* 3:62 \*समन्वितैः ] K; \*समन्वितः NW; \*समन्वितम् *ŚiDhaSaṅ* 3:62 प्राप्नुयात्फलम् ] NKW; फलमाप्नुयात् *ŚiDhaSaṅ* 3:63 सोमसंस्थैश्च ] N *ŚiDhaSaṅ*; सोमसंज्ञैश्च K; सोमस -श्च W

ब्रह्मा स्वयंभूर्विरिञ्चिः पद्मयोनिः प्रजापतिः ।

चतुर्मुखः पद्म [11<sup>v</sup>] हस्त ओमित्येकाक्षरस्तु यः ॥ 3:64 ॥

चतुर्वेदधरः स्रष्टा गीर्वाणः परमेष्ठिनः ।

सञ्ज्ञाभिः पूजयेदेभिर्ब्रह्माणममितद्युतिम् ॥ 3:65 ॥

सम्बत्सरेण युक्तात्मा स्वर्गलोके महीयते ।

यावज्जीवन्तु कुर्वाणो ब्रह्मलोकं स गच्छति ॥ 3:66 ॥

द्वितीयायां पूजयेदग्निमाज्येनैव तु तर्पयेत् ।

वैश्वानरं जातवेदं हुतभु [2] गव्यवाहनम् ॥ 3:67 ॥

देववक्तुं सर्वभक्षं घृणी च जगदाहकम् ।

विभावसुं सप्तजिह्वं वरनामेति कीर्तितम् ॥ 3:68 ॥

प्रतिमासं समभ्यर्च्य उभयोरपि पक्षयोः ।

वर्षेणैकेन शुद्धात्मा यावज्जीवाग्निलोकता ॥ 3:69 ॥

तृतीयायां पूजयेद्यक्षमन्धूपनिवेदनैः ।

उभाभ्यामपि पक्षाभ्यां यावदब्दं भवेदिह ॥ 3:70 ॥

[3] धनन्दास्यति यक्षो हि भक्तियुक्तं सुपूजितः ।

3:64 ब्रह्मा स्वयंभूर्विरिञ्चिः ] *ŚiDhaSañ*; ब्र ॐ व ॐ वि ॐ N; □ K; ब्र -- यम्भु विरिञ्चिः W  
 3:64 पद्मयोनिः प्रजापतिः ] *ŚiDhaSañ*; --- NK; - द्योनिः प्र □ W 3:64 चतुर्मुखः पद्म-  
 हस्त ] conj.; --- हस्त NW; □ K; गीर्वाणः पद्महस्तश्च *ŚiDhaSañ* 3:64 ओमित्येकाक्षरस्तु  
 यः ] N; □ क्षरस्तु यः K; हस्त उमि -काक्षरस्तु यः W; ओमित्येकाक्षरः प्रभुः *ŚiDhaSañ*  
 3:65 स्रष्टा ] K, *ŚiDhaSañ*; स्रष्टां N; अष्टा W 3:65 गीर्वाणः परमेष्ठिनः ] KW; गीर्वाणः  
 परमेष्ठिनः N; परमेष्ठी चतुर्मुखः *ŚiDhaSañ* 3:66 सम्बत्सरेण ] N<sup>pe</sup> KW; सम्बत्सरे+ण+ N  
 3:66 ब्रह्मलोकं स गच्छति ] NKW; ब्रह्मलोके महीयते *ŚiDhaSañ* 3:67 द्वितीयायां पूजयेद-  
 ग्निम् ] W (unmetrical); द्वितीयायाम्पूजयेदग्नि --- N; □ K; द्वितीये पूजयेदग्निम् *ŚiDhaSañ*  
 3:67 आज्येनैव तु तर्पयेत् ] *ŚiDhaSañ*; --- NK; आज्येनैव तु तर्पयेत् W 3:67 वैश्वानरं  
 जातवेदं हुतभुगव्यवाहनम् ] conj.; --- गव्यवाहनम् NW; गव्यवाहनम् K; वैश्वानरो जातवे-  
 दा हुतभुगव्यवाहनः *ŚiDhaSañ* 3:68 देववक्तुं सर्वभक्षं ] NKW; देववक्तुः सर्वभक्षो *ŚiDhaSañ*  
 3:68 जगदाहकम् ] N; जगता □ म् K; जग □ म् W; जगदाहकः *ŚiDhaSañ* 3:68 विभा-  
 वसुं सप्तजिह्वं ] NKW; विभावसुः सप्तजिह्वो *ŚiDhaSañ* 3:69 उभयोरपि पक्षयोः ] NKW;  
 पक्षयोरुभयोरपि *ŚiDhaSañ* 3:69 यावज्जीवाग्निलोकता ] NKW; स गच्छेदग्निलोकताम्  
*ŚiDhaSañ* 3:70 तृतीयायां पूजयेद्यक्षम् ] NKW (unmetrical); तृतीये पूजयेद्यक्षं *ŚiDhaSañ*  
 3:70 उभाभ्यामपि पक्षाभ्यां ] *ŚiDhaSañ*; उभाभ्यामपि पक्षाभ्या N; उभाभ्यामपि पक्षाभ्या ॐ K;  
 उभाभ्यामपि पक्षाभ्यां W 3:70 यावदब्दं भवेदिह ] *ŚiDhaSañ*; --- NK; याव □ W 3:71 ध-  
 नन्दास्यति यक्षो हि भक्तियुक्तं सुपूजितः ] NK; □ स्येति यक्षो हि भक्तियुक्तं सुपूजितः W;  
 धनन्दास्यन्ति यक्षा हि धनदायाः सुपूजिताः *ŚiDhaSañ*

यावज्जीवं प्रकुर्वाणो धनदस्य पदम्ब्रजेत् ॥ 3:71 ॥

धनदश्च यक्षपतिर्वित्तेशो निधिपालकः ।

राक्षसाधिपतिश्चैव पिङ्गलाक्षो विमानगः ॥ 3:72 ॥

रुद्रसखा कुबेरश्च पौलस्त्यकुलनन्दनः ।

लोकपालेश्वरश्चैव यक्षेन्द्रः परिकीर्तितः ॥ 3:73 ॥

अब्दं पूज[4]यते यस्तु यक्षम्मक्तिसमन्वितः ।

धनधान्यसमृद्धश्च यावज्जीवेन यक्षराट् ॥ 3:74 ॥

गणेशम्पूजयेद्यस्तु गन्धपुष्पसमन्वितः ।

भक्षभोज्यसमाकीर्णञ्चतुर्थ्युभयपक्षयोः ॥ 3:75 ॥

अब्देनैकेन शुद्धात्मा यावज्जीवे गणोत्तमः ।

विनायकैर्नाभिभूयेद्यो ऽर्चयेत गणाधिपम् ॥ 3:76 ॥

[5]विघ्नेश्वरं गणपतिमेकदन्तङ्गजाननम् ।

गजकर्णन्तथा त्र्यक्षन्नागयज्ञोपवीतिनम् ॥ 3:77 ॥

चतुर्भुजश्च धूम्राक्षं वज्रतुण्डं विनायकम् ।

महोदरश्च सञ्ज्ञाभिस्साधकः संयतेन्द्रियः ॥ 3:78 ॥

मोदकैर्लङ्कुकैश्चैव मूलकैर्वापि शोभनैः ।

न तस्य दुर्लभं किञ्चित्पूजयेद्यो गणाधिपम् ॥ 3:79 ॥

3:71 यावज्जीवं प्रकुर्वाणो ] NKW; यावज्जीवन्तु कुर्वाणो *ŚiDhaSañ* 3:72 धनदश्च यक्षपति-  
र्वित्तेशो ] NW; धनदश्च यक्षपति वित्तेशो K; धनदो यक्षराजश्च वित्तेशो *ŚiDhaSañ* 3:73 रुद्र-  
सखा ] K; रुद्र = खा N; रुद्र - खा W; रुद्रसखः *ŚiDhaSañ* 3:73 पौलस्त्य° ] K, *ŚiDhaSañ*;  
पौलस् = N; पौलष्टि° W 3:73 परिकीर्तितः ] KW, *ŚiDhaSañ*; परिकीर्त्ति --- N 3:74 अब्दं  
पूजयते यस्तु ] conj.; --- त यस्तु N; □ पूजयते यस्तु K; □ यस्तु W; अब्दन्तु पूजयेद्य-  
स्तु *ŚiDhaSañ* 3:74 °समन्वितः ] NKW; °समाश्रितः *ŚiDhaSañ* 3:74 धनधान्यसमृद्धश्च  
यावज्जीवेन यक्षराट् ] NK; वेरधा - समृद्धश्च यावज्जीवेन यक्षराट् W; धनधान्यसमृद्धस्तु  
यावज्जीवं स यक्षराट् *ŚiDhaSañ* 3:75 भक्ष° ] N; भक्ष्य° KW, *ŚiDhaSañ* 3:76 या-  
वज्जीवे गणोत्तमः ] conj.; यावज्जीवे गणोत्तमम् NW; यावज्जीवं; गणा+धि+पम् K; स  
याति गणमन्दिरम् *ŚiDhaSañ* 3:76 विनायकैर्नाभिभूयेद्यो ऽर्चयेत गणाधिपम् ] NKW; विघ्नेश्च  
नाभिभूयेत यो ऽर्चयेद्गणनायकम् *ŚiDhaSañ* 3:77 विघ्नेश्वरं गण° ] *ŚiDhaSañ*; --- ण° N;  
(गणेश्वरं) गण° K; □ श्वरङ्गण° W 3:77 गजाननम् ] N<sup>pe</sup>KW, *ŚiDhaSañ*; +ग+जाननम् N  
3:77 °यज्ञोपवीतिनम् ] K, *ŚiDhaSañ*; °यज्ञोपवीतिनम् N; °यज्ञोपवीतिनम् W 3:78 वज्र-  
तुण्डं ] NKW; वक्रशुण्डम् *ŚiDhaSañ* 3:79 वापि ] NKW; चापि *ŚiDhaSañ* 3:79 गणा-  
धिपम् ] KW, *ŚiDhaSañ*; गणाधि --- N

पञ्च [6] म्यां पूजयेन्नागान्पुष्पैः सुरभिःशोभनैः ।

धूपैश्चैव सुगन्धैस्तु गुडक्षीरसपायसैः ॥ 3:80 ॥

पुष्पैः शर्करामध्वाभिरुभयोरपि पक्षयोः ।

सम्बत्सरेण कामानि लभते «कांक्षितानि» तु ।

यावज्जीवं समभ्यर्च्य नागलोकमवाप्नुयात् ॥ 3:81 ॥

स्कन्दं षष्ठ्यां पूजयेत्तु [12<sup>r</sup>] उपवाससमन्वितः ।

गन्धपुष्पसधूपेन भक्षभोज्येन संयुतः ॥ 3:82 ॥

उभाभ्यामपि पक्षाभ्याम्पूजयित्वा समाहितः ।

स्कन्दं विशाखन्निवर्णं उमानन्दाग्निगर्भजम् ॥ 3:83 ॥

गङ्गागर्भं शरद्गर्भं कृत्तिकासुतमेव च ।

षण्मुखं शक्तिहस्तं मयूरवरवाहनम् ॥ 3:84 ॥

पञ्चछटङ्कुमारं पूज [(((येन्नाम))) ] भिः शुभैः ।

[2] प्रतिमासन्तु युक्तात्मा मार्गशीर्षे समाहितः ॥ 3:85 ॥

84 Cf. *Śivadharmasaṅgraha* 8.25c-8.26b: नैगमेशो महासेनस्त्रिवर्णः कृत्तिकासुतः ॥ पञ्चशिखः कुमारश्च देवसेनापतिर्गुहः ।

84 *Niśvāsamukha* 3.84cd is parallel with *Śivadharmasaṅgraha* 8.26cd.

85 *Niśvāsamukha* 3.85ab is parallel with *Śivadharmasaṅgraha* 8.26ab.

85 Cf. *Śivadharmasaṅgraha* 8.27ab: नामभिः पूजयेदेभिः संयतो मार्गशीर्षतः ।

3:80 पञ्चम्याम् ] KW, *ŚiDhaSaṅ*; --- म् N 3:80 धूपैश्चैव सुगन्धैस्तु गुडक्षीरसपायसैः ] NW; धूपैश्चैव सुगन्धैश्च गुडक्षीरसपायसैः K; धूपैः सुरभिगन्धैश्च गुडक्षीरैः सपायसैः *ŚiDhaSaṅ* 3:81 पुष्पैः शर्करामध्वाभिरुभयोरपि पक्षयोः ] conj.; पुष्पैः शर्करामध्वाभिरुभयोरपि पक्षयोः N; शर्करामध्वाभिरुभयोरपि पक्षयोः K; शर्करामध्वाभिरुभयोरपि पक्षयोः W; शर्करामधुपुष्पैश्च पक्षयोरुभयोरपि *ŚiDhaSaṅ* 3:81 सम्बत्सरेण कामानि लभते कांक्षितानि तु ] *ŚiDhaSaṅ*; सम्बत्सरेण कामा --- ि लभते --- ि तु N; सम्बत्सरेण कामानि लभते □ K; सम्बत्सरेण कामानि लभते □ W 3:82 स्कन्दं षष्ठ्यां पूजयेत्तु ] K; --- NW; स्कन्दं षष्ठ्यां तु संपूज्य *ŚiDhaSaṅ* 3:82 उपवास° ] KW, *ŚiDhaSaṅ*; ° पवास° N 3:82 °सधूपेन भक्ष° ] NW; °सधूपेन भक्ष° K, *ŚiDhaSaṅ* 3:83 स्कन्दं विशाखन्निवर्णं उमानन्दाग्निगर्भजम् ] em.; स्कन्दं विशाखन्तृवर्णं उमानन्दाग्निगर्भजम् N; स्कन्दं विशाखं □ उमानन्दाग्निगर्भजम् K; स्कन्दं विशाखन्तृवर्णं उमानन्दाग्निगर्भजम् W; स्कन्दो विशाखः क्रोद्धारिरुमानन्दो ऽग्निगर्भजः *ŚiDhaSaṅ* 3:84 षण्मुखं शक्तिहस्तं ] NK; षण्मुखशक्तिहस्तं W; षड्मुखः शक्तिहस्तं *ŚiDhaSaṅ* 3:84 मयूरवरवाहनम् ] K; मयूर --- वाहनम् NW; मयूरवरवाहनः *ŚiDhaSaṅ* 3:85 पञ्चछटङ्कुमारं पूजयेन्नामभिः शुभैः ] conj.; पञ्चछटङ्कुमारं पूज N; पञ्चछटङ्कुमारं पूजयेन्नाम K; पञ्चछटङ्कुमारं पूजयेन्नाम W; पञ्चछटः कुमारश्च देवसेनापतिर्गुहः *ŚiDhaSaṅ*

भक्षभोज्यान्नपानैश्च एतत्फलमवाप्नुयात् ॥ 3:93 ॥

3:86 स्कन्दसायोज्यमाप्नुयात् ] NW; स्कन्दसायुज्यमाप्नुयात् K; स्कन्दसायुज्यतां व्रजेत् ŚiDha-  
Saṇ 3:87 चादित्यं यस्तु पूजयेत् ] NKW; भास्करं पूजयेच्छुचिः ŚiDhaSaṇ 3:88 भक्ष° ]  
NW; भक्ष्य° K, ŚiDhaSaṇ 3:88 होमजपादिभिः ] KW, ŚiDhaSaṇ; होमजपादिभि --- N  
3:88 संवत्सरेण ] K, ŚiDhaSaṇ; --- ण N; □ रेण W 3:88 अपापी ] NKW; निर्मलः ŚiDha-  
Saṇ 3:89 ब्रजत्येष यावज्जीवन्तु पूजनात् ] NKW; ब्रजत्याशु यावज्जीवं प्रपूजनात् ŚiDha-  
Saṇ 3:89 च्युतो धनाद्धो जायेत निरुजो ] NKW; च्युता धनाद्धा जायन्ते निरुजा ŚiDhaSaṇ  
3:90 सूर्यो ] NKW; सूर्यः ŚiDhaSaṇ 3:90 त्रिशिरास्त° ] K; तृशिरास्त° N; त्सिरास्त°  
W; त्रिशिखस्त° ŚiDhaSaṇ 3:91 लोकसाक्षिर्जगन्नेत्रो ] NK<sup>pe</sup>W; लोकसाक्षिर्जगच्चक्षुर् K<sup>ac</sup>;  
लोकसाक्षी जगन्नेत्रं ŚiDhaSaṇ 3:91 नामभिस्तु प्रपूजयेत् ] NKW; नाअमभिस्त्वेभिरर्चयेत्  
ŚiDhaSaṇ 3:91 सर्वकामानवाप्नोति पूजयेद्यो ] K, ŚiDhaSaṇ; --- ऽ ऽ ऽ f पूजयेद्यो N;  
सर्व □ येद्या W 3:92 शङ्करम्पूज्य मासे मार्गशिरे शुभे ] NK; शङ्करम्पूज्य मासे मार्गा-  
सिरे शुभे W; मार्गशीर्षस्य शिवनामानमर्चयेत् ŚiDhaSaṇ 3:92 तु ] NKW; च ŚiDhaSaṇ  
3:93 लभेद्बभयोरपि पक्षयोः ] NKW; तस्य पक्षयोरुभयोरपि ŚiDhaSaṇ 3:93 भक्ष° ] NW;  
भक्ष्य° K, ŚiDhaSaṇ 3:93 °पानैश्च एतत्फलमाप्नुयात् ] NKW; °पानाद्यैरेतत्फलमाप्नुयात्  
ŚiDhaSaṇ



देवदेवं तु पौषे च अर्चयेत् ह्युपोषितः ।

वाजपेयफलं लभेद्गोश [5] कृत्प्राशनेन तु ॥ 3:94 ॥

त्र्यम्बकं पूजयित्वा तु माघे कृष्ण उपोषितः ।

अश्वमेधफलं लेभे पयसा प्राशनेन तु ॥ 3:95 ॥

स्थाणुं फाल्गुनकृष्णे तु उपवासेन पूजयेत् ।

दधि प्राश्य विशुद्धात्मा नरमेधफलं लभेत् ॥ 3:96 ॥

हरश्चैत्रे तु सम्पूज्य कृष्णाष्टम्यामुपोषितः ।

आज्यं प्राश्य शुचिर्भूत्वा [6] राजसूयफलं लभेत् ॥ 3:97 ॥

वैशाखे तु शिवं पूज्य उपवासी कुशोदकम् ।

प्राशयित्वा जितात्मासौ सौत्रामणिकफलं लभेत् ॥ 3:98 ॥

भवं ज्येष्ठे तु संपूज्य उपवासी शुचिर्नरः ।

प्राश्य शृङ्गोदकं गोस्तु सर्वयज्ञफलं [12<sup>v</sup>] लभेत् ॥ 3:99 ॥

आषाढे नीलकण्ठञ्च कृष्णाष्टम्यां समर्चयेत् ।

शङ्खस्यापं स पीत्वा तु गोमेधस्य फलं लभेत् ॥ 3:100 ॥

पिङ्गलं श्रावणे पूज्य कृष्णाष्टम्यामुपोषितः ।

सिद्धार्थमुदकम्पीत्वा कन्यादानफलं लभेत् ॥ 3:101 ॥

3:94 तु पौषे च अर्चयेत् ह्युपोषितः] NKW; समभ्यर्च्य मासे पौषे उपोषितः *ŚiDhaSañ*  
 3:94 वाजपेयफलं लभेद्] *conj.*; वा --- N; □ K; -जये □ भे □ W; वाजपेयमवाप्नोति  
*ŚiDhaSañ* 3:94 गोशकृत्प्राशनेन] K, *ŚiDhaSañ*; --- कृत् प्राशनेन N; गो -कृत्प्राशनेन  
 W 3:95 कृष्ण उपोषितः] NKW; माघे कृष्णे ह्युपोषितः *ŚiDhaSañ* 3:95 अश्वमेधफलं  
 लेभे पयसा प्राशनेन तु] NK; अश्वमेधफलं लेभे पयसा प्राशनेन तु W; लभते हयमेधन्तु  
 पयःसंप्राशनेन तु *ŚiDhaSañ* 3:96 फाल्गुनकृष्णे तु उपवासेन पूजयेत्] NKW; फाल्गुनमासे  
 तु पूजयेदुपवासितः *ŚiDhaSañ* 3:96 प्राश्य] N, *ŚiDhaSañ*; चास्य K (there is a correction  
 sign above the word); प्रास्य W 3:96 नरमेधफलं लभेत्] NKW; नृमेधफलमाप्नुयात् *Śi-*  
*DhaSañ* 3:97 आज्यं प्राश्य शुचिर्भूत्वा] K, *ŚiDhaSañ*; --- म्प्राश्य --- N; □ भूत्वा W  
 3:98 वैशाखे] KW, *ŚiDhaSañ*; --- N 3:98 कुशोदकम्] K, *ŚiDhaSañ*; --- शोदकम् N; -  
 सोदकम् W 3:98 जितात्मासौ] NKW; जितक्रोधः *ŚiDhaSañ* 3:99 उपवासी शुचिर्नरः] *Śi-*  
*DhaSañ* 3:99 शृङ्गोदकं गोस्तु] *ŚiDhaSañ*; शृङ्गोदकं गोस्तु  
 NW (unmetrical); शृङ्गोदकं यस्तु K 3:99 लभेत्] *ŚiDhaSañ*; --- NK; लभेत् □ वेत्  
 W 3:100 आषाढे नीलकण्ठञ्च] KW; --- षाढे नीलकण्ठञ्च; आषाढे नीलकण्ठन्तु *ŚiDhaSañ*  
 3:100 कृष्णाष्टम्यां] KW, *ŚiDhaSañ*; कृष्ण --- म्यां K 3:100 शङ्खस्यापं स पीत्वा तु] *em.*;  
 --- ख --- णं पीत्वा N; □ पीत्वा तु K; □ तु W; शङ्खस्यापस्ततः पीत्वा *ŚiDhaSañ*  
 3:100 गोमेधस्य फलं लभेत्] NKW; गोसहस्रफलं भवेत् *ŚiDhaSañ*

मासे भाद्रपदे रुद्रं पूजयित्वा उपोषितः ।

यवोदकम्प्राशयित्वा रुद्रलोके महीयते ॥ ३:१०२ ॥

ईशानञ्च॥चाश्विने॥मासे कृष्णाष्टम्यां तु [२] पूजयेत् ।

तिलोदकं प्राशयित्वा बहुरुग्मफलं लभेत् ॥ ३:१०३ ॥

उग्रन्तु कार्तिके मासे कृष्णाष्टम्यामुपोषितः ।

सुवर्णमुदकं पीत्वा गाणापत्यमवाप्नुयात् ॥ ३:१०४ ॥

सम्बत्सरन्ततः कृत्वा इष्टकामांल्लभेन्नरः ।

अकामतः क्रतुफलं गाणापत्यञ्च कामतः ॥ ३:१०५ ॥

उभाभ्यामपि पक्षाभ्यां विधिरेष [३] प्रकीर्तितः ।

नवम्यां सम्प्रवक्ष्यामि महादेव्यास्तु पूजनम् ॥ ३:१०६ ॥

उपवासेन संयुक्तः पूजयेन्नामभिः शुभैः ।

उमा कात्यायिनी देवी दुर्गा रुद्रा सुभद्रिका ॥ ३:१०७ ॥

कालरात्री महागौरी रेवती भूतनायिका ।

आर्या प्रकृतिरूपा च गणानाञ्चैव नायिका ॥ ३:१०८ ॥

नामभिः पूजयेदेभिः पक्षयो [४] रुभयोरपि ।

गन्धैः पुष्पैश्च धूपैश्च वस्त्रालङ्कारभूषणैः ॥ ३:१०९ ॥

नैवेद्यैश्चोपहारैश्च कन्दमूलफलैस्तथा ।

प्राशनैश्च विचित्रैश्च वरदाम्पूजयेत्सदा ॥ ३:११० ॥

३:१०२ उपोषितः ] NKW; ह्युपोषितः *ŚiDhaSañ* ३:१०३ ईशानञ्चाश्विने ] *ŚiDhaSañ*; ई (?)  
 --- N; □ K; ईशाना □ से W ३:१०३ कृष्णाष्टम्यां तु ] W, *ŚiDhaSañ*; --- न्तु N; □ K  
 ३:१०३ बहुरुग्मफलं ] conj.; बहुरुग्मफलं NKW; बहुसौवर्णिकं *ŚiDhaSañ* ३:१०४ सुवर्णमुद-  
 कं ] KW; सुवर्णमुदकम् N; सौवर्णमुदकं *ŚiDhaSañ* ३:१०४ गाणापत्यं ] NW, *ŚiDhaSañ*;  
 गाणपत्यं K ३:१०५ इष्टकामांल्लभेन्नरः ] em.; इष्टकामांल्लभेन्नरः NW; इष्टकामां लभेन्नरः K;  
 इष्टकामांल्लभेत सः *ŚiDhaSañ* ३:१०५ अकामतः क्र (तुफलं) ] K; अकामतः क्र ३ ३ ३ इ N;  
 अकामतः □ इ W; भवेत्क्रतुफलं कामाद् *ŚiDhaSañ* ३:१०५ गाणापत्यञ्च कामतः ] NW; गा-  
 णपत्यं तु कामतः K; गाणापत्यमकामतः *ŚiDhaSañ* ३:१०६ पक्षाभ्यां ] K, *ŚiDhaSañ*; पक्षाभ्  
 ३ N; पक्षाभ्या W ३:१०६ विधिरेष ] *ŚiDhaSañ*; --- N; □ रेष KW ३:१०६ महादेव्या-  
 स्तु पूजनम् ] NKW; महादेव्याः प्रपूजनम् *ŚiDhaSañ* ३:१०७ सुभद्रिका ] NW, *ŚiDhaSañ*;  
 सुनन्दिक K ३:१०८ कालरात्री म° ] NW, *ŚiDhaSañ*; कालरात्रिम° K ३:१०८ आर्या ]  
 N, *ŚiDhaSañ*; आद्या K; आया W ३:१०९ पक्षयोरुभयोरपि ] K, *ŚiDhaSañ*; --- रुभयो-  
 रपि N; □ योरपि W ३:१०९ गन्धैः पुष्पैश्च धूपैश्च ] NKW; पुष्पैर्धूपैश्च गन्धैश्च *ŚiDhaSañ*  
 ३:११० कन्द° ] K, *ŚiDhaSañ*; स्कन्द° NW

उदकं कुसुमम्प्राश्य सक्तुं लाजां सधानकाम् ।

कृसराञ्च पयो मूलं फलम्पर्णन्तथैव च ॥ ३:१११ ॥

शाकानि च तिलाञ्चैव तिलानां च खलि [५] न्तथा ।

मुद्गानि च समञ्जीयात्तथा चैव निरञ्जता ॥ ३:११२ ॥

प्राशयित्वा तथैतानि सर्वकामानवाप्नुयात् ।

आर्द्रकम्प्राशयित्वा तु शुक्रभोजी निशाक्षये ॥ ३:११३ ॥

लभते सर्वकामांस्तु नवमीनवमोषितः ।

मरिचप्राशनं कृत्वा नवमीनव यो ऽर्चयेत् ॥ ३:११४ ॥

सर्वकामानवाप्नोति देवी च वरदा «भवेत्» ।

[६] कुशप्रस्तरणशायी पञ्चगव्यकृताशनः ॥ ३:११५ ॥

नवमीस्तु नव पूज्य देवी दद्याद्बरोत्तमम् ।

यमन्दशम्यां सम्पूज्य [१३<sup>r</sup>] मासि मार्गशिरे शुभे ॥ ३:११६ ॥

पुष्पैर्गन्धैश्च धूपैश्च भक्षभोज्यसमन्वितैः ।

यमाय धर्मराजाय मृत्यवे चान्तकाय च ॥ ३:११७ ॥

वैवस्वताय कालाय सर्वलोकक्षयाय च ।

उग्रदण्डधृते नित्यं महिषासनयायिने ॥ ३:११८ ॥

३:१११ सक्तुं लाजां ] NK; सक्तुं लाजं W; सक्तुलाजं *ŚiDhaSañ* ३:१११ कृसराञ्च ] NW, *ŚiDhaSañ*; कृशराञ्च K ३:११२ तिलाञ्चैव ] N; तिलाञ्चैव K; तिलां चैव W; फलञ्चैव *ŚiDhaSañ* ३:११२ तिलानां च ] W, *ŚiDhaSañ*; तिलाना --- NK ३:११२ खलिन्तथा ] *ŚiDhaSañ*; --- न्तथा N; □ लिस्तथा K; □ लिन्तथा W ३:११२ निरञ्जता ] N, *ŚiDhaSañ*; निरञ्जता K; निरसुता W ३:११३ तथैतानि ] NW, *ŚiDhaSañ*; तथैतानि K ३:११३ शुक्रभोजी ] N, *ŚiDhaSañ*; शुक्रभोजी K; शुक्रत्वैजी (?) W ३:११३ निशाक्षये ] NK<sup>pe</sup>W; निशाक्षये K<sup>ac</sup>; तथा पुनः *ŚiDhaSañ* ३:११४ नवमोषितः ] NKW; नवमुषितः *ŚiDhaSañ* ३:११४ मरिचप्राशनं ] NK (unmetrical); मरिचप्राशनं W (unmetrical); मरिचं प्राशनं *ŚiDhaSañ* ३:११५ वरदा भवेत् ] *ŚiDhaSañ*; --- N; वरदा □ KW ३:११५ कुशप्रस्तरणशायी ] N; कुशप्रस्तरणे शायी K; कुशप्रस्तरणशायी W; कुशप्रस्तरणशायी च *ŚiDhaSañ* ३:११६ नवमीस्तु नव पूज्य ] N; नवम्या (?) तु नव पूज्य K<sup>pe</sup>W; नवमी तु नव पूज्य K<sup>ac</sup>; नवमी नव संपूज्य *ŚiDhaSañ* ३:११६ वरोत्तमम् ] K, *ŚiDhaSañ*; वरोत्तमाम् NW ३:११६ मासि मार्गशिरे शुभे ] K; --- शिरे शुभे N; □ र्गशिरे शुभे W; मासे वै मार्गशीर्षके *ŚiDhaSañ* ३:११७ भक्षभोज्यसमन्वितैः ] K, *ŚiDhaSañ*; भक्षभोज्यसमन्वितः N; भक्षभोज्यासमन्वितैः W ३:११७ धर्मराजाय ] KW, *ŚiDhaSañ*; धर्मराय N ३:११७ चान्तकाय च ] N, *ŚiDhaSañ*; चान्तकाय K; चोत्तमाय च W ३:११८ उग्रदण्डधृते नित्यं ] NW; उग्रदण्डधृते नित्यं K; उग्रदण्डोग्रहस्ताय *ŚiDhaSañ*

शासित्रे च नमस्तुभ्यं नरकाधिपते नमः ।

नामभिः पूजयेदेभिस्तर्पयेच्च «तिलोदकैः» ॥ ३:११९ ॥

«उभाभ्यामपि» [२] पक्षाभ्यामब्दमेकं सुयन्त्रितः ।

मुच्यते सर्वपापैस्तु न दुःखं नरकोद्ववम् ॥ ३:१२० ॥

यावज्जीवार्चनङ्गत्वा स गच्छेत्परमाङ्गतिम् ।

एकादश्यान्तु यो धर्मम्पूजयेत शुचिव्रतः ॥ ३:१२१ ॥

गन्धैः पुष्पैश्च धूपैश्च भक्षैर्नानाविधैस्तथा ।

धर्मस्सत्यन्दया क्षान्तिः शौचमाचारमेव च ॥ ३:१२२ ॥

अहिंसा च अदम्भश्च रक्षा लोकस्य [३] साक्षिणे ।

वृषभाय नमस्तुभ्यमदृष्टाय नमो नमः ॥ ३:१२३ ॥

नामभिः पूजयेदेभिर्धर्मं सत्यं पराक्रमम् ।

उभयोः पक्षयोश्चैव वर्षमेकं सुयन्त्रितः ॥ ३:१२४ ॥

याम्यदुःखैर्विमुक्तस्तु जायते पृथिवीश्वरः ।

यावज्जीवं समर्चन्तन्तर्पयंश्च तिलोदकैः ॥ ३:१२५ ॥

उत्तमाङ्गतिमाप्नोति «याङ्गत्वा न निवर्त्तते» ।

«केशवं» [४] पूजयित्वा तु मासे मार्गशिरे नरः ॥ ३:१२६ ॥

द्वादश्याम्प्राश्य गोमूत्रमग्निष्टोमफलं लभेत् ।

पुष्ये नारायणम्पूज्य द्वादश्यां तु उपोषितः ॥ ३:१२७ ॥

3:119 नरकाधिपते नमः ] W; नरकाधि --- NW; नरकाधिपतये *ŚiDhaSañ* (unmetrical)  
 3:119 नामभिः ] *ŚiDhaSañ*; --- NK; नामादैः W 3:119 पूजयेदेभिस्तर्पयेच्च ] W, *ŚiDhaSañ*; पूजयेदे --- N; □ K 3:119 तिलोदकैः ] *ŚiDhaSañ*; --- NKW 3:120 उभाभ्यामपि ] *ŚiDhaSañ*; --- NK; □ पि W 3:120 दुःखं ] NW, *ŚiDhaSañ*; दुःखं K 3:121 परमाङ्गतिम् ] NW, *ŚiDhaSañ*; परमागतिम् K 3:122 गन्धैः पुष्पैश्च धूपैश्च ] NKW; गन्धैर्धूपैश्च पुष्पैश्च *ŚiDhaSañ* 3:122 भक्षैर्नाना° ] NW, *ŚiDhaSañ*; भक्ष्यैर्नाना° K 3:122 धर्मस्स° ] NW, *ŚiDhaSañ*; धर्मं स° K 3:123 अहिंसा च अदम्भश्च रक्षा लोकस्य साक्षिणे ] conj.; --- साक्षिणे N; अहिंसा च □ स्य साक्षिणे K; अहिंसा च □ स्य साक्षिणा W; अहिंसा चाप्यदम्भश्च रक्षा लोकस्य साक्षिणे *ŚiDhaSañ* 3:124 धर्मं सत्यं पराक्रमम् ] N, *ŚiDhaSañ*; धर्मसत्य-पराक्रमम् KW 3:125 समर्चन्तन्तर्पयंश्च ] N; समर्चन्तत् KW; समभ्यर्च्य तर्पयेच्च *ŚiDhaSañ* 3:126 याङ्गत्वा न निवर्त्तते ] *ŚiDhaSañ*; --- NK; □ निव □ W 3:126 केशवं पूजयित्वा तु ] *ŚiDhaSañ*; --- त्वा तु N; □ K; □ पित्वा तु W 3:126 मासे मार्गशिरे नरः ] NW; मार्गशिरे नरः K<sup>pc</sup>; मासे मार्गशिरे शुभे K<sup>ac</sup>; मार्गशीर्षे नरोत्तमः *ŚiDhaSañ* 3:127 पुष्ये ] KW, *ŚiDhaSañ*; पुष्ये N 3:127 द्वादश्यां तु उपोषितः ] NKW; द्वादश्यामुपवासितः *ŚiDhaSañ*

फलञ्चैवाग्निष्टोमस्य कृत्वा गोमयभक्षणम् ।

माधवं माघमासे तु द्वादश्यान्तु उपोषितः ॥ ३:128 ॥

पूजयित्वा पयः प्राश्य उक्थ्यमेधफलं लभेत् ।

गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यां तु [5] उपोषितः ॥ ३:129 ॥

षोडशीफलमाप्नोति कृत्वा तु दधिभक्षणम् ।

चैत्रे विष्णुं समभ्यर्च्य द्वादश्यान्तु उपोषितः ॥ ३:130 ॥

आज्यं वै प्राशयित्वा तु वाजपेयफलं लभेत् ।

उपोषितस्तु वैशाखे पूजयेन्मधुसूदनम् ॥ ३:131 ॥

कुशाम्बु प्राश्य द्वादश्यां «अतिरात्रफलं लभेत्» ।

ज्येष्ठे त्रिविक्रमं पूज्य द्वादश्यान्तु उपोषितः ॥ ३:132 ॥

[6] «तिलोदकं प्राशयित्वा» आप्नोर्यामफलं लभेत् ।

आषाढे वामनम्पूज्य द्वादश्यां सुसमाहितः ॥ ३:133 ॥

फलं प्राश्य विशुद्धात्मा अश्वमेधफलं लभेत् ।

श्रावणे श्रीधरम्पूज्य द्वादश्यां तु उपोषितः ॥ ३:134 ॥

«पर्णं प्राश्य विशुद्धात्मा राजसूयफलं लभेत् ।

तथा भाद्रे हृषीकेशं संपूज्य विधिवद्बुधः ॥ ३:135 ॥

गवामयस्य [13<sup>v</sup>] यज्ञस्य ततः »फलमवाप्नुयात् ।

3:128 फलञ्चैवाग्निष्टोमस्य ] NK; फलञ्चैवाग्निष्टोमस्य W; ज्योतिष्टोमफलन्तस्य *ŚiDhaSañ*  
 3:128 द्वादश्यान्तु उपोषितः ] NKW; द्वादश्यां समुपोषितः *ŚiDhaSañ* 3:129 उक्थ्यमेधफलं  
 लभेत् ] conj.; उक् = मेधफलं --- N; उक्तमेधफलं लभेत् K; उक्षमेधफलं □ W; अश्वमेध-  
 फलं लभेत् *ŚiDhaSañ* 3:129 गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यां तु उपोषितः ] conj.; ---  
 पोषितः N; □ उपोषितः K; □ W; गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यामुपवासितः *ŚiDha-*  
*Sañ* 3:130 द्वादश्यान्तु उपोषितः ] NKW; द्वादश्यां समुपोषितः *ŚiDhaSañ* 3:132 कुशाम्बु  
 प्राश्य द्वादश्यां ] K; कुशाम् = N; कुशाम्बः प्राश्य द्वादश्यां W; द्वादश्यां प्राश्य दधौदम्  
*ŚiDhaSañ* 3:132 अतिरात्रफलं लभेत् ] *ŚiDhaSañ*; --- NKW 3:132 ज्येष्ठे त्रिविक्रमं पूज्य  
 द्वादश्यान्तु उपोषितः ] conj.; ज्येष्ठे त्रिविक्रमं पूज्य द्वादश्यामुपवासितः *ŚiDhaSañ*; --- NKW  
 3:133 तिलोदकं प्राशयित्वा ] *ŚiDhaSañ*; --- f = r N; □ KW 3:133 आप्नोर्यामफलं  
 लभेत् ] *ŚiDhaSañ*; आप्नोर्यामफलं लभेत् N; □ फलं K; आप्नुर्यायफलं W 3:133 सुसमा-  
 हितः ] NKW; उपवासितः *ŚiDhaSañ* 3:134 प्राश्य ] *ŚiDhaSañ*; प्राप्य NKW 3:134 तु  
 उपोषितः ] NKW; समुपोषितः *ŚiDhaSañ* 3:135 पर्णं प्राश्य विशुद्धात्मा राजसूयफलं लभेत् ]  
*ŚiDhaSañ*; --- NKW 3:135 तथा भाद्रे हृषीकेशं संपूज्य विधिवद्बुधः ] *ŚiDhaSañ*; --- NKW  
 3:136 गवामयस्य यज्ञस्य ततः फलमवाप्नुयात् ] *ŚiDhaSañ*; --- नुयात् N; □ माप्नुयात् K; □  
 तु फलमवाप्नुत् W



मासे त्वाश्वयुजे देवं पद्मनाभन्तु पूजयेत् ॥ 3:136 ॥

नरमेधस्य यज्ञस्य फलं लभति मानवः ।

«दामोदरन्तु संपूज्य कार्तिके मासि यो नरः ॥ 3:137 ॥

उपोषितस्तु द्वादश्यां बहुसौवर्णिकं फलम् ।

सम्बत्सरन्तु संपूज्य सर्वकामानवाप्नुयात् ॥ 3:138 ॥

अपापी क्रतुमाप्नोति पापात्मा ॥ [2] मुच्यते नशात् ।

यावज्जीवं समभ्यर्च्य पुष्पैर्गन्धैः सुगन्धकैः ॥ 3:139 ॥

भक्ष्यभोज्यैश्च धूपैश्च च्छत्रध्वजवितानकैः ।

हेमजैर्भूषणैर्द्विवैर्मणिरत्नविचित्रकैः ॥ 3:140 ॥

वस्त्रैः पूजां विचित्राञ्च कृत्वा विष्णुपदम्भजेत् ।

अनङ्गन्तु त्रयोदश्यां पूजयेद्यो विधानवित् ॥ 3:141 ॥

भक्ष्यभोज्यान्नपानैश्च गन्धधूपस्रगादिभिः ।

अनङ्गम्मन्मथं काममीश्वरम्मोहनन्तथा ॥ 3:142 ॥

पञ्चबाणन्धनुर्हस्तमुन्मादञ्च वशंकरम् ।

रतिप्रियम्प्रीतिकरं हृदयस्यापहारिणम् ॥ 3:143 ॥

नामभिः पूजयेदेभिः कामदेवम्महाबलम् ।

मासे मार्गशिरस्यादौ यावत्कार्तिकमेव च ॥ 3:144 ॥

«सौभाग्यं धनधान्यञ्च पुत्रदारा ॥ भ[4] वन्ति च ।

3:136 मासे त्वाश्वयुजे देवं पद्मनाभन्तु पूजयेत् ] NK; मासत्वं □ पूजयेत् W; मासे चाश्वयुजे देवं पद्मनाभन्तु पूजयेत् ŚiDhaSañ 3:137 नरमेधस्य यज्ञस्य फलं लभति मानवः ] N, ŚiDhaSañ; नरमेधस्य □ K; □ W 3:137 दामोदरन्तु संपूज्य कार्तिके मासि यो नरः ] ŚiDhaSañ; --- न्तु पूज्यत? का ि --- N; □ KW 3:138 उपोषितस्तु द्वादश्यां बहुसौवर्णिकं फलम् ] ŚiDhaSañ; --- NKW 3:138 सम्बत्सरन्तु संपूज्य सर्वकामानवाप्नुयात् ] ŚiDhaSañ; --- NKW 3:139 अपापी क्रतुमाप्नोति पापात्मा ] ŚiDhaSañ; --- NKW 3:139 मुच्यते नशात् ] N; मुच्यते नसात् K; अच्यते रसात् W; मुच्यते ऽहसा ŚiDhaSañ 3:141 विचित्राञ्च ] NW; विचित्राञ्च K; विचित्रैश्च ŚiDhaSañ 3:141 त्रयोदश्यां पूजयेद्यो विधानवित् ] ŚiDhaSañ; त्र --- N; त्रयोदश्यां पू □ K; त्रयोदश्यां □ W 3:142 भक्ष्यभोज्यान्नपानैश्च गन्धधूपस्रगादिभिः ] ŚiDhaSañ; --- पस्रगादिभिः N; □ धूपस्रगादिभिः KW 3:142 काममीश्वरम् ] NKW; काममीशारि ŚiDhaSañ 3:143 धनुर्हस्त° ] NW, ŚiDhaSañ; चतुर्हस्त° K 3:143 वशंकरम् ] NW, ŚiDhaSañ; वसंकरम् K 3:145 सौभाग्यं धनधान्यञ्च पुत्रदारा भवन्ति च ] ŚiDhaSañ; --- वन्ति च N; □ भवन्ति च K; सोसा -धनधा □ वन्ति च W

कामदेवस्य सायोज्यं यावज्जीवस्य पूजनात् ॥ 3:145 ॥

चतुर्दश्याम्पुनर्देवम्पूजयेत्परमेश्वरम् ।

हरं शर्वं भवन्त्यक्षं शम्भुश्चैव विभुं शिवम् ॥ 3:146 ॥

स्थाणुं पशुपतिं रुद्रं ईशानं शङ्करन्तथा ।

पूजयेदेभिस्संज्ञाभिर्विधिवत्परमेश्वरम् ॥ 3:147 ॥

मार्गशीर्षस्य मासादौ यावदब्दं «व्रतञ्चरेत्» ।

[5] पुष्यैर्गन्धैश्च धूपैश्च भक्षभोज्यैस्तथैव च ॥ 3:148 ॥

अलङ्कारैश्च विविधैश्छत्रध्वजवितानकैः ।

उभयोः पक्षयोश्चैव सर्वकामानवाप्नुयात् ॥ 3:149 ॥

सम्बत्सरेण युक्तात्मा निष्कामस्तु गणो भवेत् ।

यावज्जीवेन सायोज्यं पापी मुच्यति किल्बिषात् ॥ 3:150 ॥

अमावास्यां मार्गशिरे ((पितृस्तर्प)) -- [-4-] -- ।

[6] कर्मणा श्राद्धयुक्तेन पिण्डेन च तिलोदकैः ॥ 3:151 ॥

पौर्णमास्यान्तथैवह कुर्वतस्तु फलं शृणु ।

सतिलोदकपिण्डेन यः श्राद्धे तर्पयेत्पितृन् ॥ 3:152 ॥

ते तृप्ताः पितरस्तस्य ये वसन्ति यमालये ।

[14<sup>r</sup>] सम्बत्सरेण पितरो मुच्यन्ते यमयातनात् ॥ 3:153 ॥

यावज्जीवन्तु कुर्वाणो पक्षयोरुभयोरपि ।

154 *Niśvāsamukha* 3.154 is parallel with *Śivadharmasaṅgraha* 8.110.

3:145 सायोज्यं ] NW; सायुज्यं K, *ŚiDhaSaṅ* 3:146 शर्वं ] K, *ŚiDhaSaṅ*; शर्वं° N; सर्व W 3:147 पशुपतिं ] NKW; चाप्यथ *ŚiDhaSaṅ* 3:147 विधिवत्परमेश्वरम् ] NKW; देवदेवं वृषध्वजम् *ŚiDhaSaṅ* 3:148 मार्गशीर्षस्य मासादौ ] W; मार्गशीर्षस्य मा --- NK; मार्गशीर्षात्समारभ्य *ŚiDhaSaṅ* 3:148 यावदब्दं व्रतञ्चरेत् ] *ŚiDhaSaṅ*; --- NK; यावद □ W 3:148 पुष्यैर्गन्धैश्च धूपैश्च ] W; --- गन्धैश्च धूपैश्च N; □ गन्धैश्च धूपैश्च K; पुष्यैर्धूपैश्च गन्धैश्च *ŚiDhaSaṅ* 3:148 भक्षभोज्यैस्तथैव च ] NW; भक्ष्यभोज्यैस्तथैव च K; भक्ष्यभोज्यैः सुशोभनैः *ŚiDhaSaṅ* 3:150 निष्कामस्तु ] NW, *ŚiDhaSaṅ*; निष्कामस्तु K 3:150 सायोज्यं ] NW, *ŚiDhaSaṅ*; सायुज्यं K 3:151 अमावास्यां मार्गशिरे ] K; अ ऽ ऽ वास्याम्मार्गशि --- N; अमावास्यां मार्गसिरे W; अमावास्यां पितृणां हि *ŚiDhaSaṅ* 3:151 पितृस्तर्प ] conj.; --- NK; पितृस्तर्प W; मासे वै मार्गशीर्षके *ŚiDhaSaṅ* 3:153 सम्बत्सरेण ] em.; --- NK; □ रेण W 3:154 कुर्वाणो ] NW; कुर्वाणः K, *ŚiDhaSaṅ*

पापात्मा मुच्यते पापादपापी स्वर्गगो भवेत् ॥ ३:१५४ ॥

पितरस्सोमपा विप्रे क्षत्रिये तु हविर्भुजाः ।

आज्यपा वैश्ययो नौ तु शूद्राणान्तु सुकालिनः ॥ ३:१५५ ॥

[[((पौर्णमास्यां पुन)) श्वाग्निं पू]] जयेत् --- [-४-] --- ।

--- [-३-] --- [२] उपवासेन अग्निलोकमवाप्नुयात् ॥ ३:१५६ ॥

पापी मुच्यति पापेन धनवान्सम्प्रजायते ।

उभयोः पक्षयोर्होष विधिरुक्तो मया द्विजाः ॥ ३:१५७ ॥

उपवासस्य देवानाम्पूजनं साम्प्रतं शृणु ।

प्रतिपद्भोजयेद्विप्रान्पूजयित्वा प्रजापतिम् ॥ ३:१५८ ॥

सौवर्णश्चारविन्दन्तु कुर्यान्नामाङ्कितं ततः ।

«ताम्रपात्रे घृतापूर्णे» क्षि [३] स्वा विप्राय दापयेत् ॥ ३:१५९ ॥

ईप्सिताल्लभते कामान्निष्कामो ब्रह्मलोकताम् ।

अग्निं पूज्य द्वितीयायाम्ब्राह्मणांस्तर्पयेन्नरः ॥ ३:१६० ॥

सौवर्णवस्ते नामानि वह्नेरालिख्य यत्नतः ।

155 *Niśvāsamukha* 3.155 is parallel with *Śivadharmaśaṅgraha* 8.109.

155 Cf. *Manusmṛti* 3.197: सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः वैश्यानामाज्यपा नाम शूद्राणां तु सुकालिनः ॥

158 *Niśvāsamukha* 3.158c-3.163 is parallel with *Śivadharmaśaṅgraha* 8.115a-8.120b.

3:154 पापादपापी स्वर्गगो भवेत् ] NKW; पापैरपापी स्वर्गमाप्नुयात् *ŚiDhaSañ* 3:155 ह-विर्भुजाः ] NW; हविर्भुजः K, *ŚiDhaSañ* 3:155 तु शूद्राणान्तु ] K, *ŚiDhaSañ*; --- द्राणान्तु NW 3:156 °जयेत् ] conj.; --- NKW 3:156 उपवासेन ] em.; --- वासेन NW; --- पवा-सेन K 3:157 सम्प्रजायते ] NW; स प्रजायते K 3:157 द्विजाः ] em.; द्विजा K; द्विज NW 3:158 प्रतिपद्भोजयेद्वि° ] NKW; प्रतिपदि भोजयेद्वि° *ŚiDhaSañ* (unmetrical) 3:159 चारविन्दन्तु ] NKW; सौवर्णमरविन्दन्तु *ŚiDhaSañ* 3:159 कुर्यान्नामाङ्कितं ततः ] K, *ŚiDhaSañ*; कुर्यान्नामा --- NW 3:159 ताम्रपात्रे घृतापूर्णे ] *ŚiDhaSañ*; --- NK; अ? □ W 3:159 क्षि-स्वा विप्राय दापयेत् ] conj.; स्वा विप्राय दापयेत् N; □ विप्राय दापयेत् K; □ प्राय दापयेत् W; क्षिस्वा दद्याद्विजन्मने *ŚiDhaSañ* 3:160 ईप्सिताल्लभते कामान्निष्कामो ] K; ईप्सिताल्लभते कामान् निष्कामो N; ईप्सिताल्लभते कामान् निष्कामो W; ईप्सितं लभते कामं निष्कामो *ŚiDhaSañ* 3:160 अग्निं पूज्य द्वितीयायाम् ] KW; अग्निम्पूज्य द्वितीयायाम् N; सम्पूज्याग्निं द्वितीयायां *ŚiDhaSañ* 3:160 नरः ] NKW; पुनः *ŚiDhaSañ* 3:161 सौवर्णवस्ते नामानि ] NW; सौवर्ण □ नामानि K; तानि नामानि सौवर्णे *ŚiDhaSañ*

उदुम्बरेज्यपूर्णं तु भाजने प्रक्षिपेत्तु तम् ॥ 3:161 ॥

तोयपूर्णं घटे स्थाप्य भक्षभोज्यसमन्विते ।

उभाभ्यामपि पक्षाभ्यां दद्याद्विप्रा [4] य शोभने ॥ 3:162 ॥

सर्वकामप्रदो वह्निरब्दैकेन भविष्यति ।

यावज्जीवं कृतेनैव त्वग्निलोकं स गच्छति ॥ 3:163 ॥

तृतीयायां तु सम्पूज्य यक्षं हेममयीङ्गदाम् ।

नामान्यालिख्य दातव्या भाजने घृतपूरिते ॥ 3:164 ॥

चतुर्थ्यान्दन्तिनन्दद्यात्सौवर्णन्नाम - चाङ्कितम् ।

विघ्नेश्वरस्य देवस्य घृतपूर्णोदुम्बरे स्थितम् ॥ 3:165 ॥

[5] विप्रां सुभोजिताङ्कत्वा दत्त्वा भक्षान्घटान्यपि ।

सम्बत्सरेण सिद्धिः स्याद्यावज्जीवे गणेशता ॥ 3:166 ॥

पञ्चम्यां हेमजम्पस्य दत्त्वा विप्राय भोजिते ।

घृतप्लुतं सनामाङ्कन्ताम्रभाजनसंस्थितम् ॥ 3:167 ॥

164 Cf. *Śivadharmasaṅgraha* 8.120c-8.121b: संपूज्य लविलन्तस्य नामाङ्काङ्काञ्चनीं गदाम् ॥ क्षित्वा दद्यात्तृतीयायां सघृते ताम्रभाजने ।

165 *Niśvāsamukha* 3.165a-3.177b is parallel with *Śivadharmasaṅgraha* 8.121c-8.133.

3:161 उदुम्बरेज्यपूर्णं तु ] NW; उदुम्बरेज्यपूर्णं तु K; ताम्रिके सर्पिषा पूर्णं *ŚiDhaSaṅ* 3:161 भाजने प्रक्षिपेत्तु तम् ] N; भोजने प्रक्षिपेत्तु तम् K; भोजने प्रक्षिपेत्तु तम् W; भाजने प्रक्षिपेत्तु च *ŚiDhaSaṅ* 3:162 °पूर्णं ] NW, *ŚiDhaSaṅ*; °पूर्णं K 3:162 भक्षभोज्यसमन्विते ] N; भक्षभोज्यसमन्वितम् K; भक्षभोज्यसमन्विते W, *ŚiDhaSaṅ* 3:162 पक्षाभ्यां दद्याद्विप्राय शोभने ] *ŚiDhaSaṅ*; प = --- य शोभने N; पक्षाभ्यां □ य शोभने K; पक्षाभ्यां दद्या □ य शोभने W 3:163 यावज्जीवं ] *ŚiDhaSaṅ*; यावज्जीवं NKW 3:163 त्वग्निलोकं स गच्छति ] NKW; प्रयात्यनलमन्दिरम् *ŚiDhaSaṅ* 3:164 यक्षं हेममयीङ्गदाम् ] K; यक्षां हेममयीङ्गदाम् N<sup>pc</sup>; यक्षां हेमयीङ्गदाम् N<sup>ac</sup> (unmetrical); यक्षां हेममयीङ्गदाम् W 3:164 भाजने ] NW; भोजने K 3:165 चतुर्थ्यान्दन्तिनन्दद्यात्सौवर्णन्नाम - चाङ्कितम् ] NKW; चतुर्थ्यां रदनं दद्याद्देवं नामाङ्कितं शुभम् *ŚiDhaSaṅ* 3:165 घृतपूर्णोदुम्बरे स्थितम् ] W ((hypermetrical)); घृतपूर्णोदु --- N; घृतपूर्णोदुम्बरस्थितम् K ((hypermetrical)); ताम्रपात्रे घृतान्विते *ŚiDhaSaṅ* 3:166 विप्रां सुभोजिताङ्कत्वा ] NW; विप्रांस्तु भोजितान् K; विप्रांस्तु सुभोजितान् कृत्वा *ŚiDhaSaṅ* 3:166 दत्त्वा भक्षान् घटान्यपि ] N; दत्त्वा भक्ष्यान् घटान्यपि K; दत्त्वा भक्षां घटान्यपि W; दद्याद्भक्षं घटानपि *ŚiDhaSaṅ* 3:166 यावज्जीवे ] NW; यावज्जीवं K, *ŚiDhaSaṅ* 3:167 पस्य ] N; पस्य KW; सर्पं *ŚiDhaSaṅ* 3:167 दत्त्वा विप्राय ] NK<sup>ac</sup>W; दत्त्वा विप्रे च K<sup>pc</sup>; दद्याद्विप्राय *ŚiDhaSaṅ*

अनन्तं वासुकिं वापि तक्षकं वा त्रिरेखिणम् ।

पदं [14<sup>v</sup>] महाब्जं शङ्खं वा कुलिकं वा महोरगम् ॥ 3:168 ॥

सम्पूज्यान्यतमन्तेषां गन्धधूपस्रगादिभिः ।

भक्षभोज्यान्नपानैश्च कामदम्पापहारिणम् ॥ 3:169 ॥

मयूरं हेमजङ्घत्वा स्कन्दनामाङ्कितं शुभम् ।

षष्ठ्यान्दद्यात्तु विप्राय घृतपूर्णोदुम्बरे स्थितम् ॥ 3:170 ॥

तोयपूर्णंश्च कलशान्भक्षभोज्यसमन्वितान् ।

«दत्त्वा कामानवाप्नोति [2]ति» पक्षयोरुभयोरपि ॥ 3:171 ॥

सम्बत्सरेण कामांस्तु चिन्तितां लभते नरः ।

पापी मुच्यति पापेन शुद्धात्मा स्कन्दमाप्नुयात् ॥ 3:172 ॥

अश्वं हेममयन्दद्याद्रवेन्नामाङ्कितं बुधः ।

पक्षयोरुभयोश्चैव सघृते ताम्रभाजने ॥ 3:173 ॥

वर्षेणैकेन पापात्मा मुच्यते बहुकिल्बिषात् ।

यावज्जीवकृतेनैव आदित्यप [3] दमाप्नुयात् ॥ 3:174 ॥

अष्टम्यां वृषभन्दद्याद्भवनामाङ्कितं द्विजे ।

उभाभ्यामपि पक्षाभ्यां सघृते ताम्रभाजने ॥ 3:175 ॥

कलशैर्भक्षसंयुक्तैः पयसा च सुपूरितैः ।

सम्बत्सरेण शुद्धात्मा ईप्सितं लभते फलम् ॥ 3:176 ॥

3:168 त्रिरेखिणम् ] KW, *ŚiDhaSañ*; त्रिरेखि --- N 3:168 पदं महाब्जं ] *ŚiDhaSañ*; --- हा-  
ब्जं N; □ महा -- W; अब्जं महाब्जं K 3:168 वा महोरगम् ] NKW; च महोरगम् *ŚiDha-*  
*Sañ* 3:169 सम्पूज्यान्यतमन्तेषां ] NKW; संपूज्यान्यतमं वापि *ŚiDhaSañ* 3:169 भक्ष° ]  
NW, *ŚiDhaSañ*; भक्ष्य° K 3:170 दद्यात्तु ] NKW; दद्याच्च *ŚiDhaSañ* 3:170 घृतपूर्णोदु-  
म्बरे स्थितम् ] N ( (hypermetrical) ); घृतपूर्णोदुम्बरे स्थितम् K ( (hypermetrical) ); घृतपूर्णोदु-  
म्बरे स्थितम् W; ताम्रपात्रे घृतान्विते *ŚiDhaSañ* 3:171 तोयपूर्णंश्च कलशान् ] *ŚiDhaSañ*;  
तोयपूर्णं = कलशान् N; तोयपूर्णं □ कलशान् K; तोयपूर्ण - कलसा W 3:171 भक्ष° ]  
NW; भक्ष्य° K, *ŚiDhaSañ* 3:171 दत्त्वा कामानवाप्नोति पक्षयोरुभयोरपि ] *ŚiDhaSañ*; -  
-- ति पक्षयोरुभयोरपि N; □ माप्नोति पक्षयोरुभयोरपि K; □ प्नोति पक्षयोरुभयोरपि W  
3:172 चिन्तितां लभते ] NW; चिन्तितांलभते K, *ŚiDhaSañ* 3:172 मुच्यति ] NKW;  
मुच्यते *ŚiDhaSañ* 3:172 शुद्धात्मा ] N<sup>pe</sup>KW, *ŚiDhaSañ*; शुद्धात्मा N<sup>ae</sup> 3:174 बहुकिल्बि-  
षात् ] NKW; सर्वकिल्बिषैः *ŚiDhaSañ* 3:174 आदित्यपद° ] K, *ŚiDhaSañ*; आ --- द°  
N; आदि □ पद° W 3:175 वृषभन्दद्याद्भवनामाङ्कितं द्विजे ] NKW; भवनामां वृषं दद्या-  
द्विजन्मने *ŚiDhaSañ* 3:176 भक्ष° ] NW; भक्ष्य° K, *ŚiDhaSañ* 3:176 ईप्सितं लभते ]  
NKW; प्राप्नुयादीप्सितं *ŚiDhaSañ*



यावज्जीवेन गणतां यो ऽर्चयेन्नामभिर्हरम् ।

नवम्यां सिंहं नामेन देव्याश्चाभ्यर्चिते [(((न च)))] ॥ 3:177 ॥

[4] घृतताम्रस्य दानाच्च भक्षैः पयघटान्वितैः ।

यमाय महिषन्दद्यान्नामाङ्कन्तु घृतस्रुतम् ॥ 3:178 ॥

ताम्रभाजनसंस्थन्तु पयोघटसमन्वितम् ।

भक्षैर्युक्तं दशम्यान्तु विप्रान्संभोज्य दापयेत् ॥ 3:179 ॥

याम्यदुःखेन मुच्यन्ते महापातकिनो ऽपि ये ।

संवत्सरेण शुद्धात्मा जीवान्ते गतिरुत्तमा ॥ 3:180 ॥

एका [5] दश्यान्तु धर्मस्य वृषन्दद्याद्विजोत्तमे ।

नामाङ्कं सघृतन्ताम्रं घटं भक्षसमायुतम् ॥ 3:181 ॥

स धर्मगतिमाप्नोति शुद्धः संवत्सरेण तु ।

कामी लभति कामांश्च निष्कामो धर्मलोकताम् ॥ 3:182 ॥

द्वादश्यां गरुडं दद्यान्नामाङ्कं घटमेव वा ।

ताम्रभाजनसंस्थन्तु घटान् [15<sup>r</sup>] तोयेन पूरितान् ॥ 3:183 ॥

177 Cf. *Śivadharmasaṅgraha* 8.134-8.135: पूर्वोक्तविधिना सिंहं देव्या नामाङ्कितं शुभम् । दत्त्वा नवम्यां विप्राय प्रयाति परमाङ्कितम् ॥ यमनामाङ्कितं हेमं महिषं ताम्रभाजने । आज्यपूर्णे विनिक्षिप्य पयोघटसमन्विते ॥

179 *Niśvāsamukha* 3.179c-3.194b is parallel with *Śivadharmasaṅgraha* 8.136-8.150.

3:177 सिंह ] N; सिंह KW 3:178 घृतताम्रस्य ] W; --- तताम्रस्य N; □ संप्र° K 3:178 भक्षैः पयघटा° ] NW; भक्ष्यैः पयोघटा° K 3:179 भक्षैर्युक्तं दशम्यान्तु विप्रान्संभोज्य दापयेत् ] NW; भक्षैर्युक्तं दशम्यान्तु विप्रान्संभोज्य दापयेत् K; दत्त्वा दशम्यां विप्राय भोजिताय तपस्विने *ŚiDhaSañ* 3:180 °पातकिनो ] K, *ŚiDhaSañ*; °पातकिना NW 3:180 ये ] N, *ŚiDhaSañ*; च KW 3:180 संवत्सरेण ] KW, *ŚiDhaSañ*; संवत् --- ण N 3:180 शुद्धात्मा ] NKW; युक्तात्मा *ŚiDhaSañ* 3:180 गतिरुत्तमा ] K, *ŚiDhaSañ*; गति --- N; गतिमुत्तमा W 3:181 एकादश्यान्तु ] K, *ŚiDhaSañ*; --- दश्यान्तु NW 3:181 द्विजोत्तमे ] NKW; द्विजन्मने *ŚiDhaSañ* 3:181 ताम्रं घटं भक्षसमायुतम् ] em.; ताम्रं घटभक्षसमायुतम् NW; ताम्रं घटं भक्ष्यसमायुतम् K; न्यस्य ताम्रपात्रे घृतान्विते *ŚiDhaSañ* 3:182 शुद्धः ] N<sup>p</sup> KW, *ŚiDhaSañ*; शुद्ध N<sup>c</sup> 3:182 कामी लभति कामांश्च निष्कामो ] NKW; कामी च लभते कामान् निष्कामी *ŚiDhaSañ* 3:183 नामाङ्कं घटमेव वा ] KW; नामाङ्कं घटमेव --- N; नानाभक्ष्यसमन्वितम् *ŚiDhaSañ* 3:183 ताम्रभाजनसंस्थन्तु घटान् तोयेन पूरितान् ] conj.; --- तोयेन पूरितान् N; ताम्र □ तोयेन पूरितान् KW; पूर्वोक्तेन विधानेन पयोघटसमन्वितम् *ŚiDhaSañ*

विष्णोर्नाम्ना तु दातव्या पक्षयोरुभयोरपि ।  
संवत्सरेण शुद्धात्माऽपापी क्रतुफलं लभेत् ॥ ३:१८४ ॥

यावज्जीवन्तु सम्पूज्य भोजनैश्च सदक्षिणैः ।  
विष्णुलोकमवाप्नोति विष्णुना सह मोदते ॥ ३:१८५ ॥

सौवर्णन्धनुषन्दद्यात्पञ्चबाणसमन्वितम् ।  
कामदेवं समभ्यर्च्य सघृते «ताम्रभाजने» ॥ ३:१८६ ॥

[२] भक्षाम्बुपूर्णघटकां विप्रां सम्भोज्य दापयेत् ।  
सौभाग्यन्धनधान्यञ्च अपापी लभते ध्रुवम् ॥ ३:१८७ ॥

यावज्जीवं तु सम्पूज्य कामदेवपदम्रजेत् ।  
चतुर्दश्यां वृषन्दद्यात्सम्पूज्य परमेश्वरम् ॥ ३:१८८ ॥

तस्य नामाङ्कितकृत्वा ताम्रभाजनसंस्थितम् ।  
प्रदद्याद्विप्रमुख्येभ्यो भोजयित्वा यथाविधि ॥ ३:१८९ ॥

उभाभ्यामपि पक्षा [३] भ्याम्घटाम्भक्षाम्बुपूरिताम् ।  
अब्दात्पापविशुद्धस्तु द्वादशाब्दैर्गणेश्वरः ॥ ३:१९० ॥

यावज्जीवकृतेनैव सायोज्यस्तु महेश्वरे ।  
अमावास्याम्पौर्णमास्यां पक्षयोरुभयोरपि ॥ ३:१९१ ॥

श्राद्धपिण्डाप्सुदानेन पितृन्यस्तु समर्चयेत् ।

3:184 विष्णोर्नाम्ना तु दातव्या ] NW; विष्णुनाम्ना तु दातव्या K; विष्णोर्नाम समुच्चार्य *ŚiDhaSañ*  
3:184 °पापी क्रतुफलं लभेत् ] NKW; विपापः क्रतुमाप्नुयात् *ŚiDhaSañ* 3:186 सौवर्णन्ध-  
नुषन्दद्यात्पञ्चबाणसमन्वितम् ] conj.; --- धनु ऽ न्दद्यात्प N; □ KW; सौवर्णन्धनुषं कृत्वा  
पञ्चबाणसमन्वितम् *ŚiDhaSañ* 3:186 कामदेवं समभ्यर्च्य सघृते ताम्रभाजने ] *ŚiDhaSañ*; ---  
NK; कामदेवं समभ्यर्च्य सघृ □ W 3:187 भक्षाम्बुपूर्णघटकां विप्रां ] NW; भक्ष्याम्बुपूर्ण-  
घटकान् विप्रान् K; भक्ष्याम्बुपूर्णघटकां विप्रान् *ŚiDhaSañ* 3:187 अपापी ] NKW; विपा-  
प्मा *ŚiDhaSañ* 3:188 तु सम्पूज्य कामदेवपदम् ] NKW; च सम्पूज्य कामदेवपुरं *ŚiDhaSañ*  
3:189 °भाजन° ] *ŚiDhaSañ*; °भाज° NW (unmetrical); □ K 3:189 यथाविधि ] *ŚiDha-*  
*Sañ*; यथाविधिम् NW; यथाविधिः K 3:190 उभाभ्यामपि पक्षाभ्यां ] K, *ŚiDhaSañ*; उभा  
--- भ्यां N; उभो □ भ्याम् W 3:190 घटाम्भक्षाम्बुपूरिताम् ] N; भटा+न्+ भक्ष्यांबुपूरिताम्  
K; भ्याद्याव्यम्भक्षाम्बुपूरिताम् W; घटं भक्ष्याम्बुपूरितम् *ŚiDhaSañ* 3:190 अब्दात्पापविशुद्ध-  
स्तु ] NK; अब्दा --पविशुद्धस्तु W; अब्दात्पापविशुद्धिः स्याद् *ŚiDhaSañ* 3:191 सायोज्य-  
स्तु ] NW; सायुज्यस्तु K; सायुज्यन्तु *ŚiDhaSañ* 3:191 अमावास्याम्पौर्णमास्यां ] NKW;  
पौर्णमास्याममावास्यां *ŚiDhaSañ* 3:192 श्राद्धपिण्डाप्सुदानेन ] NW, *ŚiDhaSañ*; श्राद्धपिण्ड-  
प्रदानेन K 3:192 पितृन्यस्तु समर्चयेत् ] NK; पितृन्यस्तु समर्चयेत् W; पितृन् सन्तर्पयेन्नरः  
*ŚiDhaSañ*

सौवर्णम्पुरुषङ्कृत्वा पितृनामाङ्कितं नरः ॥ 3:192 ॥

प्रदद्याद्विप्रमुख्येभ्यो ताम्रस्थं [4] घृतसंस्तुतम् ।

भक्ष्याम्बुपूर्णघटकान्दत्त्वा चैव विकल्मषः ॥ 3:193 ॥

अब्देनैकेन युक्तात्मा विपापी काममीप्सितम् ।

यावज्जीवं पितृपदमश्रितो भवति भोगवान् ॥ 3:194 ॥

धनधान्यसमृद्धस्तु बहुपुत्रश्च सो भवेत् ।

देवानाम्पूजने ह्येष विधिरुक्तो मया द्विजाः ॥ 3:195 ॥

देव्याशंकरसंवादे तन्मया परिकीर्तितम् ।

[5] (((पश्चिमे))) नैव वक्त्रेण लौकिकं गदितं सदा ॥ 3:196 ॥

॥ ⊗ ॥ इति निश्वासमुखतत्त्वसंहितायां लौकिके तृतीयः पटलः स्तो 197 ॥ ⊗ ॥

194 Cf. *Śivadharmasaṅgraha* 8.151: यावज्जीवकृतेनैव सुत्ताः पितरो भवेत् । पितृणां पदमा-  
श्रितो भवति चोत्तमः ॥

195 *Niśvāsamukha* 3.195a-3.196b is parallel with *Śivadharmasaṅgraha* 8.152a-8.152f.

3:192 पितृनामाङ्कितं नरः ] K; पितृनामाङ्क --- : NW; पितृनामाङ्कितं बुधः *ŚiDhaSaṅ*  
3:193 °मुख्येभ्यो ] KW; प्रदद्याद्विप्रमुख्ये --- N; प्रदद्याद्विप्रमुख्ये *ŚiDhaSaṅ* 3:193 ताम्रस्थं  
घृतसंस्तुतम् ] conj.; --- त सपतम् N; □ न संयुतम् K; तस --म् W; ताम्रस्थन्तु घृतस्तुतम्  
*ŚiDhaSaṅ* 3:193 भक्ष्याम्बु° ] NW; भक्ष्याम्बु° K, *ŚiDhaSaṅ* 3:194 भ्रष्टो ] NW; भुत्का  
K 3:195 बहुपुत्रश्च सो भवेत् ] NW; बहुपुत्रश्च स भवेत् K (unmetrical); बहुपुत्रः प्रजायते  
*ŚiDhaSaṅ* 3:195 मया द्विजाः ] NK; मया द्विजः W; मयानघ *ŚiDhaSaṅ* 3:196 देव्या-  
शंकरसंवादे ] N; देव्याः शंकरसंवादे K; देव्यासंकरसंवादे W; देव्याशंकरसंवादं *ŚiDhaSaṅ*  
3:196 पश्चिमेनैव ] K; --- नैव N; प □ नैव W

## निश्वासमुखतत्त्वसंहितायां चतुर्थः पटलः॥

देव्युवाच ।

वेदधर्मः कथन्देव कर्तव्यो गतिमिच्छता ।

स्वर्गापवर्गहेतोश्च प्रसादाद्वक्तुमर्हसि ॥ 4:1 ॥

ईश्वर उवाच ।

मेखली दण्डधारी च संध्योपासनतत्परः ।

«स्वाध्या [6]यी» होमजापी च भैक्षाशी च अमैथुनी ॥ 4:2 ॥

मधुमांसनिवृत्तश्च सक्षारलवणानि च ।

वृक्षरोहणमेकान्तन्ताम्बूलञ्च न भक्षयेत् ॥ 4:3 ॥

वर्जनम्प्रेक्षणं कूपे न नग्नस्नानमाचरेत् ।

स्त्रीप्रेक्षणञ्च कुर्वीत माल्यधूपञ्च वर्जयेत् ॥ 4:4 ॥

वर्जयेदञ्जनं «गन्धन्तथा विषमलंघनम्» ।

«षट्त्रिंशदब्दिका चर्या» [15<sup>v</sup>] गुरोस्त्रैवेदिकं व्रतम् ॥ 4:5 ॥

1 *Niśvāsamukha* 4.1–4.7b is parallel with *Śivadharmasaṅgraha* 9.1–9.7b.

5 Cf. *Manusmṛti* 3.1: षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् । तदधिकं पादिकं वा ग्रहणान्तिकमेव वा ॥

4:1 गतिमिच्छता ] NKW; विधिमिच्छता *ŚiDhaSañ* 4:1 वक्तुमर्हसि ] K, *ŚiDhaSañ*; --- क्तुमर्हसि NW 4:2 स्वाध्यायी होमजापी च ] *ŚiDhaSañ*; --- होमजापी च NK; -- यी होमजापी च W 4:2 भैक्षाशी च अमैथुनी ] N; भैक्ष्याशी च अमैथुनी K; भैक्षासी च अमैथुनी W; भिक्षाशी त्यक्तमैथुनी *ŚiDhaSañ* 4:4 कूपे न नग्नस्नानमाचरेत् ] NK; कूपे न नग्ने स्नानमाचरेत् W; कोपमघृष्टा स्नानमाचरेत् *ŚiDhaSañ* 4:5 वर्जयेदञ्जनं ] K, *ŚiDhaSañ*; वर्जयेदञ्च --- N; वर्जयेद □ W 4:5 गन्धन्तथा विषमलंघनम् ] *ŚiDhaSañ*; --- तथा --- NKW 4:5 षट्त्रिंशदब्दिका चर्या ] *ŚiDhaSañ*; --- NKW 4:5 गुरोस्त्रैवेदिकं ] W, *ŚiDhaSañ*; --- स्त्रैवेदिक व्रतम् N; शुभैस्त्रैवेदिकं व्रतम् K

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ।

ब्रह्मचारिव्रतं ह्येतदुक्तन्देवि मया पुरा ॥ 4:6 ॥

विश्रुतो नरकं याति स्वाचरन्स्वर्गतिम्ब्रजेत् ।

ब्रह्मचारिविधिः ख्यातो गृहस्थस्य प्रचक्ष्यते ॥ 4:7 ॥

कृतदारो गृहे यस्तु यजेद्यज्ञां सदक्षिणां ।

स्वाध्यायं प्रत्यहं कुर्यात्सायं «प्रातश्च हावन[2]म् » ॥ 4:8 ॥

बलिञ्च वैश्वदेवञ्च अतिथेञ्चैव पूजनम् ।

दर्शं च पौर्णमासञ्च पशुबन्धेष्टिमेव च ॥ 4:9 ॥

आद्धं सदक्षिणङ्कुर्यादृतुकाले व्रजेत्स्त्रियम् ।

वर्जयेत्परदारांश्च आचाराद्गतिमाप्नुयात् ॥ 4:10 ॥

अहिंसा निर्ममत्वं च बाधस्तेयविवर्जितः ।

कामक्रोधनिवृत्तिश्च गुरुपूजाभिवादनम् ॥ 4:11 ॥

क्षमा दमो दया दा[3]नं सत्यं शौचन्धृतिर्धृणा ।

विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम् ॥ 4:12 ॥

प्रत्यहं संहिताजापी त्वब्देनैकेन सिद्ध्यति ।

त्र्यब्दाद्गायत्रिसिद्धिस्तु ब्रह्मलोकमवाप्नुयात् ॥ 4:13 ॥

8 *Nīśvāsamukha* 4.8–4.12 is parallel with *Śivadharmasaṅgraha* 9.7c–9.12b.

4:6 तदर्धिकं पादिकं ] *ŚiDhaSañ*; तदर्धिकं पादिकां NW; तदधिकार्याधिकं K 4:6 ह्येतदुक्तन्देवि ] NKW; ह्येतदुक्तमेव *ŚiDhaSañ* 4:7 स्वाचरन् ] NK; आचरेत् W; आचारात् *ŚiDhaSañ* 4:8 यजेद्यज्ञां ] N; यजेद्यज्ञं KW, *ŚiDhaSañ* 4:8 सदक्षिणां ] conj.; सदक्षिणम् K *ŚiDhaSañ*; सद --- N; सदा □ W 4:8 स्वाध्यायं प्रत्यहं ] em.; स्वाध्यायं सततं *ŚiDhaSañ*; ऽ वाय ऽ यहः --- N; वेदाध्यायं प्रत्यहः K (unmetrical); □ ध्यायं प्रत्यह W 4:8 कुर्यात्सायं प्रातश्च हावनम् ] *ŚiDhaSañ*; कुर्यां षाय --- म् N; कुर्यात्साय □ म् W; कुर्या □ K 4:9 वैश्वदेवञ्च ] NKW; वैश्वदेवानाम् *ŚiDhaSañ* 4:9 अतिथेञ्चैव पूजनम् ] N; अतिथेश्च प्रपूजनम् K; अतिथिं चैव पूजनम् W; अतिथेञ्चैव भोजनम् *ŚiDhaSañ* 4:9 दर्शं च ] K, *ŚiDhaSañ*; दर्शनं N; दर्शन W 4:10 व्रजेत् स्त्रियम् ] conj.; रमेत्स्त्रियम् NKW; स्त्रियं व्रजेत् *ŚiDhaSañ* 4:10 परदारांश्च ] NKW; परदारादीन् *ŚiDhaSañ* 4:11 अहिंसा निर्ममत्वं च ] K; अहिंसाभिर्ममत्वञ्च N; अहिंसो ऽभिर्ममत्वञ्च W; अहिंसा निर्मलत्वं हि *ŚiDhaSañ* 4:11 बाधस्तेयविवर्जितः ] conj.; बाधस्तेयवर्जितः N; □ स्तेयवर्जितः K; □ स्तपवर्जितः W; तप्तस्तेयविवर्जनात् *ŚiDhaSañ* 4:11 गुरुपूजाभिवादनम् ] NKW; गुरुपूजनमेव च *ŚiDhaSañ* 4:12 दमो दया दानं सत्यं शौचं ] K, *ŚiDhaSañ*; दमो द --- ऽ सत्यं शौचं N; दमा दया □ चन् W 4:13 गायत्री ] NW; गायत्री० K



ऋग्यजुःसामथर्वाणां प्रत्यहन्संहिताञ्जपेत् ।

जितेन्द्रियो ऽप्रतिग्राही ब्रह्मलोकं स गच्छति ॥ 4:14 ॥

शिलोच्छेनैव जीवेत प्रमृ[4]तेनैव वा पुनः ।

अस्वयङ्कृतवाणिज्ये भूताद्रोहेण जीवते ॥ 4:15 ॥

जप्ति जुहोति वा नित्यं स स्वर्गफलभागभवेत् ।

पञ्चयज्ञमकुर्वाणो नरकं याति सो ध्रुवम् ॥ 4:16 ॥

अध्यापनं ब्रह्मयज्ञं पितृयज्ञान्तु तर्पणम् ।

होमो दैवो बलिभौतो नृयज्ञो ऽतिथिपूज [[नम्]] ॥ 4:17 ॥

पञ्चैतास्तु महायज्ञां न हापयति श[5]क्तिः ।

स्वगृहे ऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ॥ 4:18 ॥

पेषणी कण्डनी चुल्ली उदकुम्भः प्रमार्जनी ।

पञ्च सूना भवन्त्येते कथितास्तव शोभने ॥ 4:19 ॥

यस्तु ब्रह्मार्पणेनैव यजेद्यज्ञान्सदक्षिणान् ।

आत्मध्यानरतश्चैव स विद्वान्वेदधर्मवित् ॥ 4:20 ॥

15 *Niśvāsamukha* 4.15–4.16 is parallel with *Śivadharmasaṅgraha* 9.12c–9.14b.

17 Cf. *Manusmṛti* 3.70–71: अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो बलिभौतो नृ-यज्ञो ऽतिथिपूजनम् ॥ पञ्चैतान्यो महायज्ञान्न हापयति शक्तिः । स गृहे ऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ॥

19 Cf. *Manusmṛti* 3.68: पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः । कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥

20 *Niśvāsamukha* 4.20a 4.31b is parallel with *Śivadharmasaṅgraha* 9.23c 9.34d.

4:14 ऋग्यजुःसामथर्वाणां ] *conj.*; ऋग्यजुःसामथर्वाणां NW; ऋग्यजुःसामथर्वाणं K 4:15 शिलोच्छेनैव जीवेत ] NK; शिलाञ्छिनैव जीवेत W; जीवेच्छिलोच्चवृत्त्यैव *ŚiDhaSaṅ* 4:15 प्रमृतेनैव ] *ŚiDhaSaṅ*; प्र --- तेनैव NKW 4:15 अस्वयङ्कृतवाणिज्ये भूताद्रोहेण जीवते ] N; अस्वयङ्कृतवाणिज्ये □ ताद्रोहेण जीवते K; अस्वयङ्कृतवाणिज्ये □ ताद्रोहेण जीवते W; वाणि-ज्यादि त्यजेत्कर्म भूताद्रोहश्च सर्वदा *ŚiDhaSaṅ* 4:16 जप्ति जुहोति वा नित्यं ] NW; जपति जुहोति वा नित्यं K (unmetrical); जपाग्निहोमसंयुक्तः *ŚiDhaSaṅ* 4:16 याति सो ध्रुवम् ] NW; याति स ध्रुवम् K; स ध्रुवं व्रजेत् *ŚiDhaSaṅ* 4:17 नृयज्ञो ] K; नृयज्ञो N; - यज्ञे W 4:18 महायज्ञां ] *em.*; महायज्ञा NK; महायज्ञ W 4:18 न हापयति शक्तिः ] *em.*; --- क्तिः NW; □ K 4:19 पेषणी ] K; पीषणी NW 4:20 यस्तु ब्रह्मार्पणेनैव ] NKW; यज्ञ-ब्रह्मार्पणेनैव *ŚiDhaSaṅ* 4:20 यजेद्यज्ञान् सदक्षिणान् ] NKW; यजेद्यज्ञं सदक्षिणम् *ŚiDhaSaṅ* 4:20 स विद्वान् ] NKW; सिद्ध्यते *ŚiDhaSaṅ*

ध्यायन्प्रणवयोगेन सर्वगत्वं स चाप्नुयात् ।

«षोडशारे [6] ण» चक्रेण यदिच्छेत्सिद्धिमात्मनः ॥ 4:21 ॥

श्रद्धया एकचित्तेन सर्वद्वन्द्वसहेन च ।

नित्यञ्चालुब्धचित्तेन सर्वमेकत्वदर्शिना ॥ 4:22 ॥

एवं यो वर्तते नित्यं जपध्यानार्चहोमसु ।

न चासौ दुर्गतिं याति ब्रह्मलोकं स गच्छति ॥ 4:23 ॥

केवलं कर्मकारी स्यादात्मध्यानविवर्जितः ।

अगत्वा «सर्वगं ब्रह्म स्वर्गमात्र» [16<sup>r</sup>] फलं लभेत् ॥ 4:24 ॥

अत ऊर्ध्वं वनेवासी सभार्यस्तु जितेन्द्रियः ।

वसेद्वनगतो विद्वान्वर्त्तनं कुशबिन्दुना ॥ 4:25 ॥

कन्दमूलफलैः शाकैः श्यामनीवारकाङ्गुभिः ।

सायम्प्रातश्च तैरेव होमयेज्जातवेदसम् ॥ 4:26 ॥

अफालकृष्टैर्वनजैर्देवब्राह्मणतर्पणम् ।

((पितृणां तर्पणं कार्यं)) «जपहोमरतः सदा» ॥ 4:27 ॥

सर्वभूतहि [2] ते युक्तस्सर्वदुःखसहिष्णुश्च ।

शीतातपावकाशादि पञ्चाग्निर्जलशायिता ॥ 4:28 ॥

4:21 सर्वगत्वं स चाप्नुयात् ] K; सर्वगत्वे चाप्नुयात् N (unmetrical); सर्वगन्ध चाप्नुयात् W 4:21 सर्वगत्वं स चाप्नुयात् ] NKW; सर्वगं ब्रह्म सर्वदा ŚiDhaSaṅ 4:21 षोडशारे-ण ] ŚiDhaSaṅ; --- NKW 4:21 चक्रेण ] NW, ŚiDhaSaṅ; नक्तेन (?) K 4:22 श्रद्धया ] KW, ŚiDhaSaṅ; शुद्धया N 4:22 एकचित्तेन ] NKW; चैकचित्तेन ŚiDhaSaṅ 4:23 जप-ध्यानार्चहोमसु ] NKW; जपध्यानान्निर्गन्धसु ŚiDhaSaṅ 4:23 स गच्छति ] W; --- ति N; च गच्छति K, ŚiDhaSaṅ 4:24 कर्मकारी ] K, ŚiDhaSaṅ; कर्मका --- N; कर्मकारिः W 4:24 अगत्वा ] conj.; अग --- N; □ K; □ W; अजित्वा ŚiDhaSaṅ 4:24 सर्वगं ब्रह्म स्वर्गमात्रफलं ] ŚiDhaSaṅ; --- फलं NKW 4:25 सभार्यस्तु जितेन्द्रियः ] NK; सभार्यस्तु जि-तेन्द्रियः W; जितक्रोधो जितेन्द्रियः ŚiDhaSaṅ 4:25 वनगतो ] NW, ŚiDhaSaṅ; वनं गतो K 4:25 वर्त्तनं कुशबिन्दुना ] conj.; वर्त्तनं कुरु बिन्दुना NKW; वर्त्तयन्कुशबिन्दुना ŚiDhaSaṅ 4:26 कन्द° ] KW, ŚiDhaSaṅ; स्कन्द° N 4:26 श्यामनीवारकाङ्गुभिः ] N; श्यामनीवार-कङ्गुभिः K; श्यामनीवारकाङ्गुभिः W; श्यामानीवारकाङ्गुभिः ŚiDhaSaṅ 4:27 °कृष्टैर्वनजैः देवब्राह्मणतर्पणम् ] ŚiDhaSaṅ; --- दएवब्राह्म --- N; कृष्टैर्वनजै □ ब्राह्मणतर्पणम् K; कृष्टैर्वनज देवब्राह्मणतर्पणात् W 4:27 पितृणां तर्पणं कार्यं ] W; □ ऋणा तर्पणं कार्यं --- N; □ K; पितृणान्तर्पणञ्चैव ŚiDhaSaṅ 4:27 जपहोमरतः सदा ] ŚiDhaSaṅ; --- NKW 4:28 सर्व-भूतहिते ] conj.; --- ते NW; □ K; सर्वभूतहितो ŚiDhaSaṅ 4:28 युक्तस्सर्वदुःखसहिष्णुश्च ] NKW; नित्यं सर्वदुःखसहिष्णुकः ŚiDhaSaṅ 4:28 शीतातपावकाशादि ] NKW; अत्रावकाशं शीतोष्णे ŚiDhaSaṅ

कुशवल्कलवासः स्यात्कृष्णाजिनधरस्सदा ।

कृच्छ्रातिकृच्छ्रतप्तादिपराक्चान्द्रायणैस्सदा ॥ 4:29 ॥

शीर्णपण्णाम्बुभोजी च आत्मानम्परिशोषयेत् ।

मृगचारी सहावासः कष्टां वृत्तिं समाश्रितः ॥ 4:30 ॥

ब्राह्मणः «स्वर्गगामी स्याद्विस्रु[3]तो» नरकं व्रजेत् ।

वानप्रस्थव्रतं ख्यातञ्चतुर्थञ्चाश्रमं शृणु ॥ 4:31 ॥

कायस्थमग्निङ्कृत्वा तु खमाकाशे तु विन्यसेत् ।

विन्यसेद्वायुमनिले त्वनले ऽग्निं पयो ऽम्भसि ॥ 4:32 ॥

कायं भूमौ मनश्चन्द्रे दिक्षु श्रोत्राणि विन्यसेत् ।

विष्णौ पादौ बलं रुद्रे अग्नौ वाचं विनिक्षिपेत् ॥ 4:33 ॥

मित्रे पाय्वेन्द्रियं न्यस्य शिश्नं चैव प्र[4]जापतौ ।

संन्यासं तु क्रमङ्कृत्वा क्रोधलोभविवर्जितः ॥ 4:34 ॥

अद्रोही सर्वभूतानां सर्वमात्मनि पश्यति ।

त्रिदण्डकुण्डी चक्री च नैकान्नादस्स भैक्षभुक् ॥ 4:35 ॥

32 *Niśvāsamukha* 4.32a-4.36b is parallel with *Śivadharmasaṅgraha* 9.35a-9.39b.

4:29 कुशवल्कलवासः स्यात् ] NKW; कुशवल्कलवासांसि *ŚiDhaSaṅ* 4:29 °पराक्चान्द्रायणै-  
स्सदा ] NK; परां चाचणैस्सदा W; पराकैश्चान्द्रायणैस्तथा *ŚiDhaSaṅ* (unmetrical) 4:30 शी-  
र्णपण्णाम्बुभोजी च ] NK; शीर्णपण्णाम्बुभोजी च W; शीर्णपण्णोदकाहारैर् *ŚiDhaSaṅ* 4:30  
सहावासः ] NW; सहावास K; वसेत्तैस्तु *ŚiDhaSaṅ* 4:30 समाश्रितः ] NKW; समास्थितः  
*ŚiDhaSaṅ* 4:31 ब्राह्मणः स्वर्गगामी स्याद्विस्रुतो ] *ŚiDhaSaṅ*; ब्राह्म --- तो N; ब्राह्मण □  
तो K; ब्राह्मणः श्व □ W 4:32 विन्यसेद्वायुमनिले ] NKW; चेष्टायां विन्यसेद्वायुम् *ŚiDhaSaṅ*  
4:32 त्वनले ऽग्निं पयो ऽम्भसि ] conj.; त्वनलाग्निम्पयोम्भसि NW; त्वनलाग्निं पयोम्भ-  
सि K; अनले ऽग्निं पयो ऽम्भसि *ŚiDhaSaṅ* 4:33 श्रोत्राणि ] NKW; श्रोत्रे तु *ŚiDhaSaṅ*  
4:33 विष्णौ पादौ बलं रुद्रे अग्नौ वाचं ] conj.; विष्णुं पादौ बलं रुद्रे अग्नौ वाचं N; विष्णुं  
पादौ बलं रुद्रो अग्नौ वाचं K; विष्णं पादौ बलं रुद्रो अग्नौ वाचं W; विष्णुं पादे गले रुद्रं  
अग्निं वाचि *ŚiDhaSaṅ* 4:33 विनिक्षिपेत् ] *ŚiDhaSaṅ*; विनि --- त् NW; विनि □ त् K  
4:34 पाय्वेन्द्रियं न्यस्य ] K *ŚiDhaSaṅ*; पाय्वेन्द्रि --- N; पाय्वेन्द्रियं न्य - W 4:34 शिश्नं  
चैव प्रजापतौ ] conj.; शि --- जापतिम् NKW; शिश्ने चैव प्रजापतिम् *ŚiDhaSaṅ* 4:34 संन्या-  
सं तु ] K *ŚiDhaSaṅ*; संन्यासन्तु NW 4:34 क्रमङ्कृत्वा क्रोधलोभविवर्जितः ] NK; क्रम कृत्वा  
क्रोधलोभविवर्जितः W; ततः कृत्वा लोभक्रोधादिवर्जितः *ŚiDhaSaṅ* 4:35 अद्रोही ] NKW;  
अद्रोहः *ŚiDhaSaṅ* 4:35 त्रिदण्डकुण्डी चक्री च ] NW; त्रिदण्ड □ ण्डी चक्री च K; त्रिदण्डी  
कुण्डिपात्री च *ŚiDhaSaṅ* 4:35 नैकान्नादस्स भैक्षभुक् ] NKW; भैक्षग्रासाष्टभुक् सदा *ŚiDhaSaṅ*

न त्वस्वमुपभुञ्जीत भैक्षवृत्तिसमाश्रितः ।

ग्रामैकरात्रमुषितो नगरे पञ्चरात्रकम् ॥ 4:36 ॥

वर्षास्वेकत्र निवसेद्दम्भकल्कविवर्जितः ।

«ग्रामसङ्गवि [5] वर्ज्जी » स्यात्सङ्गदोषविवर्जितः ॥ 4:37 ॥

समस्सर्वेषु भूतेषु अनारंभी अहिंसकः ।

आत्मध्यानरतो नित्यं ब्राह्म्यभावसमन्वितः ॥ 4:38 ॥

एवं यो वर्तते नित्यं स याति ब्रह्मलौकिकम् ।

ब्रह्मणा सह मोदेत ब्रह्मणि स तु लीयते ॥ 4:39 ॥

विश्रुतो नरकं याति कामलोभसमन्वितः ।

यथोक्तकारी ब्रह्मात्मा ब्रह्मलोकं [6] स गच्छति ॥ 4:40 ॥

वेदधर्म्मो मया प्रोक्तः स्वर्गनैश्रेयसः परः ।

उत्तरेणैव वक्त्रेण व्याख्यातश्च समासतः ॥ 4:41 ॥

आध्यात्मिकं प्रवक्ष्यामि दक्षिणास्येन कीर्तितम् ।

सांख्यञ्चैव महाज्ञानं योगञ्चापि महाव्रते ॥ 4:42 ॥

प्रकृतिं पुरुषञ्चैव उभावेकत्र योजितौ ।

— — — हेतुश्च यतस्सर्वं प्रवर्तते ॥ 4:43 ॥

--- [16<sup>v</sup>] भूते तु रजःसत्त्वौ प्रजायते ।

36 Cf. *Śivadharmasaṅgraha* 9.39c–9.40: ग्रामैकरात्रमुषितो न वसेत्पञ्चरात्रिकः ॥ वर्षास्वेकत्र संवासी नगरे पञ्चरात्रिकः । दम्भकल्कविनिर्मुक्तः सर्वद्वंद्वसहिष्णुकः ॥

37 *Niśvāsamukha* 4.37c–4.41 is parallel with *Śivadharmasaṅgraha* 9.41–9.44.

4:36 त्वस्वमुप° ] NW; स्वस्वमुप° K; न शब्ददुप° *ŚiDhaSaṅ* 4:36 °समाश्रितः ] K, *ŚiDhaSaṅ*; °समाश्रुतः N; °समासृतः W 4:36 पञ्चरात्रकम् ] NW; पञ्चरात्रकः K 4:37 ग्रामसङ्गविवर्ज्जी स्यात्सङ्ग° ] *ŚiDhaSaṅ*; ग्राम --- वर्ज्जी स्यात्सङ्ग N; ग्राम □ त्संग° K; ग्राम □ W 4:38 अनारंभी अहिंसकः ] *ŚiDhaSaṅ*; त्वनारम्भी त्वहिंसकः NKW 4:38 अत्मध्यानरतो नित्यं ] NKW; आत्मध्यानरतिर्नित्यं *ŚiDhaSaṅ* 4:38 ब्राह्म्यभावसमन्वितः ] NW; ब्राह्म्यभावसमन्वितः K; ब्रह्मभावसमन्वितः *ŚiDhaSaṅ* 4:39 ब्रह्मणि स तु लीयते ] NK; ब्रह्मणि स तु लीयते W; ब्रह्मण्येव तु लीयते *ŚiDhaSaṅ* 4:40 ब्रह्मलोकं स गच्छति ] conj.; ब्रह्म --- ति N; ब्रह्मणो □ तिम् K; ब्रह्मलोक स गच्छति W; ब्रह्मलोकश्च गच्छति *ŚiDhaSaṅ* 4:41 परः ] NKW; पदम् *ŚiDhaSaṅ* 4:43 प्रकृतिं ] NW; प्रकृति K 4:43 हेतुश्च ] NK; - - - व W 4:44 तमोगुणाभिभूते ] conj. Kandel; --- भूते N; □ भूते KW

एतत्तिगुणसंयुक्तं ततो बुद्धिश्च जायते ॥ 4:44 ॥

बुद्ध्यहंकारस्सम्भूतस्तन्मात्राणि ततो ऽभवन् ।  
इन्द्रियाणि तथैवेह भूतस्तन्मात्रसम्भवः ॥ 4:45 ॥

अचेतनानि सर्वाणि पुरुषश्चेतनः स्मृतः ।  
यावन्ममत्वं कुरुते [[तावद्द्व(द्धस्त्व)सौ पुमान्]] ॥ 4:46 ॥

प्रकृत्या सर्वकर्माणि स --- [-3-] --- सु[2]खी भवेत् ।  
असंन्यासी तु बध्येत यावन्मायान्न विन्दति ॥ 4:47 ॥

सांख्यज्ञानम्मयाख्यातं योगज्ञानञ्च मे शृणु ।  
सर्वद्वन्द्वसहो धीरस्सर्वदोषविवर्जितः ॥ 4:48 ॥

संसारोद्विग्नचित्तस्तु स योगी परिकीर्तितः ।  
उत्तराभिमुखो भूत्वा बद्धा योगासनन्ततः ॥ 4:49 ॥

स्वस्तिकं पद्मकं भद्रं त्वर्द्धचन्द्रम्प्रसारितम् ।  
सापा[3] श्रयमञ्जलिकं योगपट्टं यथासुखम् ॥ 4:50 ॥

बद्धा योगासनं सम्यक्जुकायस्समाहितः ।  
जिह्वान्तु तालुके न्यस्य दन्तैर्दन्तान्न संस्पृशेत् ॥ 4:51 ॥

शब्दे स्पर्शे च रूपे च रसे गन्धे च पञ्चसु ।  
अवशङ्चेन्द्रियग्रामं सन्निरुन्ध्यात्प्रयत्नतः ॥ 4:52 ॥

प्रतिप्रतिनिरोधाच्च प्रत्याहारः प्रकीर्तितः ।

50 Cf. *Nayasūtra* 1.105: आसनम्पद्मकं बद्धा स्वस्तिकम्भद्रचन्द्रकम् । सापाश्रयं योगपट्टमासी-  
नञ्च यथासुखम् ॥ .

The same list is found in *Svacchandatantra* 7.290c-291b thus:

आसनं पद्मकं बद्ध्वा स्वस्तिकं भद्रमासनम् ॥

सापाश्रयमर्द्धचन्द्रं योगपट्टं यथासुखम् ।

4:44 एतत्तिगुणसंयुक्तं ] conj.; एतत्तिगु ऽ ऽ ऽ त्तं N; एतत्तिगुणसंयुक्तं K; एतत्तिगुण □ W  
4:44 जायते ] KW; जाते- N 4:46 तावद्द्व(द्धस्त्व)सौ पुमान् ] K; तावद्द्वध ऽ त्वसौ पुमान्  
N; ताव □ सो W 4:47 स--- ] NW; □ K 4:47 सुखी ] em.; --- NKW 4:47 असंन्या-  
सी ] K; असंन्यासी NW 4:47 मायान्न ] NW; माया न K 4:48 योगज्ञानञ्च मे ] NW;  
योगज्ञानमथ K 4:49 योगासनन्ततः ] NW; योगासन ततः K 4:50 सापाश्रयं ] em.;  
--- श्रयं NKW 4:52 अवशङ्गे ] N; अवसं चे° KW 4:53 निरोधाच्च ] K; निरोद्धाच्च  
N; निरोधाच्चा W



सर्वगमे --- [-3-] --- [4] तु ध्यानरूपमरूपकम् ॥ 4:53 ॥

रागद्वेषविनाशाय चिन्तयेद्धानमेव तु ।

प्राणायामम्प्रवक्ष्यामि त्रिष्प्रकारं समभ्यसेत् ॥ 4:54 ॥

विरेच्यापूर्य संरुद्धं कुम्भकम्परिकीर्तितम् ।

पूरयेच्च स्वकन्देहं यावदापूरितम्भवेत् ॥ 4:55 ॥

पूरकस्तु समाख्यातो प्राणायामो द्वितीयकः ।

निष्कामयति यो वायुं स्व [[देहा]] --- [-5-] --- ॥ 4:56 ॥

[5] स रेचकस्समाख्यातः प्राणायामस्तृतीयकः ।

अङ्गुष्ठाग्रे तु ध्यायीत वायुं सर्वगतञ्चलम् ॥ 4:57 ॥

वायुना पूरयेद्विश्वं कृष्णरेण्वाकुलेन तु ।

एवमभ्यसमानस्तु वायुरूपः प्रवर्त्तते ॥ 4:58 ॥

ज्वलन्तश्चिन्तयेद्वह्निं दहन्तं सर्वतोदिशाम् ।

एवमभ्यसतस्तस्य वह्निरूपं प्रजायते ॥ 4:59 ॥

पृथ्वी कठिनरूपे ((([[ण]]))) शृणु देहे यथा स्थि [6] ता ।

ध्यातव्या सा समुद्रान्ता पीता निश्चललक्षणा ॥ 4:60 ॥

घण्टिकायां स्रवन्तन्तु वरुणश्चिन्तयेद्यदि ।

आपरूपः प्रजायेत धारणादग्धकिल्बिषः ॥ 4:61 ॥

आगमैस्तर्क्येत्तर्क्या योगविज्ञानकारणाम् ।

स्वपरिज्ञानमुत्पत्तौ अविषण्णस्तु लक्षयेत् ॥ 4:62 ॥

60 Cf. *Nayasūtra* 2.23cd and *Svacchandatantra* 12.3ab: पृथ्वी कठिनरूपेण शृणु देहे यथा स्थिता ।

4:53 सर्वगमे □ तु ] K; सर्वग --- तु N; सर्वस □ न्व W 4:54 त्रिष्प्रकारं ] NW; त्रिःप्रकारं K 4:56 समाख्यातो ] NW; समाख्यातः K 4:56 द्वितीयकः ] K; द्वितीय = : N; द्वितीयकं W 4:59 सर्वतोदिशाम् ] N; सर्वतोदिशम् KW 4:59 वह्निरूपं ] em.; वह्निरूपः N<sup>pe</sup> KW; वह्निरूप N<sup>ac</sup> 4:60 पृथ्वी ] NW; पृथ्वी K 4:60 शृणु देहे यथा स्थिता ] em.; --- ता NK; स □ ता W 4:60 सा ] conj.; स NKW 4:60 निश्चललक्षणा ] NW; निश्चललक्षणां K 4:61 आपरूपः ] NW; अपारूपं K 4:62 तर्क्या योगविज्ञानकारणाम् ] N; तर्क्य योगविज्ञान-कारणम् K; तर्क्या योगविज्ञानकारणाम् W 4:62 स्वपरिज्ञानमुत्पत्तौ ] N; सुपरिज्ञानमुत्पत्तौ K; स्वपरिज्ञानम् - तौ W 4:62 अविषण्णस्तु ] N; अविषण्णस्तु KW

समाधौ संस्थितस्यास्य [[विचित्रदर्शना]] --- [-2-] --- ।

--- [-6-] --- [17<sup>r</sup>] व्येत यावत्तन्मयतां गतः ॥ 4:63 ॥

शब्दं स्पर्शं च रूपञ्च रसं गन्धञ्च पञ्चमम् ।

सर्वाण्येतान्यजानाति यदा तन्मयताङ्गतः ॥ 4:64 ॥

ताडितञ्च न विन्देत चक्षुषा न च पश्यति ।

दिव्यदृष्टिः प्रजायेत यदा तन्मयताङ्गतः ॥ 4:65 ॥

सर्वविद्याः प्रवर्तन्ते सर्वम्प्रत् [(((य)))] क्षतो भवेत् ।

((सिद्धैश्च सह संभाषं यदा)) तन्मयताङ्गतः ॥ 4:66 ॥

--- [-8-] --- स[2]र्वज्ञश्चैव जायते ।

अनेनैव शरीरेण स सृजेच्चैव संहरेत् ॥ 4:67 ॥

ईश्वरं ध्यायमानस्य सर्वमेतत्प्रवर्तते ।

ईश्वरम्पदमाप्नोति ब्रह्मध्यानाच्च तत्पदम् ॥ 4:68 ॥

विष्णुध्यानाद्विष्णुपदमन्येषामेव तत्पदम् ।

येन येन हि भावेन तत्तत्पदमवाप्नुयात् ॥ 4:69 ॥

अध्यात्मिकं समाख्यातमतिमार्गञ्च मे शृणु ।

भस्म((ना)) --- [-5-] --- [3] भस्मशायी जितेन्द्रियः ॥ 4:70 ॥

निर्मात्यधारी भिक्षाशी गुह्यस्थानम्परिव्रजेत् ।

दर्शनार्थन्तु ईशस्य पूजान्तत्रैव कल्पयेत् ॥ 4:71 ॥

लिङ्गस्यायतने वासो हुडुङ्कारस्तवैस्तथा ।

गीतनृत्यनमस्कारैर्ब्रह्मभिर्जपसंयुतः ॥ 4:72 ॥

70 Cf. *Pāśupatasūtra* 1.2: भस्मना त्रिषवणं स्नायीत । and 1.3: भस्मनि शयीत ।

71 Cf. *Pāśupatasūtra* 1.5: निर्मात्यम् ।

72 Cf. *Pāśupatasūtra* 1.7: आयतनवासी । and 1.8: हसितगीतनृत्यहुडुङ्कारनमस्कारजप्योपहारेणोपतिष्ठेत् (read: °हुडुङ्कार°) ।

4:63 विचित्रदर्शना ] K; f --- र् --- N; f -f -त्रदर्शना W 4:63 व्येत ] NW; व्येत K 4:66 प्रवर्तन्ते ] KW; प्रव - न्ते N 4:66 तन्मयताङ्गतः ] conj.; --- NKW 4:67 सर्वज्ञ° ] em.; --- र्वज्ञ° NKW 4:67 सृजेच्चैव ] conj.; सृजेच्चैव N; संसृजेच्चैव K; संसृजेच्चैव W 4:69 विष्णुध्यानाद् ] K; विष्णुध्यानाच्च NW (unmetrical) 4:72 हुडुङ्कार° ] N; हुन्तुङ्कार° K; हुत्तुङ्कार° W 4:72 जपसंयुतः ] NW; तपसंयुतः K

एकवासो ह्यवासो वा दक्षिणामूर्तिमाश्रितः ।

सुशीर्षपतितैः पुष्पैर्देवदेवं समर्चं [(((येत्)))] ॥ 4:73 ॥

मूत्रामे [4] ध्यन्न पश्येत स्त्रीशूद्रनाभिभाषयेत् ।

प्राणायामञ्च दृष्ट्वा वै बहुरूपन्ततो जपेत् ॥ 4:74 ॥

अकालुष्येण भावेन जन्तुम्पश्येत सर्वतः ।

अमङ्गलम्मङ्गलञ्च अपसव्यं प्रदक्षिणम् ॥ 4:75 ॥

पितृपूजां देवपूजामुभे देवाय कल्पयेत् ।

अनन्यभक्तिना कार्यं तप उग्रम्महात्मना ॥ 4:76 ॥

शीतातपपरिक्लेशैर्जलमश्रू --- [-2-] --- [5] सिभिः ।

जपध्यानपरो नित्यं सर्वद्वन्द्वसहिष्णुता ॥ 4:77 ॥

जपनिष्ठैकान्तरतिर्व्यक्ताव्यक्तैकलिङ्गिनः ।

विपरीतानि कर्माणि कुर्वन्नोकजुगुप्सितः ॥ 4:78 ॥

परिभूयमानश्चरेद्भूतम्पाशुपतं महत् ।

73 Cf. *Pāśupatasūtra* 1.10: एकवासाः ।, 1.11: अवासा वा । and 1.9: महादेवस्य दक्षिणामूर्तेः (Bisschop 2006:5 reads: दक्षिणामूर्तिम्) ।

74 Cf. *Pāśupatasūtra* 1.12: मूत्रपुरीषं नावेक्षेत् । and 1.13: स्त्रीशूद्रं नाभिभाषेत् ।

74 Cf. *Pāśupatasūtra* 1.16: प्राणायामं कृत्वा ।, 1.14: यदवेक्षेद्यदभिभाषेत् । and 1.17: रौद्रीं गायत्रीं बहुरूपीं वा जपेत् ।

75 Cf. *Pāśupatasūtra* 1.18: अकलुषमतेः ।

75 Cf. *Pāśupatasūtra* 2.7: अमङ्गलं चात्र मङ्गलं भवति । and 2.8: अपसव्यं च प्रदक्षिणम् ।

76 Cf. *Pāśupatasūtra* 2.9: तस्मादुभयथा यष्टव्यः ।, 2.10: देववत्पितृवच्च । and 2.11: उभयं तु रुद्रे देवाः पितरश्च ।

76 Cf. *Pāśupatasūtra* 2.20: नान्यभक्तिस्तु शङ्करे । and 2.16: अतितप्तं तपस्तथा ।

78 Cf. *Pāśupatasūtra* 3.2: व्यक्ताचारः । and 3.1: अव्यक्तलिङ्गी ।

78 Cf. *Pāśupatasūtra* 3.3: अवमतः । and 3.4: सर्वभूतेषु ।

79 Cf. *Pāśupatasūtra* 3.5: परिभूयमानश्चरेत् ।

4:74 मूत्रामेध्यन्न ] conj.; --- ध्यन्न NW; □ न K 4:75 जन्तुम् ] NW; जक्तन् K 4:75 अपसव्यं ] NW; अवसव्यं K 4:76 पितृपूजां देवपूजाम् ] K; पितृपूजां देवपूजा NW 4:77 जलमश्रू ] N(?); जलम □ KW 4:77 °सहिष्णुता ] KW; °सहिष्णुता N 4:78 कुर्वन्नोक° ] K; कुर्वन्नोके NW 4:79 °मानश्चरेद् ] NW; °मानश्च चरेद् K

तेभ्यो दुष्कृतमादत्ते सुकृतञ्चापकर्षते ॥ 4:79 ॥

स्पन्दमानस्तु विक्रोशेन्मंटे कुण्टेति वा पुनः ।  
विरुद्धचेष्टितं वाक्यं विरुद्ध [6]ञ्चाञ्जनं सदा ॥ 4:80 ॥

विरुद्धमण्डनङ्गात्रे सर्वदा समुपक्रमेत् ।  
परिभूतः कृच्छ्रतपा सर्वलोकेषु निन्दितः ॥ 4:81 ॥

महातपा च भवते पूजालाभविवर्जितः ।  
गूढव्रतोन्मत्तचेष्टी विलोमी लौकिके व्रते ॥ 4:82 ॥

जितेन्द्रियश्च दान्तश्च क्षमी कामविवर्जितः ।  
गोधर्म्मा मृगधर्म्मा वा नैकान्नादः कदाचन ॥ 4:83 ॥

लवण ॐ --- [-4-] --- [17°] च भिक्षायां पतितं सदा ।  
न दुष्येत तदश्नाति सन्मार्गव्रतचारिणे ॥ 4:84 ॥

प्राणायामैर्धारणाभिरोद्धारन्तु विचिन्तयेत् ।  
शून्यागारगुहावासी नित्यमेव श्मशानगः ॥ 4:85 ॥

- 79 Cf. *Pāśupatasūtra* 3.8: पापं च तेभ्यो ददाति । and 3.9: सुकृतं च तेषामादत्ते ।  
80 Cf. *Pāśupatasūtra* 3.13: स्पन्देत वा । and 3.14: मण्टेत वा ।  
80 Cf. *Pāśupatasūtra* 3.16: अपितत्कुर्यात् । and 3.17: अपितद्भाषेत् ।  
81 Cf. *Pāśupatasūtra* 3.19: परिभूयमानो हि विद्वान्कृत्स्नतपा भवति ।  
82 Cf. *Pāśupatasūtra* 4.2: गूढव्रतः । and 4.6: उन्मत्तवदेको विचरेत् लोके ।  
83 Cf. *Pāśupatasūtra* 5.11: जितेन्द्रियः ।  
83 Cf. *Pāśupatasūtra* 5.18: गोधर्मा मृगधर्मा वा ।  
84 Cf. *Pāśupatasūtra* 5.14: भैक्ष्यम् ।, 5.15: पात्रागतम् । and 5.16: मांसमदुष्यं लवणेन वा ।  
85 Cf. *Pāśupatasūtra* 5.25: हृदि कुर्वीत धारणाम् । and 5.24: ओङ्कारमभिध्यायीत ।  
85 Cf. *Pāśupatasūtra* 5.9: शून्यागारगुहावासी ।

4:80 मंटे कुण्टेति ] conj.; मंठोकुण्टेति NW; संठोकुण्टति K 4:80 विरुद्धचेष्टितं (वाक्यं +विरुद्धं+) ] K; विरुद्धचेष्टितं वा --- N; विरुद्धचेष्टितं वाक्यं □ W 4:81 समुपक्रमेत् ] N<sup>pc</sup>; समुपक्रमेत् N<sup>ac</sup>; संप्रचक्रमेत् K; स ---क्रमेत् W 4:81 परिभूतः ] K; परिभू ॐ N; परिभू-त्त W 4:82 °चेष्टी ] KW; °चेष्टी N 4:82 लौकिके ] NW; लौकिके K 4:83 नैकान्नादः कदाचन ] em. Acharya; नैकनादः कदाचनः NKW 4:84 लवण ॐ ] N; लवण K; लवण W 4:84 च भिक्षायां ] NK; स -भिक्षायां W 4:84 °चारिणे ] NW; °चारिणः K

एवं यो वर्त्तते नित्यं दम्भलोभविवर्जितः ।

सर्वज्ञाता च भवते श्रवणन्दर्शनन्तथा ॥ 4:86 ॥

मननं शोधनं चैव विज्ञानं च यथेप्सितम् ।

((महा)) ॐ ॐ ॐ [2] चैवासौ रुद्रसायोज्यताम्ब्रजेत् ॥ 4:87 ॥

सिद्धस्तु न निवर्त्तत विस्रुतो नरकम्ब्रजेत् ।

अत्याश्रमव्रतं ख्यातं लोकातीतञ्च मे शृणु ॥ 4:88 ॥

आलम्बः पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत् ।

खट्वाङ्गी च कपाली च स जटी मुण्डमेव वा ॥ 4:89 ॥

वालयज्ञोपवीती च शिरोमुण्डैश्च मण्डितः ।

कौपीनवासो भस्माङ्गी दिव्याभरण [[भूषितः]] ॥ 4:90 ॥

[3] जगद्रुद्रमयम्भत्वा रुद्रभक्तो दृढव्रतः ।

सर्वादस्सर्वचेष्टश्च रुद्रध्यानपरायणः ॥ 4:91 ॥

रुद्रं मुक्त्वा न चान्यो ऽस्ति व्राता मे देवतम्परम् ।

विदित्वैकादशाध्वानं निर्विशङ्कः समाचरेत् ॥ 4:92 ॥

प्रथमे जालमेतत्तु द्वितीये मूर्तिसञ्ज्ञकम् ।

तृतीये पशुराख्यातम्पाशाश्चैव चतुर्थके ॥ 4:93 ॥

पञ्चमे विग्रहः ख्यातः [4] अशुद्धास्ते प्रकीर्त्तिताः ।

86 Cf. Pāsupatasūtra 1.19: चरतः ।

86 Cf. Pāsupatasūtra 1.22: सर्वज्ञता । and 1.21: दूरदर्शनश्रवणमननविज्ञानानि चास्य प्रवर्तन्ते ।

87 Cf. Pāsupatasūtra 1.24: कामरूपित्वम् ।

87 Cf. Pāsupatasūtra 5.26: ऋषिर्विप्रो महानेष्टः । and 5.33: लभते रुद्रसायुज्यम् ।

4:86 सर्वज्ञाता ] NK; सर्व ॐ ता W 4:87 मननं शोधनं ] K; मन ॐ --- धन N; मनं स - साधनं W 4:87 यथेप्सितम् ] NW; य ॐ प्सितम् K 4:87 महा ] W; --- NK 4:87 °सा-योज्य° ] NW; °सायुज्य° K 4:88 नरकम्ब्रजेत् ] NW; नगरं ब्रजेत् K 4:88 ख्यातं ] KW; ख्या ॐ N 4:89 आलम्बः पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत् ] N; आलम्बं पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत् K; आलम्ब पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत् W 4:90 °पवीती ] NK<sup>pc</sup>W; पवीति K<sup>cc</sup> 4:90 कौपीनवासो ] NW; कौपीनवासा K 4:90 °भूषितः ] K; --- N; भू ॐ W 4:92 देवतम्परम् ] NW; देवतत्परः K 4:92 विदित्वैकादशाध्वानं ] N; विदित्वैकादश° KW 4:93 जालमेतत्तु ] N; जालमेतत्तु K; जालमेतन्तु W 4:93 °ख्यातम्पा° ] NW; ख्यातः पा° K 4:94 ख्यातः ] K; --- या ॐ --- N; ख्यात ॐ W 4:94 अशुद्धास्ते ] em.; --- द्वास्ते NKW



अशुद्धमार्गो व्याख्यातः शुद्धमार्गश्च मे शृणु ॥ 4:94 ॥

योनिर्वागेश्वरी देवी प्रणवो यत्र जायते ।

तृतीयश्चैव धातारं ध्यानश्चैव चतुर्थकम् ॥ 4:95 ॥

तेजीशम्पञ्चमद्भ्यातं ध्रुवं षष्ठम्प्रकीर्तितम् ।

अवीच्यादि ध्रुवान्तश्च एतज्ज्ञात्वा विमुच्यते ॥ 4:96 ॥

क्रीडार्थसिद्धये चैव प्रक्रियाध्यानमाश्रितः ।

[5] शोध्य वै प्रक्रियाध्वानमथशब्देन दीक्षयेत् ॥ 4:97 ॥

अथशब्दनिपातेन दीक्षितश्चापशुर्भवेत् ।

क्रियावांश्च दुराचारो मुच्यते नात्र संशयः ।

लोकातीतं समाख्यातं किमन्यत्परिपृच्छसि ॥ 4:98 ॥

देव्युवाच ।

एकादशैते तत्त्वास्तु नाममात्रेण मे श्रुताः ।

पुनर्विस्तरशो ब्रूहि यथा वेत्ति महेश्वर ॥ 4:99 ॥

महेश्वर उवाच ।

[6] (((अ))) वीची कृमिनिचयो वैतरणी कूटशाल्मली ।

गिरिर्यमल उच्छ्रवासो निरुच्छ्रवासो ह्यथापरः ॥ 4:100 ॥

पूतिमान्सद्रवश्चैव त्रपुस्तप्तजतुस्तथा ।

पंकालयो ऽस्थिभङ्गश्च क्रकचच्छेदमेव च ॥ 4:101 ॥

मेदोऽसृक्पूयहृदश्च तीक्ष्णायस्तुण्डमेव च ।

अङ्गारराशिभुवनः शकुनिश्चाम्बरी [[षकः]] ॥ 4:102 ॥

--- [18<sup>r</sup>] न्या ह्यसितालवनस्तथा ।

4:96 तेजीशम् ] NK<sup>pc</sup>W; तैजसं K<sup>ac</sup> 4:96 षष्ठम् ] NK<sup>pc</sup>(?)W; षट् च K<sup>ac</sup> 4:97 क्रीडा-  
र्थसिद्धये ] W<sub>8</sub>; क्रीडार्थं सिद्धये NK 4:97 शोध्य वै प्रक्रियाध्वानमथ ] conj. Acharya; वै  
प्रक्रियाध्वानमथ° NW; □ ध्वानमथ° K 4:99 तत्त्वास्तु ] K; तत्ता = NW 4:99 विस्तरशो ]  
K; विस्तरंशो N; विस्तरसा W 4:99 महेश्वर ] KW; महेश्वर N 4:100 महेश्वर उवाच ]  
K; --- NW 4:100 कृमिनिचयो ] N; कृमिनिचयो K; क्रिमिनिचयो W 4:100 कूटशाल्म-  
ली ] NK; कुटशाल्मली W 4:100 निरुच्छ्रवासो ] K; निरुश्वासो NW 4:101 पूतिमान्स° ]  
KW; पूतिमान्स° N 4:101 पङ्कलेपो ] N; पंकालयो K; पङ्कलेपा W 4:102 तीक्ष्णाय-  
स्तुण्डमेव ] NW; □ यस्तुण्डमेव K 4:102 शकुनिश्चाम्बरीषकः ] K; शकुनिश्चाम्बरी □ N;  
सक्तनिश्चाश्चरीषकः W 4:103 न्या ] न्या N; □ K; ग □ W

सूचीमुखः क्षुरधारः कालसूत्रो ऽथ पर्वतः ॥ 4:103 ॥

पद्मश्चैव समाख्यातो महापद्मस्तथैव च ।

अपाको सार उष्णश्च सञ्जीवनसुजीवनौ ॥ 4:104 ॥

शीततमोन्धतमसौ महारौरवरौरवौ ।

द्वात्रिंशदेते नरका मया देवि प्रकीर्त्तिताः ॥ 4:105 ॥

शताष्टा((धिकसंयु))क्ताः --- [-5-] --- [2] संयुताः ।

चतालीसशतं ह्येतन्नरकाणाम्प्रकीर्त्तितम् ॥ 4:106 ॥

पातालानि प्रवक्ष्यामि निबोधय यशस्विनि ।

आदौ महातलन्नाम कृष्णभौमम्प्रकीर्त्तितम् ॥ 4:107 ॥

रसातलन्द्वातीयन्तु स्फाटिकन्तत्प्रकीर्त्तितम् ।

तलातलन्तृतीयन्तु रैत्यभौमम्प्रकीर्त्तितम् ॥ 4:108 ॥

ताम्रभौमन्तु नितलञ्चतुर्थन्तु निगद्यते ।

रौप्यभौ [3] मन्तु सुतलम्पञ्चमम्परिपद्यते ॥ 4:109 ॥

षष्ठं वितलसञ्ज्ञन्तु रत्नशङ्करसञ्चितम् ।

सप्तमन्नितलन्नाम सौवर्णन्तदुदाहृतम् ॥ 4:110 ॥

क्रमेण कथितास्सप्त पातालाधिपतीं शृणु ।

नागाश्च गरुडाश्चैव तथा किम्पुरुषाण्डजाः ॥ 4:111 ॥

अग्निर्वायुश्च वरुणो ह्यसुरांपतयस्तथा ।

कथितास्तु निवासिन्यो भूलोक [(((मधुना शृ)))] [4] णु ॥ 4:112 ॥

सप्तद्वीपसमुद्रान्तं वर्षवृक्षनगैर्युतम् ।

वनोपवनगूढञ्च नदीभिस्सागरैर्युतम् ॥ 4:113 ॥

4:104 अपाको सार उष्णश्च ] N; अप्रा □ र उष्णश्च K; अद्याको --उष्णश्च W 4:105 महा-  
रौरवरौरवौ ] NK; महारौरव - नवौ W 4:105 द्वात्रिंशदेते ] K; द्वातृशदेते N; द्वातृसदेते  
W 4:105 प्रकीर्त्तिताः ] NW; प्रकीर्त्तिता K 4:106 शताष्टाधिकसंयुक्ताः ] conj.; शताष्टा  
f --- N; शताष्टाधिक □ K; शताष्टाधिकसंयु W 4:106 चतालीसशतं ] conj. Sanderson;  
सचतालं शतं NW; सचैतालं शतं K 4:109 रौप्यभौमन्तु ] conj. Sathyanarayanan; --- मन्तु  
NW; □ भौमं तु K 4:111 °धिपतीं ] conj. Sanderson; °धिपतिं NKW 4:111 °पुरुषाण्ड-  
जाः ] conj.; °पुरुषान्ण्डजाः N; °पुरुषान्तजा++ K<sup>ac</sup>; °पुरुषाण्++ K<sup>pc</sup>; °पुरुषातुजाः  
W 4:112 निवासिन्यो ] NW; निवासिनो K 4:113 सप्तद्वीप° ] NK<sup>pc</sup>W; सप्तद्विप° K<sup>ac</sup>  
4:113 °वृक्ष° ] K; °वृक्ष° NW 4:113 सागरैर्युतम् ] N<sup>ac</sup>KW; सागरैर्युतः N<sup>pc</sup>

ऋषिदेवगणाकीर्णं गन्धर्वाप्सरसेवितम् ।  
धर्मार्थकाममोक्षन्तु सर्वमस्मिन्प्रतिष्ठितम् ॥ 4:114 ॥

भूलोकः कथितो ह्येष भुवर्लोकमतः परम् ।  
स्वर्लोकन्तु ततोर्ध्वन्तु महर्लोकञ्जनं तपः ॥ 4:115 ॥

सत्यं चैव ततोर्ध्वं तु [[ब्रह्म]] [5] लोकन्ततोपरि ।  
विष्णोश्चैव निकेतन्तु शिवस्य तु पुरन्तथा ॥ 4:116 ॥

ब्रह्माण्ड एष विख्यातः कपाला [[[व)]]] रणैर्युतः ।  
शतरुद्राश्च पञ्चाष्टौ देवयोन्यष्टकन्ततः ॥ 4:117 ॥

योगाष्टकञ्च सुशिवं गुरुपङ्क्तित्रयन्ततः ।  
तत्त्वसर्गमतोर्ध्वन्तु कथ्यमानञ्च मे शृणु ॥ 4:118 ॥

प्रधानबुद्ध्यहङ्कारतन्मात्राणीन्द्रियाणि च ।  
[6] भूतानि च तथा पञ्च मनश्चैवोभयात्मकम् ॥ 4:119 ॥

चतुर्विंशति तत्त्वा [[नि पु]] रुषः पञ्चविंशकः ।  
पञ्चविंशकमेतत्तु षड्वैशिकसमुद्भवम् ॥ 4:120 ॥

मातृजैः पितृजैश्चैव अन्नपानविवर्द्धितम् ।  
गहनञ्च ततोर्ध्वन्तु विग्रहेशं ततोर्ध्वतः ॥ 4:121 ॥

शिवशङ्करम् [18<sup>v</sup>] साध्यं हरिरुद्रदशेशकम् ।  
पञ्च शिष्यास्तथाचार्या महादेवत्रयन्ततः ॥ 4:122 ॥

121 Cf. *Guhyasūtra* 1.18-22: गहनं विग्रहेशं च नियति --- भागयोः । शिवशंकरमसाध्यं हरिरुद्रं च कीर्तितम् । दशेशानास्तथा शिष्या गुरवः पञ्च एव च । महादेवत्रयं यच्च गोपतिर्ग्रन्थिसंस्थिताः । मूर्धाभिवपाशा हि तथा रिषिकुलं च यत् । योनिर्वागेश्वरी देवी प्रणवोद्धारमेव च । धातारं मदनेशश्च भस्मेशेन समन्वितः । प्रमाणाष्टकविद्याष्टौ माया मायी च विद्ययोः । रूपं चतुर्विधं ज्ञेयं शक्तयस्तिष्ठमेव च । ज्ञानशक्तिक्रियाशक्ति तेजीश निधनो ध्रुवम् ।

4:114 °प्सरसेवितम् ] *em. Sanderson*; °प्सरस्सेवितम् NW (unmetrical); °प्सरसोवितम् K  
4:116 सत्यं चैव ततोर्ध्वं तु ] K; सत्यश्चैव ततो --- N; सत्यं चैव ततोर्ध्वन्तु W 4:117 कपाला-  
वरणै° ] K; कपाला = रणै° NW 4:117 देवयोन्यष्टकं ] K; देवयोन्याष्टकं NW 4:119 °भ-  
यात्मकम् ] N; भयात्मकः KW 4:120 चतुर्विंशति तत्त्वानि पुरुषः ] K; चतुर्विंशति तत्त्व ---  
रुषः N; चतुर्विंशति तत्त्व -पुरुषः W 4:120 षड्वैशिक° ] K; षड्वैषिक° N; षड्वाषिक° W  
4:121 विग्रहेशं ] N; विग्रहेशं KW 4:122 °दशेशकम् ] *em. Sanderson*; °दशेषकम् NKW  
4:122 °त्रयन्ततः ] *conj. Sanderson*; °त्रय --- N; °त्रयं ⊔ तः K; °त्रय --- W

गोपतेर्ग्रन्थिरूर्ध्वन्तु मूर्ध्नाभिभवपञ्चकम् ।

अनन्तश्चैव पाशाश्च जालमेतत्प्रकीर्तितम् ॥ 4:123 ॥

कार्यं दुःखं तथा ज्ञानं साधनन्तत्त्वमेव च ।

षष्ठं साध्यं तथैश्वर्यं कारणञ्च तथाष्टमम् ॥ 4:124 ॥

[2] प्रोक्तं विषयमज्ञानं कारणोर्ध्वं च कथ्यते ।

अशुद्धाध्वा समाख्यातः शुद्धाध्वानञ्च मे शृणु ॥ 4:125 ॥

मुक्तं ऋषिकुलेभ्यस्तु संसाराच्च दुरत्ययात् ।

योन्याच्चाप्यथ वागेश्यां जातः प्रणव उच्यते ॥ 4:126 ॥

धातारन्दमनश्चैव ईश्वरं ध्यानमेव च ।

भस्मीशञ्च समाख्यातं प्रमाणाष्टकमेव च ॥ 4:127 ॥

विद्याष्टकं च मूर्त्यु [3] ष्ठी तेजीशश्च ध्रुवस्तथा ।

इति सङ्ख्याः समासेन शुद्धाध्वानः प्रकीर्तिताः ॥ 4:128 ॥

कपालव्रतमाश्रित्य ध्रुवं गच्छन्ति तत्पदम् ।

लोकातीतं समाख्यातं महापाशुपतं व्रतम् ॥ 4:129 ॥

प्रक्रियाचर्यसंयुक्तो ध्रुवं गच्छति तत्पदम् ।

विस्तृतो नरकं याति प्रक्रियाचर्यवर्जितः ॥ 4:130 ॥

अतिमार्गं समाख्यातं द्विःप्र [[कारं व (रा)]] [4] नने ।

पूर्वेणैव [[(तु)]] वक्त्रेण सरहस्यं प्रकीर्तितम् ।

अत ऊर्ध्वम्महादेवि किं वक्ष्ये परमेश्वरि ॥ 4:131 ॥

देव्युवाच ।

मन्त्रमार्गन्त्वया देव सूचितं तु वर्णितम् ।

4:123 मूर्ध्ना° ] NW: मूर्धा° K 4:123 पाशाश्च जाल° ] conj. Sanderson; ॐ ॐ श्व जाल° NW: ॐ जल° K 4:124 कार्य° ] N: काय° K: काय° W 4:124 साधनन्त° ] NW: सो-धनं त° K 4:125 कारणोर्ध्वं ] N: कारणोर्ध्वं K: कारणोर्ध्वं W 4:125 समाख्यातः ] K: समाख्यातं NW 4:126 मुक्त° ] conj. Sanderson; --- NK: मुक्त° W 4:126 वागेश्यां ] N: वागेश्यां KW 4:127 दमनश्चैव ] NW: दमकं चैव K 4:128 विद्याष्टकं च मूर्त्युष्ठी° ] conj. Sanderson: विद्याष्टक --- ष्ठी N: विद्याष्टकम् ॐ ष्ठी K: विद्याष्टकं च ॐ ष्ठी W 4:128 सङ्ख्याः ] K<sup>pc</sup>: सङ्ख्या NK<sup>ac</sup> W 4:128 शुद्धाध्वानः ] NK: शुद्धाध्वानः W 4:129 °श्रित्य ] K: °श्रित्य NW 4:129 महापाशुपतं ] K: महापाशुपतम् N: महापाशुपतं W 4:130 प्रक्रियाचर्य° ] N: प्रक्रियाचर्य° KW 4:131 द्विःप्रकारं वरानने ] K: द्विःप्रकारं --- नने N: द्विःप्रकारं व -नरे W 4:131 पूर्वेणैव तु वक्त्रेण ] K: पूर्वेणैव वक्त्रेण NW

संसारोच्छित्ति करणन्तमाचक्ष्व महेश्वर ॥ 4:132 ॥

एवमुक्तस्तु पार्वत्या सर्वपापहरो हरः ।

उवाच मधुरां वाणीम्मन्त्रतन्त्रार्थनिश्चिताम् ॥ 4:133 ॥

अधुना [5] [[तदतो]] विप्रास्संवादमुमया सह ।

ईश्वरस्य +तु+ देवस्य मन्त्रमार्गव्यवस्थितम् ॥ 4:134 ॥

पञ्चमेनैव वक्त्रेण ईशानेन द्विजोत्तमाः ।

मन्त्राख्यं कथयिष्यामि देव्याया गदितम्पुरा ॥ 4:135 ॥

चतुःस्रोता मया पूर्वं श्रुता देव्याः प्रसादतः ।

ते सर्वे कथितास्तुभ्यं निस्सन्दिग्धा द्विजोत्तमाः ॥ 4:136 ॥

पञ्चमन्तु परं स्रोतं [[शि]] --- ।

[6] कथितं देवदेवेन किम्भूयः श्रोतुमिच्छथ ॥ 4:137 ॥ ° ॥

॥ ⊗ ॥ इति निश्वासमुखतत्त्वसंहितायां चतुर्थः पटलः ॥ ° ॥

लोकशतं सप्तत्रिंशोत्तरम् । चतुःस्रोताः लो 643 ॥ ⊗ ॥

4:133 वाणी ] KW; णीं N (unmetrical) 4:134 तदतो ] K; --- N; वदतो W 4:134 तु ] NW; च K 4:134 °व्यवस्थितम् ] NW; °व्यवस्थितः K 4:135 मन्त्राख्यं ] NW; मन्त्राख्यो K 4:135 गदितम्पुरा ] NW; गदिता पुरा K 4:136 चतुःस्रोता ] K; चतुस्रोता N; चतु-  
स्रोता W 4:136 देव्याः ] K; देव्या NW 4:137 स्रोतं ] N; स्रोतम् K<sup>pc</sup>; स्रोतो K<sup>ac</sup>; श्रोत W 4:137 श्रोतुमिच्छथ ] NW; श्रोतुमिच्छथः K 4:137 चतुर्थः पटलः ] NW; चतुर्थपटलः K 4:137 सप्तत्रिं° ] conj.; सप्त = N; सप्तत्रिं° KW 4:137 चतुःस्रोताः ] K; चतुस्रोताः N; चतुस्रोता W





## CHAPTER I

[Frame story: the Five Streams]

Ricika spoke:

- 1:1 I went to the eastern direction for the sake of [gathering] flowers and kindling.<sup>354</sup> An unprecedented marvel was seen. Having seen that [I became] full of curiosity.<sup>355</sup>
- 1:2 [There were] eighty-eight thousand sages, whose semen flowed upwards,<sup>356</sup> [living in] the Naimiṣa forest [...].<sup>357</sup>
- 1:3 [...] <sup>358</sup> O Lord! please tell me, who am asking, all [about] this.
- 1:4 O Lord you are expert in all scriptures and especially in the Vedas.<sup>359</sup>  
I ask you, o Mataṅga, because (*tena...yena*) you know.

<sup>354</sup> There is a euphonic glide *m* between the words *pūrva* and *āsā*. Here *samidhaiḥ* is presumably to be understood as meaning 'together with firewood'. Prof. VASUDEVA, by way of personal communication, suggests a possibility of conjecturing *samidhe* (as in any case we need to understand it to be dative) He further points out that there are a handful of instances where *puṣpa* and *samidh* appear together, such as *Divyāvadāna* p. 43, lin. 6, *Kūrmapurāṇa* 2.12:24 etc.

<sup>355</sup> Masculine pronoun *tam* is presumably meant for neuter *tat*.

<sup>356</sup> The same line appears in *Brahmāṇḍapurāṇa* 1.7:180 and 1.21:170, *Mārkaṇḍeyapurāṇa* 49.79 and *Garuḍapurāṇa* 1.49:26. The same line reading *yatinām* and *muninām* instead of *ṛṣinām* appears in *Mahābhārata* 2.11:34 and *Skandapurāṇa* 114.14 respectively. Eighty-eight thousand (*aṣṭāṣītisahasrāṇi*) appears to be a common cliché in the *Mahābhārata*, (2.48:39, 2.11.34, 4.65:16, 12.34:17 etc.) and *Purāṇas* (*Bhāgavata-purāṇa* 8.1:22, *Brahmāṇḍapurāṇa* 1.21:164, *Viṣṇudharmottara* 64.22, *Viṣṇupurāṇa* 1.6:36, 2.8:92, *Vāmanapurāṇa* 27.59, *Skandapurāṇa* 114.14, *Agnipurāṇa* 376.32 etc.).

<sup>357</sup> In comparison to the other folios, the first folio of the manuscript is markedly damaged in the right-hand margin. The text lost in this and the following line must be describing events surrounding the sages of the Naimiṣa forest, most likely as regards their visit to the Devadāruvana. We know from a somewhat later passage (1.19–20) that these sages have departed for the forest of Devadāru for the purpose of receiving initiation. Our guess is that the 'unprecedented marvel' which Ricika beheld, and which aroused his curiosity, is the relocation of the sages of the Naimiṣa forest to the Devadāru forest.

<sup>358</sup> We are not able to conjecture here since it is not possible to fathom the precise wording of the query which Ricika posed to Mataṅga.

<sup>359</sup> All of our sources read *devānām* instead. Theoretically, we could accept this reading, in which case our translation would be: o Lord you are expert in all scriptures and especially of gods.

## Mataṅga said:

1:5 Listen, my child: I will tell you everything briefly. Those [sages] residing in the Naimiṣa forest heard (*śrutam*) that [...] <sup>360</sup>

1:6–7 [...] <sup>361</sup> by those [sages] residing in the Naimiṣa forest in the very place Brahmā and Keśava were initiated. O Ricika! [Thus,] they were all full of curiosity [and] were utterly astonished.

1:8–9 Those experts in all scriptures spoke to each other as follows. How could one obtain (*katham...prapadyeta*) an initiation outside (*muktvā*) the Vedic tradition (*vedoktam āgamam*)? For there is nothing higher than the Veda. Yoga [...] <sup>362</sup>

1:10 How is it that Viṣṇu also, the knower of the Sāṅkhya and Yoga, <sup>363</sup> was initiated? Having heard that (*taṃ*), <sup>364</sup> all sages of stringent vows came [there].

1:11–12 Seen (*drṣtvā*) [to you] as you were approaching [there] (*tvayi-m-āyāntā*), <sup>365</sup> they entered the forest of Devadāruvana (*devadāru-*

<sup>360</sup> As a bare minimum, the ensuing deprecated textual portion must have related, what the sages heard. Logically speaking, it is possible that they were told that the gods, including Brahmā and Viṣṇu have gathered in the Devadāru forest where Maheśvara stayed. We are, however, unable to reconstruct the lost text.

<sup>361</sup> Three *pāda* of the verse are missing here. It is possible that the lost text included the segment 'it was heard again,' since immediately after the lacuna, the text displays 'by the sages of the Naimiṣa forest'. It is also related what they heard: 'in that very place Brahmā and Keśava were initiated'. Once again we are not able to conjecture the text.

<sup>362</sup> Twenty-one syllables of text are missing here and so the last three *pādas* of this verse cannot be translated precisely. However, we assume that the missing text incorporates a question regarding the initiation of Brahmā. The reason for this assumption is that the immediately following line relates a question about Viṣṇu's initiation, stating *katham viṣṇuś ca dīkṣitaḥ* 'how Viṣṇu also was initiated,' and in doing so, alludes to the initiation of Brahmā. We know that both Brahmā and Viṣṇu were initiated in the Devadāruvana (1.7) and (1.16). As Viṣṇu is said to be the knower of the Sāṅkhya and Yoga, we somehow expect that Brahmā is recognized as the master of Veda (for example see, *Śivadharmasāstra* 6.29, *Haracaritacintāmaṇi* 1.98).

<sup>363</sup> *Guhyasūtra* 1.12cd also states that the Sāṅkhya and Yoga are connected to Viṣṇu: *anviṣet sāṅkhyayogañ ca viṣṇudhyānaratas sadā*.

<sup>364</sup> Masculine accusative singular standing for neuter accusative singular.

<sup>365</sup> Here the letter *m* has probably been used in order to avoid hiatus, and although all manuscripts read *tvayimāyāntā* perhaps we need to understand *tvayi-m* as a locative functioning as an instrumental. Our interpretation is very tentative. The passage, after all, may be corrupt.

*vanam vanam*).<sup>366</sup> They there, thinking that they shall see Brahmā, Viṣṇu and Maheśvara<sup>367</sup> together (*samudāyena*) [and request] initiation (*dīkṣā*) [[...]]<sup>368</sup>

1:13 [...] Then they all, Brahmā, Viṣṇu and Maheśvara, however, [...] <sup>369</sup> went [back] to their respective places<sup>370</sup> after having given permission to Nandin [in the following way].

1:14 You are the bestower of favour [not only] upon sages but also upon all living beings<sup>371</sup> and also (*tathā*) you were earlier endowed with authority [to bestow *dīkṣā*?] by Devī.<sup>372</sup>

1:15a–16b [[.... ...]]<sup>373</sup>

1:16c–17 Tell us all how (*yathā...tathā*) Brahmā and Viṣṇu were initiated, both of them (*te*)<sup>374</sup> being knowers of knowledge about initiation in all scriptures.<sup>375</sup>

<sup>366</sup> Although this sentence is not lacunose, the syntax is ambiguous and unwieldy, resulting in an internally incongruous declarative sentence.

<sup>367</sup> We require *brahmāviṣṇumaheśvarāḥ* as a compound. One should note that *brahmā* is often used in this text as a stem-form.

<sup>368</sup> The text breaks off after *dīkṣā*. We assume that the lost text here could have mentioned that Śiva himself did not grant initiation to the sages, but he bestowed this authority to Nandikeśvara.

<sup>369</sup> Here we may be missing a past participle referring to the gods.

<sup>370</sup> The second of the two instances of *tu* seems intended only to pad out the metre (*pādapūraṇa*).

<sup>371</sup> The second *pāda* is unmetrical, the fifth letter being long.

<sup>372</sup> According to the third chapter, *tantrāvatāra*, of the *Rauravāgama*, Devī teaches tantra to Nandikeśvara and he teaches it to Brāhmins. We are not sure what is referred to in this case. We have assumed here that this is an *aiśa* use of the genitive singular (*devyāyāḥ*) employed (m.c.) in the sense of the ablative: ‘authority has been handed down [to you] from the goddess’.

<sup>373</sup> Six *pādas* are missing here. Only the first letter *dī* of 15a has been transmitted. Most probably, the complete word would be *dīkṣā*, ‘initiation’. If that were the case, could the text describe the initiation of Nandikeśvara by Śiva? After all, Devī granted Nandikeśvara the authority to bestow *dīkṣā*. Alternatively, the text may have stated that Nandikeśvara is capacitated to grant initiation to the sages. Be that as it may, at least in the last part of this lacuna, we expect a change of interlocutors, because after the lacuna we find the sages requesting Nandikeśvara to clear their doubt.

<sup>374</sup> Here this masculine plural must either be taken in the sense of a masculine dual pronoun, or simply corrected to *tau*.

<sup>375</sup> This line could certainly be interpreted in alternate ways. For instance, it might be assumed instead that they are conversant in all scriptures and have understood initiation and knowledge (assuming a *samāhāradvandva*, for this cf. *Svāyambhuva-sūtrasaṅgraha*, *Vidyāpāda* 1.1 and Sadyojyoti’s commentary on it.)

Please tell [us] all about it, o omniscient Nandikeśvara! Thus they  
[[...]]<sup>376</sup>

### Ricīka spoke:

1:18 How could Lord Nandikeśvara be the teacher of them [i.e. sages]? How were they initiated into this system (*śāstre*), the true doctrine of Śiva (*śivasanmate*)?

### Mataṅga spoke:

1:19 Now I will tell you, o best among Brāhmins, how (*yathā...tathā*) they, desirous of initiation and knowledge,<sup>377</sup> venerated (*stunvanti*) Nandi: please listen<sup>378</sup> with one-pointed minds.

1:20 In the beautiful Devadāru forest [[...]]<sup>379</sup>

1:21–22 O you of very great austerity! Devotee of Rudra (*rudrāṃśa*)!<sup>380</sup>

<sup>376</sup> We are not able to conjecture as almost two *pādas* are missing here.

<sup>377</sup> We take *dikṣājñānasya* as a *samāhāradvandva*.

<sup>378</sup> Here *śṛṇuṣvekamānādhunā* is *aśa sandhi* for *śṛṇuṣvaikamānādhunā*.

<sup>379</sup> At first glance, the text of *Guhyasūtra* 16.1a–2b appears to provide the missing portion for this lacuna:

*devadāruvane ramye ṛṣayaḥ saṃśītavratāḥ |*  
*nandīśam upasaṃgamyā praṇipatya muhur muhuḥ ||*  
*ūcus te ṛṣayaḥ sarve stutvā nandiṃ śivātmajam |*

In the beautiful Devadāru forest, having approached Nandin and upon bowing down again and again, [and] after praising Nandin, son of Śiva, the sages spoke thus.

However, the damaged portion of the manuscript is too small to have contained all three lines. On the other hand, it would theoretically be possible to include these three lines in the lacunose section by structuring them in the following bipartite fashion:

*devadāruvane ramye praṇipatya muhur muhuḥ |*  
*ūcus te ṛṣayaḥ sarve stutvā nandiṃ śivātmajam ||*

Given that we are not able to further substantiate this possibility, we have opted not to insert this conjecture in the main text.

<sup>380</sup> The *Svacchandatantra* 8.3d–4b defines *rudrāṃśa* as follows:

*... rudrāṃśaṃ ca nibodha me ||*  
*rudrabhaktāḥ suśīlaś ca śivaśāstrarataḥ sadā |*



Omniscient because of Śiva's power (*śivatejasā*)!<sup>381</sup> Sinless one! The dialogue between Devī and Śaṅkara,<sup>382</sup> [which is] the means for destruction of worldly existence [and is] the supreme nectar among all knowledge, was previously heard by you. It is taught only through initiation by Śiva, who removes what is inauspicious (*aśivahāriṇā*).<sup>383</sup>

**1:23** Please (*prasādāt*)<sup>384</sup> act in such a way as to ensure that all the excellent sages [here] are liberated through your grace [...].<sup>385</sup>

**1:24–25** [...] To [you, who has] the form of [...].<sup>386</sup> Homage to you who hold a spear in your hand,<sup>387</sup> three-eyed, to you who were born from a sage (*ṛṣisambhave*),<sup>388</sup> to you whose body is afflicted by austerity! Please

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Now listen to me [about] *rudrāṁśa*. [The person called *rudrāṁśa* is] devoted to Rudra, well-disposed and always delighting in Śiva-scriptures.

Cf. *Guhyasūtra* 1.11. Certainly *rudrāṁśa* could equally mean 'part of Rudra' or 'partial incarnation of Rudra' but SANDERSON convincingly says, "In Śaiva terminology a compound formed of the name of a deity followed by the word -*aṁśaḥ* means a devotee of that deity, more precisely a person with a natural inclination (*aṁśaḥ*) towards that deity rather than another." For more details see SANDERSON 2003: 354. fn. 16. Kṣemarāja, commenting on *Svacchandatantra* 8.1ab defines *aṁśaka* as follows: *parasya bodhabhairavasya śaktibhiḥ brāhmyādibhir adhiṣṭhitā brāhmādyās tathābhāvabhāsītā aṁśāḥ, tatas tadanugrāhyā api tadāṁśā ity ucyante*|. Cf. also *Śivadharmasāstra* 4.9.

<sup>381</sup> Alternatively, we could take *śivatejasā* with what follows. In this case our translation would be: 'the dialogue between Devī and Śaṅkara was previously heard by you through the power of Śiva ...'.

<sup>382</sup> *devyāśaṁkarasaṁvādam* is assumed to be an *aiśa* compound for *devyāśaṁkara-saṁvādam*, but the word could be split by taking *devyā* as an instrumental.

<sup>383</sup> This may mean that the above-mentioned knowledge is somehow transmitted through a ritual initiation or that it is only through having received initiation that one is entitled to receive the knowledge.

<sup>384</sup> Instead of manuscript K's reading *prasādād* we could retain the reading of N and W, *prasādā*, and treat it as a *aiśa* ablative without a final consonant.

<sup>385</sup> We are not able to conjecture 23d.

<sup>386</sup> 25d might for example have read *namas te śivarūpiṇe*; the translation would then be 'veneration to you [who has] the form of Śiva'. It is clear from the context that we are missing some epithet(s) of Nandin in 25c too.

<sup>387</sup> *śūlahastāya* might indeed mean that he holds a trident.

<sup>388</sup> *ṛṣisambhave* might be an *aiśa* use of the locative for the dative, but it is a perfectly correct form of the dative singular, since the root *sambhu* also exists in the same meant as *sambhū*. Alternatively it could simply be corrected, as suggested by Professor SANDERSON, to a vocative, *ṛṣisambhava*. In that case our translation would be 'o you who were born from a sage!'. According to the *Skandapurāṇa* (20.4 ff.), *Śatarudra-saṁhitā* (6.1 ff.) of the *Śivapurāṇa*, *Haracaritacintāmaṇi* (4.32 ff.) etc. Nandikeśvara is the son of the sage Śilāda.

raise [us] up [out of *saṃsāra*] through your compassion (*prasādataḥ*).  
O Nandikeśvara, there can be no other protector apart from you.

### Nandikeśvara spoke:

**1:26a–27b** All you sages, listen to that which is said to be five-fold: worldly (*laukikam*), Vedic (*vaidikam*), relating to the soul (*ādhyātmikam*), transcendent (*atimārgam*), and mantra (*mantrākhyam*) [...].<sup>389</sup>

**1:27c–28** All [the sages] were initiated by Nandin: some (*pare*) were linked to liberation (*nirvāṇe yojitāḥ*); others, being desirous of *vidyā*, were joined to *vidyā*.<sup>390</sup> Having initiated them according to rule, he started to speak.

**1:29** “I will teach, o best among Brāhmins, just as Śiva, the destroyer of all

<sup>389</sup> Perhaps we may conjecture something like *mantrākhyam tantrabhedam anekadhā* (cf. *Śātaratnasāgraha* p. 8, quoting from the *Kāmika*): *laukikam vaidikam caiva tathādhyātmikam eva ca | atimārgam ca mantrākhyam tantrabhedam anekadhā* | or instead *mantrākhyam tantram etad anekadhā* (cf. *Pūrvakāmika* 1.17c–18b: *laukikam vaidikam caiva tathādhyātmikam eva ca || atimārgam ca mantrākhyam tantram etad anekadhā* |).

In neither of the above-cited sources, however the *Laukika*, *Vaidika*, and the remaining ‘streams’ are presented as revealed by five different faces of Śiva. We recall that, in contrast, the *Niśvāsamukha* announces the providence of each of the individual Five Streams as each sourced in one of Śiva’s faces: the *laukika* is issued forth from the western face, i.e. Sadyojāta (3.197), the *vaidika* from the northern face, i.e. Vāmadeva (4.41), the *ādhyātmika* from the southern face, i.e. Aghora (4.42), the *atimārga* from the eastern face, i.e. Tatpuruṣa (4.132), and the *Mantramārga* from the upper face, i.e. Īśāna (4.136). SANDERSON (2006: 157) points out that the same kind of division is found in the *Mṛgendra*, the *Puṣkarapārameśvara*, the *Svacchanda-tantra* and the *Jayadrathayāmala*. See also commentary of Bhaṭṭa Nārāyaṇakaṇṭha on *Mṛgendrakriyāpāda* 8.76.

The first four divisions are treated in this section of the *Niśvāsa*, the *Niśvāsamukha*. They provide the religious context out of which the Tantric religion of *Mantramārga* arose. The fifth, the *Mantramārga*, is what is taught in the remainder of the *Niśvāsa*.  
<sup>390</sup> 27c–28 must have been spoken by Mataṅga to Ricika. *Vidyā* here may be *vidyādīkṣā*. Throughout the *Niśvāsa*-corpus, there are two basic types of initiation, one of which is called *nirvāṇadīkṣā* and the other *vidyādīkṣā*. GOODALL has suggested (in the paper ‘*Vidyādīkṣā and Muktidīkṣā in Niśvāsa corpus*’ delivered in the First International Workshop on Early Tantra on 19th September 2008) that the first is bestowed to bring about liberation and the second is granted in order to bring about ‘supernatural enjoyments’. One possible explanation of the name *vidyādīkṣā* is that it grants entitlement to use mantra (*vidyā*) for the pursuit of *siddhis*. But this passage might be supposed to imply instead that the element *vidyā* refers to a level of the universe.

suffering, when asked by the great goddess". After prostrating before Śiva, purifying oneself,<sup>391</sup>

**1:30** One should bow one's head to the god [who has] the crescent moon as his diadem, join one's hands together and raise them to one's forehead with devotion, and proclaim a hymn as follows.<sup>392</sup>

**1:31** Veneration to you, together with your attendants. O one with a wife, let there be veneration to you! O Sadāśiva let there be veneration to you! O greatest soul Śiva (*paramātma*)!<sup>393</sup> Veneration to you, Śiva (*śive*).<sup>394</sup>

**1:32** The earth supports people [so] people are understood to consist of earth. [Your]<sup>395</sup> form as earth is all pervading:

<sup>391</sup> Kṣemarāja, on *Svacchandatanrodyota* Vol.1, p. 26, takes *śuciḥ* 'pure' to mean *śuciḥ kṛtayatheṣṭasnāṇaḥ* 'who has taken adequate bath(s)'.  
<sup>392</sup> We assume that the *aṣṭamūrtistava* is a hanging passage here. See introduction (p. 116).

<sup>393</sup> *paramātma* is presumably an *aiśa* vocative for the dative.

<sup>394</sup> We assume that *śive* is an *aiśa* usage of the locative as a dative.

<sup>395</sup> Cf. *Prayogamañjarī* 1.19, *Tantrasamuccaya* 1.15 and *Īśānagurudevapaddhati* 26.56 *kṣitir vai dhāryate lokān lokāḥ kṣitimayāḥ smṛtāḥ | sarvagaṃ kṣitirūpaṃ te kṣitimūrte namo 'stu te ||*. Note that the *Prayogamañjarī*, *Tantrasamuccaya* and *Īśānagurudevapaddhati* have *kṣitirūpaṃ te* ('your form as earth') where our text has *kṣitirūpaṃ tu*. Here starts the description of the eight forms of Śiva. We often find these eight forms of god mentioned in *Purāṇas*, *tantras*, *Kāvyas*, inscriptions, etc. including the *Śatapathabrāhmaṇa* (6.1:3:9–17). Cf. *Līṅgapurāṇa* 41.29 ff, *Vāyupurāṇa pūrvabhāga* 27.1 ff., *Brahmaṇḍapurāṇa pūrvabhāga* 1.10:1 ff, *Viṣṇupurāṇa* 1.8:1 ff., *Śivapurāṇa uttarabhāga* of the *Vāyaviyasaṃhitā* 3.18–19, *Kūrmapurāṇa* 1.10:23–26, *Rauravasūtra-saṅgraha upodghāta* verse 16 (it appears in the *Rauravāgama* vol. I, p. 2, verse 16) *Prayogamañjarī* 1.18–28, *Tantrasamuccaya* 1.15–23, *Īśānagurudevapaddhati* 26.56–65, *Somaśāmbhupaddhati* 4.2:205–206, *Pūrvakāmika*, 66.102–103, *Suprabhedāgama*, 37.74–78, *Abhijñānaśākuntala* 1.1, Vallabhadeva's commentary on *Raghuvamśa* 5.4 and *Kūrmapurāṇa* 41.32, *Śiśupālavadha* 14.18, Bhera-ghat inscription (*Epigraphia Indica* Vol. II, no. 2, p. 10), Bakong Stele inscription of Indravarman I (*Epigraphia Indica* Vol. II, no. 35, p. 439), the inscription of Harsha stone (*Epigraphia Indica* Vol. II, no. 8, p. 120) the inscription of Bhaṭṭa Bhavadeva etc. Note that the inscriptional records are quoted from SATHYANARAYANAN (2007: 401–403).

There are close parallel verses for 27c–35b, in the *Prayogamañjarī* (1.18–26) and *Tantrasamuccaya* (1.16–23), and *Īśānagurudevapaddhati* 26.56–63. It is remarkable that we find this parallel only in the Keralā Tantric tradition. Our sources for the *aṣṭamūrti* are unanimous in recording these eight forms of god except for some variants of one of the names. These forms are: earth, water, wind, fire, oblation/*yajamaṇa*/*dikṣita*/*ātmā*, ether, moon and sun. The *Śatapathabrāhmaṇa* (6.1:3:9–17), perhaps the earliest source for these eight names of god, however, records the eight forms as: fire, water, wind, *oṣadhi*, *vidyut*, *parjanya*, moon and sun.

o you who have earth as your form!<sup>396</sup> Let there be veneration to you.

**1:33** The water supports people [so] people are understood to consist of water. [Your] form as water is all pervading: o you who have water as your form! Let there be veneration to you.

**1:34** The wind supports people [so] people are understood to consist of wind. [Your] form as wind is all pervading: o you who have wind as your form! Let there be veneration to you.

**1:35** The fire supports people [so] people are understood to consist of fire. [Your] form as fire is all pervading: o you who have wind as your form! Let there be veneration to you.

**1:36** The soul performs oblations [so] people are understood to consist of oblation. [Your] form as oblation is all pervading: o you who have oblation as your form! Let there be veneration to you.<sup>397</sup>

**1:37** Ether supports people [so] people are understood to consist of ether. [Your] form [as] ether is all pervading: o you who have ether as your form!<sup>398</sup> Let there be veneration to you.

**1:38** The moon supports people [so] people are understood to consist of moon. [Your] form as a moon is all pervading: o you who have moon as your form! Let there be veneration to you.

<sup>396</sup> Or perhaps 'o form [of yours] as earth'?

<sup>397</sup> *yajña*, being one of the forms of Śiva, is attested to not only in our present text, but also in *Tantrasamuccaya* (1.18), the *Prayogamañjarī* (1.21) and *Isānagurudeva-paddhati* (26.58).

A number of variants of this form of Śiva appear in our sources, the most common being *yajamāna*, as attested in *Abhijñānaśākuntala* 1.1, *Līṅgapurāṇa* 41.32, Vallabhadeva's commentary on *Kumārasaṃbhava* 1.55, *Śiśupālavadha* 14.18, *Somaśambhupaddhati* 4.2:205, the Bhera-ghat inscription, (quoted from SATHYANARAYANAN 2007: 401). The *Viṣṇupurāṇa* (1.8:7), the *Vāyupurāṇa pūrvabhāga* (27.19) and the *Brahmaṇḍapurāṇa pūrvabhāga* (1.10:20) use the term *dīkṣito brāhmaṇa* for *yajamāna*; *dīkṣita* (see Vallabhadeva's commentary on *Raghuvamśa* 5.4 and *Kūrmapurāṇa* 41.32, commentary on *Netratantra* 18.61, *Viṣṇupurāṇa* 1.8:7 etc.). See also GOODALL & ISAACSON 2003: 263–264 on this point; *ātman*, cf. *Rauravasūtrasaṅgraha*, *upodghāta*, verse 16, *uttarabhāga* of *Vāyaviyasaṃhitā* 3.19 of the *Śivapurāṇa*, *Ajitāgama* 54.2, *Mahimnastava* 26 and various inscriptional records (see SATHYANARAYANAN 2007: 401 etc.).

<sup>398</sup> *pāda* 32c is hypermetrical and *mūrtyākāśa* is an *aiśa* compound for *ākāśamūrti* (m.c.) unless we analyse, as suggested by Prof. Bhim KANDEL by way of *personal communication*, the compound as *mūrtili ākāśaṃ iva*.



**1:39** The sun supports people [so] people are understood to consist of sun. [Your] form as sun is all pervading: o you who have sun as your form! Let there be veneration to you.

**1:40** Eight form [...] <sup>399</sup> By this true sentence please draw me out from worldly existence.

**1:41** Whoever is pure (*śuciḥ*) and constantly recites (*paṭhet*) this hymn consisting of eight forms [of Śiva], [becoming] free from all sins, he will attain union <sup>400</sup> with Śiva.

### Goddess spoke:

**1:42** You are the god [having] no beginning and end (*anādinidhanaḥ*), devoid of birth and destruction, <sup>401</sup> imperishable, all pervading and hav-

<sup>399</sup> Twelve letters are missing here. It is likely from the context of the following line that the lost text would have included a praise of Śiva. However, the gap is too small to allow for a full enumeration of the names of the eight forms of Śiva mentioned above (27c–35b)—earth, water, and so forth—which is the insertion we normally would have expected at this point.

In its theomorphic aspect, the ‘eight forms of Śiva’ are also known as the ‘eight guardians of the forms’, the *mūrtipāḥ* (or *mūrtiśvarāḥ*), although SATHYANARAYANAN (2007: 401–402) rightly points out that the correlation between the two sets of eight names of Śiva is not consistent. It is therefore certainly warranted—had more space in the MS been originally allotted to this section—to alternatively expect a listing of the latter at this juncture. As for the individual names of the ‘guardians’, these are: Śarva, Bhava, Rudra, Paśupati, Īśāna, Ugra, Mahādeva, and Bhīma. Note that *Śatapathabrāhmaṇa* mentions ‘Aśani’ in place of ‘Bhīma’ (6.1.3:11) and ‘Sarva’, in place of Śarva (6.1.3:14). Close textual parallels in the *Prayogamañjarī* (1.28), *Tantrasamuccaya* (1.15) and *Īśānagurudevapaddhati* (26.65), record the eight forms of Śiva in direct proximity with the ‘eight guardians of the forms’.

The *Līṅgapurāṇa* 2.13:1 ff. and *Viṣṇupurāṇa* 8.8 ff. give the eight names along with the corresponding wives and sons, the *Īśānagurudevapaddhati* *uttarārddha* 12.40 ff. presents the iconography of these eight forms of Śiva, and the *Śatapathabrāhmaṇa* (6.1.3:8–17), *Vāyupurāṇa pūrvabhāga*, 27.1 ff. = *Brahmāṇḍapurāṇa pūrvabhāga* 1.10:1 ff. and *Viṣṇupurāṇa* 1.8:1 ff. gives a detailed account as to how Śiva became the *aṣṭamūrti* (note that *Kūrmapurāṇa* 1.10:23, too, alludes to the story). It is likely that this story can be traced to the *Śatapathabrāhmaṇa* (6.1.3:8–17).

<sup>400</sup> *sāyojyatām* is a common *aiśa* form, with Prakritic *guṇa*-grade of the vowel, for *sāyujyatām*.

<sup>401</sup> The first *pāda* *anādinidhano devaḥ* is a common cliché. The first half of this verse seems to be somewhat similar to *Vākyapadīyam* 1.1ab: *anādinidhanaṃ brahma śabdatattvaṃ yad akṣaram*. We have assumed that the sense is that of *ajo* ‘kṣaro’ *vyayaḥ*, although the transmitted text is *ajam akṣaram avyayaḥ*, where the *m* functions as a euphonic glide sound.



ing all forms. You are omniscient [and] the sole cause [of the whole universe].

1:43 [You are] the creator, maintainer and destroyer, the chief (*parameṣṭhī*)<sup>402</sup> and the supreme god. [...] <sup>403</sup> highest goal (*gatiḥ*).

1:44 Having taken refuge in you, sages, gods and demons, snakes, Gandharvas, Yakṣas, Piśācas, Apsaras and Rākṣasas have all obtained accomplishment (*siddhi*).<sup>404</sup>

1:45 Having obtained a boon by your grace, they play after having reached the [highest realm of] rebirth,<sup>405</sup> which is liberation after which one is not reborn (*apunarbhavanirvāṇam*), from which, once one has reached it, one does not return [to this world].<sup>406</sup>

1:46 Indeed (*hi*), I watch the spinning, dreadful wheel of time, seeing people tormented by sorrows and extremely afflicted.

1:47–49 O Lord of gods! [...] <sup>407</sup> on account of your compassion for the world, how mortals may be released from birth, death, old age etc.

<sup>402</sup> The term *parameṣṭhī* generally is an epithet of Brahmā, not of Śiva.

<sup>403</sup> Certainly the lost text speaks in praise of Śiva, but we are not able to conjecture what it would be.

<sup>404</sup> The compound *piśācāpsarasarākṣasāḥ* involves an *aiśa sandhi* between *apsaras* and *rākṣasāḥ*.

<sup>405</sup> I would like to express my gratitude to my friend Ven. GYALTEN Jigdre for pointing out, during the final revision process of this volume, the semantic connotations of the term '*gati*' in the Buddhist Abhidharma-context. Had he not shared his ongoing doctoral research findings *by way of personal conversation, dated 8<sup>th</sup> May, 2018*, I would not have been able to make the relevant adaptations in translating the term. Cf. KRAGH (2016, fn. 290, p. 197) for the textual attestation of '*gati*' as 'course of rebirth' in glosses gleaned from the *Mūlasarvāstivādin Pratimokṣasūtra*.

<sup>406</sup> 'They play' (*kṛīḍante*) is a somewhat startling expression. We think that the term refers to the 'play' of supernatural powers (*siddhi*) in which a practitioner would be able to assume infinitesimal forms (*aṇimā*) and other such feats. This becomes clearer somewhat later in the text (2.20ab), when it states that the practitioners engage in play by drawing on the *aṇimā* and other such [feats]: *īśvarasya prasādena kṛīḍante aṇimādibhiḥ*. Cf. also *Svacchandatantra* 7.225b. This, in the context of the *Nīśvāsa*, is bestowed by the *bhukti-/vidyā-dīkṣā*, an initiation that upon fruition leads to the acquisition the 'enjoyment' of supernatural powers.

<sup>407</sup> Three letters are missing, which would have had to be calibrated in order to convey something along the lines of 'please teach [me]'. Some fitting expression might have been *vadasva*, *ācakṣva*, *brūhi me* etc.

and also from hunger, thirst, cold, heat, desire, anger, fear,<sup>408</sup> and separations from loved ones (*iṣṭānām*), [they who are] enveloped by all [kinds of] diseases. Helpless, destitute of refuge, o god, [they are] treacherous and deceitful, delighting in harming others and malevolent (*duṣṭāḥ*). o great god! Please protect them.

**1:50** O Lord of the gods! how and by which [specific] means will these [malevolent ones], devoid of pure conduct be purified [...];<sup>409</sup> please tell me that means.

### God spoke:

**1:51** I have taught Five Streams [of knowledge] on account of my desire for the welfare of the world. I will explain (*pravakṣyāmi*) all of them, o beloved one! Please listen attentively.<sup>410</sup>

**1:52ab** And for the sake of heaven and liberation (*svargāpavargahetoḥ*), understand this (*tan*)<sup>411</sup> precisely.

**1:52cd** I shall teach [first] the worldly [stream] (*laukikam*), by which people attain heaven (*svargam*).

**1:53–56** Wells, ponds, houses, gardens [...]<sup>412</sup> [and] pavilions (*maṇḍapāḥ*), donations, pilgrimages (*tīrtha*), fasting, religious observances and restraints, [eating] edibles and avoiding inedibles (*bhakṣābhakṣa-parihāram*),<sup>413</sup> mantra recitation and sacrifice (*japahomam*), [committing suicide by] throwing oneself into water, into fire or from a cliff, and abstaining from food, renouncing possessions (*vidyamānanivṛttiḥ*),<sup>414</sup> honouring teachers and elderly people, this is what I have taught as

<sup>408</sup> We take all these instrumentals in the meaning of the ablative case.

<sup>409</sup> *Ex conj.* The *Śivadharmasaṅgraha* (5.15) clarifies that what we are missing is a word—or words—or a compound that topicalizes sins. There are several plausible avenues of conjecture. Prof. D. ACHARYA, to cite a pertinent possibility, has suggested *sarvakilbiṣaiḥ*.

<sup>410</sup> Note an elision instead of ordinary *sandhi*, in *śṛṇuṣv' avahitā*. One could, undoubtedly, consider adopting the reading of apograph K: *śṛṇuṣvāvahitā*.

<sup>411</sup> *tan* may refer to *hetu*; alternatively, it could be *tān*, or might be intended to mean 'therefore'. If *tan* is intended in the sense of *tān*, it would refer to the Five Streams.

<sup>412</sup> A considerable portion of the text is missing here, consisting of 20 letters. The perished section must have topicalized the construction of gardens, cross-ways, and the like, for the public good. See 2.25 ff.

<sup>413</sup> We assume that *bhakṣābhakṣaparihāram* is an *aiśa* compound construed thus *metri causa*. Its intended meaning, we gather, is: *bhakṣam ca abhakṣaparihāram ca*.

<sup>414</sup> To locate this expression as embedded in the text, cf. 3.58 below.

Laukika. The four-*āśrama* system is called Vaidika, [...] <sup>415</sup> [...] <sup>416</sup>. The world-transcenders are *mahāvratins* and those who are called *mantra*[-path-follower]s are Śaivas. [Any] others apart from these are situated on a wrong path.

### Goddess spoke:

**1:57** O god! You have indicated the Five Streams but not described them, now you should (*arhasi*) teach (*vaktum*) them to me at length by your grace.

[1. The Laukika stream]

### God spoke:

**1:58** [Even] a bad, evil-minded (*duṣṭacetasaḥ*) person, <sup>417</sup> who constructs a drinking-fountain, <sup>418</sup> will shake off [...] <sup>419</sup> and rejoice with ancestors. <sup>420</sup>

**1:59** One who creates a lotus pond, becoming free from blemishes, will go to heaven <sup>421</sup> together with seven generations [of his family] until his fame fades away. <sup>422</sup>

<sup>415</sup> The lost part of the text must have listed 'Sāṅkhya' and 'Yoga' (which together constitute the *ādhyātmika* section of the text).

<sup>416</sup> We expect the term '*atimārga*' to occur here in 56a.

<sup>417</sup> We understand this genitive singular *duṣṭacetasaḥ* to be used as a masculine nominative singular *duṣṭacetāḥ*. This kind of use is quite common throughout the *Niśvāsa*-corpus. See *Niśvāsamukha*: 1.110, 1.124, 2.34; *Niśvāsaguhyā*: 1.10, 3.15, 3.80 etc.; *Niśvāsamūla*: 1.16; *Niśvāsanaya*: 2.58, 4.59 and *Niśvāsottara*: 5.23.

<sup>418</sup> It is not inconceivable that this means instead: 'who offers drinking water [to others]'; *utpānaṃ* is an *aśa* usage (m.c.), with the sense of *udapānaṃ*, as is confirmed by the reading of the *Śivadharmasaṅgraha* (5.15).

<sup>419</sup> On the basis of the *Śivadharmasaṅgraha* (5.15), namely *pāpasamghātam*, we could conjecture something like *vidhūya pāpasamghaṃ* 'will shake off a multitude of sin'. Since it is not possible to ascertain how the word-order was arranged in the lost textual portion, we did not inject it into the text itself. The other likely conjecture could be *vidhūya svakaṃ pāpaṃ* 'will shake off his own sin'. We could have adopted the reading of the *Śivadharmasaṅgraha*, namely, *pāpasamghātam*, but that would have rendered the *pada* hypermetrical.

<sup>420</sup> Here begins the treatment of *laukika* religion, the first of the five *śrotas*.

<sup>421</sup> *Ex conj.*

<sup>422</sup> For this idea, see *Mahābhārata* 5.35:4:

*yāvat kīrtir manuṣyasya puṇyā lokeṣu gīyate |  
tāvat sa puruṣavyāghra svargaloke mahīyate ||*

- 1:60 Whoever offers a house, having filled it with possessions,<sup>423</sup> to a Brāhmin, for that person there will be a celestial golden house in heaven.
- 1:61 If one makes a garden in a temple of the lord of lords (*devadevasya cālaye*),<sup>424</sup> then hear from me the reward of the merit that one gains from each different flower [offered from that garden(?)].
- 1:62 [The offering] of one flower [to the *liṅga*] is of the value of ten gold coins; a garland is equivalent to one lakh [of gold coins]; one crore, they say, [is obtained] from a hundred garlands; if one covers the *liṅga* [with flowers, then the reward is] infinite.<sup>425</sup>
- 1:63 Those who always act in this manner [viz. by making offerings of flowers] become my troops (*gaṇāḥ*), never to fall [from that state]:<sup>426</sup> they will not become mortals [again], even after a hundred crores of *kalpas*.
- 1:64 This is what I heard from Hara, who was telling the goddess, and I have told it all to you (*tubhyaṃ*),<sup>427</sup> namely that which is the fruit of covering the *liṅga* (*liṅgapūraṇe*).<sup>428</sup>

### [1.1 Worship of the *liṅga*]

#### The sages spoke:<sup>429</sup>

- 1:65–70 The sages, fearful, oppressed by the fear of the world, ask: How is god to be pleased?<sup>430</sup> What is the fruit of worshipping him? What

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Here *naśyate* is an *aśā ātmanepada* for *naśyati* (m.c.). It is conceivable, as has been suggested by Prof. D. ACHARYA, that the text enunciates that the devotee remains in heaven until the lotus-pond—the physical basis for his fame—perishes.

<sup>423</sup> Alternatively, we could take *kṛtvā* as only intended to pad out the metre.

<sup>424</sup> *ca* is functioning as a hiatus breaker.

<sup>425</sup> Cf. below 1.123 ff.

<sup>426</sup> Once again *ca* is functioning as a hiatus breaker.

<sup>427</sup> This dative singular *tubhyaṃ* is perhaps being used here (m.c.) in the sense of dative plural *yusmabhyaḥ*.

<sup>428</sup> *Ex conj.* *liṅgapūraṇe* (cf. 1.57 below) is a proposition of Professor SANDERSON, forwarded on the grounds that the merits of *liṅgapūjana* will be taught at a posterior point, and that Nandin has just (1.62) taught the merit of *liṅgapūraṇa*.

<sup>429</sup> *ṛṣayaḥ ūcuḥ* is, strictly speaking, not necessary, and D. ACHARYA suggests removing this phrase. It is possible, however, that it is original, even though its sense is repeated in the following verse.

<sup>430</sup> Note an *aśā ātmanepada*.



is the fruit of bathing him with milk, clarified butter, curds, and water?<sup>431</sup> And what is the fruit of [offering] all kinds of flowers, fragrance, incense,<sup>432</sup> cloths, ornaments, edibles, banners, mirrors, and awnings? Tell us the fruit of [offering] lamps and an umbrella, (*dīpacchatraphalam*)<sup>433</sup> cows, goats, sheep and buffalo (*go'jāvimahiṣīṣū*),<sup>434</sup> offering of horses and elephants, the fruit of [offering] servants and maids; what is the fruit of cleansing and likewise besmearing? Tell [us] the fruit of singing and dancing, and the fruit [of playing] the lute and [other] musical instruments. Tell [us] the fruit of keeping vigil on the eighth and fourteenth days of the dark half of the month.<sup>435</sup> What is the merit of fasting and taking refuge in the Lord of gods?<sup>436</sup> Please tell us all this properly; we have approached you.<sup>437</sup>

### Nandīśa spoke:

**1:71** If somebody endowed with devotion to Śiva cleanses [the *liṅga*], he will certainly get [the fruit of offering] a hundred pure golden coins (*niṣkāṇām*),<sup>438</sup> and if he besmears [it], he will obtain [the fruit of offering] a thousand of them.

**1:72** One who has not had Śaiva initiation (*śivadīkṣāvivarjitah*)<sup>439</sup> should

<sup>431</sup> Note that K's reading, *pañcagavyena toyena* is a conjecture, and that the reading adopted from the *Śivadharmasaṅgraha* (5.22) is confirmed by W.

<sup>432</sup> *gandhadhūpa* is an *aīśa samāhāradvandva*.

<sup>433</sup> We understand *dīpacchatraphalam* to be used in the sense of *dīpacchatradānaphalam*.

<sup>434</sup> Presumably *go'jāvimahiṣīṣū* stands for *gojāvimahiṣīṇām dānasya phalam*. The reading of the *Śivadharmasaṅgraha* (5.23) *gavādimahiṣīṣu ca* is intended as an improvement on this.

<sup>435</sup> For this expression *kṛṣṇāṣṭamicaturdaśī*, see 1.80, 88 and 93 below, which is an *aīśa* compound for *kṛṣṇāṣṭamyām kṛṣṇacaturdaśyām*; for this grammatically correct form see *Guhyasūtra* 3.46, 14.33 and 14.103.

<sup>436</sup> This particular phrase—*devadevāśritasya*—gives a nuance similar to that of *Pāśupatasūtra* 1.9 (*mahādevasya dakṣiṇāmūrtim*) 'on the southern side of the great god.' We come across the peculiar practice of the Pāśupatas distinctly one more time in the *Niśvāsamukha* (1.75 and 1.166). In both cases it mentions offering the *huḍḍuṇi* sound to god, reflecting *Pāśupatasūtra* 1.8. These pieces of evidence show that some of the particular practices of the Pāśupatas were shared with the lay Śaiva religion by the time the *Niśvāsamukha* was composed.

<sup>437</sup> *sma* here is presumably intended not as the particle, but rather as the 1<sup>st</sup> person plural present indicative verb-form: the *visarga* has been irregularly dropped, ostensibly for metrical reasons.

<sup>438</sup> The syntax of the sentence is awkward. *niṣka* can also refer to a golden ornament for the neck or breast. This may then refer to the fruit of offering such ornaments.

<sup>439</sup> The same expression occurs once again in 1.165d. We are not absolutely clear which type of initiation it is referring to; it might be either refer to Mantramārgic Śaiva



always worship god attentively after having purified himself and anointed the Śiva temple [with clay mixed with cow-dung].<sup>440</sup>

**1:73–76** If someone (*yaḥ*) daily (*nityaśaḥ*) worships with leaves, flowers, fruits, curds, milk, ghee and so forth, and with *pavitrās*,<sup>441</sup> that have been rendered pure with devotion,<sup>442</sup> clothes, edibles, parasols, banners, mirrors, awnings, bells, yak-tail whisks, garlands, ornaments, and water, with gold, jewels and garments, with fragrances, incense and unguents, with songs, instrumental music and dances, and with the sound HUDDUN<sup>443</sup> and with eulogies, o you [who have] obtained exclusive devotion (*kevalām bhaktim*) to the god whose origin is

initiation or its Atimārgic counterpart. In this case, it is more likely to refer to Mantramārgic Śaiva initiation since the *Niśvāsamukha* prefaces the *Niśvāsātattva-saṃhitā*, a compendium expounding the Mantramārga. On the other hand, in both instances, the *Pāśupatasūtra* (1.8) presents the term *śivadīkṣāvivarjitaḥ* in close association with the injunction of offering the bellowing sound ‘HUDDUN’ to Śiva. Certainly hence, one could also posit that the reference is made in indication of Pāśupata-initiation.

A further thing to note is that this passage insinuates that the teaching of the worldly (*laukika*) path is intended for cultivation by uninitiated lay people (only). This impression gains further traction by 1.169ab: *evam yaḥ pūjayed ajñāḥ śivadīkṣāvivarjitaḥ* | ‘If someone who is unaware [of the rules] and has not received Śaiva initiation worships [the *liṅga*] in this fashion (*evam*)’. Yet the following line informs us that the teaching is not for exclusive practice by the uninitiated, but also accessible to initiates—the inverse situation, it needs be stated, most certainly was not declared to be applicable; an uninitiated devotee would not carry out initiates’ religious duties: *tasyedaṃ phalaṃ uddiṣṭaṃ apavarggāya dīkṣite* || 1.169cd ‘for him these fruits have been taught (*uddiṣṭaṃ*); in the case of an initiate, [the same act of worship] will contribute to liberation (*apavarggāya*)’. What hence transpires is that the initiated were entitled to perform lay practices, albeit their elevated status effectuated that the identical mode of worship would bear different fruit, contributing to an initiates’ procession towards liberation.

<sup>440</sup> The underlying idea is that non-initiates are nevertheless worthy of performing temple duties (refer to the previous footnote).

<sup>441</sup> *pavitra* can refer to a ring made of *kuśa*-grass which is worn on the fourth finger when sprinkling water, or ghee, during the act of purification in a ritual setting. In this context, it is possible that it refers to the cords that are lain on the *liṅga*, according to various *paddhatis*, during a ceremony of *pavitrārōpaṇa*: see, e.g., *Somaśambhu-paddhati* volume 2, pp.3–193.

<sup>442</sup> Note that it would be possible also to emend this to *bhaktipūtaś ca*, qualifying the worshipper.

<sup>443</sup> We know from the *Pāśupatasūtra* (1.8) that this is one of the offerings that a Pāśupata is supposed to offer to Śiva. This occurrence here, among lay Śaiva teaching, is significant as it tells us that this particular practice of Pāśupatas was also a part of lay Śaivism at the time of composition of the *Niśvāsamukha*. The reading *huḍḍuni* is of *Śivadharmasaṅgraha* 5.31 (the oldest manuscript of the *Śivadharmasaṅgraha*—

A—reads *huḍukāra*; another manuscript, C, reads *huṃḍumkāra*; the Nepalese edition of the text reads *huhunikāra* whereas our manuscript and both apographs do not transmit the text), and the particular word *huḍḍunikāra* is our emendation based on *Nīśvāsamukha* 4.72:

*liṅgasyāyatane vāso huḍḍunikārastavais tathā |*  
*gītanṛtyanamaskārair brahmabhir japasaṃyutaḥ ||*

where the *Nīśvāsamukha* has paraphrased the *Pāśupatasūtra* 1.8:

*hasitagītanṛtyahuḍḍunikāranamaskārajapyopahāreṇopatiṣṭhet |*

• °huḍḍunikāra° ] em.; °huḍumkāra° BISSCHOP; °ḍumḍumkāra° ŚĀSTRĪ

ŚĀSTRĪ's edition of the *Pāśupatasūtra* and *ad loc.* Kauṇḍinya's *bhāṣya* (see *Pāśupatasūtra* 1.8 cum commentary) read *ḍumḍumkāra*; Kauṇḍinya's description of the word is—*huḍḍunikāro* (corr; *ḍumḍumkāro* ed.) *nāma ya eṣa jihvātālusasaṃyogān niṣpadyate puṇyo vṛṣanādasadrśaḥ saḥ*. Whereas Kṣemarāja's description (*Svacchandatantra* p. 99) is—*bhaktivaivaśyenoccaran āntaraḥ śabdo huḍḍunikāraḥ* (corr; *huḍumkāraḥ* ed.).

BISSCHOP (2006: 4–5) retains the reading of the *Pāśupatasūtra* as *huḍumkāra*. Since *Nīśvāsamukha* 4.72, which is the paraphrase of the related *sūtra* 1.8, gives the reading *huḍḍunikāra*; and since *Svacchandatantra* 2.182 and Kṣemarāja's commentary *ad loc.* also have the reading *huḍḍunikāra*, I feel *huḍḍunikāra* is the original reading. (Although in the printed edition of *Svacchandatantra* 10.588 and *ad loc.*, Kṣemarāja also has the reading *huḍunikāra*. Thus we are tempted to correct it to *huḍḍumkāra* since the old Nepalese manuscript, B28/18 fol. 106r, li. 6, reads *huḍḍukāra*). Cf. also *Tīrthakāṇḍa* of *Kṛtyakalpataru*, p. 82 *huḍḍunikāranamaskāraiḥ* (corr; *huḍukkāra* BISSCHOP & GRIFFITHS 2007: 34, fn. 155; *huḍunikāra* ed.) *nṛtyagītāis tathaiṣa ca* (corr; *huḍḍunikāra*. I have drawn this information from BISSCHOP & GRIFFITHS 2007: 34, fn. 155). SANDERSON (2002: 30, fn. 32) has also claimed that the original reading should be *huḍḍunikāra*.

Furthermore, there is another reading—*huḍukkāra*—which is also commonly attested in early sources. See *Nīśvāsamukha* 1.166: *huḍukkārasya nṛtyasya mukhavādyātṭhahāsayoḥ*. Cf. also *Ratnatīkā* p. 18–19, where it occurs four times: *tadanu pūrvoktavidhīnopaviśya śivaṃ dhyāyan eva huḍukkāraṃ kṛtvā namaskāraṃ kuryāt tadanu japam iti | atra japanamaskārau mānasāv eva, nṛtyaṃ kāyikam eva, hasitagītahuḍukkārā vācikā eveti tatra dīrghocchvāsaratrayaṃ* (corr; *dīrghocchvāsa°* ed.) *yāvad dhasitaṃ, daṇḍakatrīrūvartanaṃ yāvad gītanṛtye gambhīrahuḍukkārātrayaṃ [...] tad evaṃ nīrvartyopahāraṃ bhagavan mahādeva, Sarva-darśanaśaṅgraha* (p. 169) where it occurs twice: *tad uktaṃ sūtrakāreṇa—hasitagītanṛtyahuḍukkārajapyasaḍaṇḍopahāreṇopatiṣṭheteti [...] huḍukkāro nāma jihvātālusasaṃyogān niṣpādyamānaḥ puṇyo vṛṣanādasadrśo nādaḥ |*. These pieces of evidence suggest that there was another well attested orthography, i.e. *huḍukkāra*. However, BISSCHOP (2006: 4–5) argues that the vocalization *huḍum* (*huḍumkāra*) is original.

unknown [i.e. Śiva] (*aparijñātakāraṇe*),<sup>444</sup> listen<sup>445</sup> to the fruit [obtained] by worshipping [the *liṅga*]—I will tell [you], everything [about it], thus:

**1:77–79** One should bathe the *liṅga* with water mixed with fragrance; [by doing so] men will be freed from mental sin in one night,<sup>446</sup> from bodily [sin] in ten nights, and from a capital sin<sup>447</sup> in fifteen nights. In one month one attains heaven (*svargam*); in one year the sphere of existence (*gatim*) of a lord of *gaṇas*;<sup>448</sup> in three years one attains the state of being ancestor-divinities (*pitṛtām*); in five years, one may save one's [entire] family; in twelve years one attains union with Īśvara;<sup>449</sup> and after a lifetime<sup>450</sup> one attains union with Śiva.<sup>451</sup>

**1:80–81** One should bathe the *liṅga* with pure curds on the eighth and fourteenth day of the dark half of the month:<sup>452</sup> [one who does so] will be freed from sins committed in his lifetime, there is no doubt. If a man, [being] pure, bathes [the *liṅga*] daily for one month, he will get

<sup>444</sup> Cf. *Kumārasaṃbhava* 5.71 (*vapur virūpākṣam alakṣyajanmatā* [...]). We have taken *aparijñātakāraṇa* to mean whose cause of birth (i.e. the parents) is not known. We could also translate (*aparijñātakāraṇe*) to 'who do not know any instrumentality'. This, however, does not make much sense. Professor ISAACSON suggests that we may understand °*kāraṇa* to mean °*karaṇa* '[proper] procedure'; if so, this orthography °*kāraṇa* is retained for metrical reasons. He also pointed out to me that reading °*karaṇa* does not completely solve the problem since what follows is also a procedure.

<sup>445</sup> Note that *śṛṇudhvam* is an *aīśa* use of *ātmanepada* imperative second person plural for *śṛṇuta*.

<sup>446</sup> *ekarātreṇa* means one day and night. Note that *ekāham* (1.83) is a synonym for the same. This sentence is anacoluthic, beginning with a singular and ending with a plural subject.

<sup>447</sup> Presumably *mahāpāpa* means the same as *mahāpātaka*: see, e.g., *Manusmṛti* verse 55, p. 847:

*brahmahatyā surūpānaṃ steyaṃ gurvaṅganāgamah |*  
*mahānti pātakāny āhuḥ saṃsargaś cāpi taiḥ saha |*

<sup>448</sup> For the expression *gāṇeśvarī gatiḥ*, cf. *Revākhaṇḍa* of the *Vāyupurāṇa* (previously assigned to *Skandapurāṇa*) 23.8, 215.2 *Niśvāsamukha* 1.97, 81, 1.101 and *Śivadharma-saṅgraha* 5.34, 40, 42 and 61.

<sup>449</sup> *īśvara* is the lowest level of Śiva (just above *vidyā*) both in the *Niśvāsa* and in the theology of the developed Śaiva Siddhānta.

<sup>450</sup> *yāvajjīvam* alone as clause of a sentence is incomplete. We would expect something like *yāvajjīvam kṛte* where *sati* is understood.

<sup>451</sup> *śīvaṃ vrajet* has been translated as though it were the same as *śivasāyuyjyatām vrajet*.

<sup>452</sup> See footnote on verse 69 about *kṛṣṇāṣṭamicaturdaśī*.



the [fruit of performing] sacrifice daily;<sup>453</sup> [and] when he departs from the body, he will attain the abode of Śiva.<sup>454</sup>

**1:82a–83b** If someone bathes [the *liṅga*] for six months, he will become a supreme Gaṇa. By bathing [it] for one year his ancestors attain the abode of Śiva (*śivālayam*); [by bathing it] for three years [he will attain] union with Rudra; [by his bathing it for twelve years] his own lineage [will attain union with Rudra].

**1:83c–85b** If a man bathes the *liṅga* with ghee for one day, destroying all sins, he will obtain the fruit of performing an Aśvamedha sacrifice. By [bathing it for] ten nights he goes to heavenly plane of existence (*svargagatiḥ*);<sup>455</sup> for one month, sphere of existence of a lord of Gaṇas (*gāṇeśvarīm gatim*); and ancestors in hell will be lifted out, there is no doubt.

**1:85c–86** If he bathes [the *liṅga*] daily with uninterrupted focus (*abhag-nayogataḥ*) for six months, his ancestors, too, will always (*nityam*) obtain the sphere of existence of a lord of Gaṇas. By [bathing it for] two years,<sup>456</sup> he will obtain (*gacchate*)<sup>457</sup> union [with Śiva] together with his ancestors.

**1:87** There is nothing higher than bathing [a *liṅga*] with ghee, [by which] one can draw out seven generations [of his family from hell].<sup>458</sup> [His ancestors will become] three-eyed, having trident in hand, bull-marked and moon-diademed.<sup>459</sup>

<sup>453</sup> *kratum āpnoti* presumably means *kratuphalam āpnoti*, but what kind of sacrifice is intended? Perhaps a Vedic *soma*-sacrifice?

<sup>454</sup> Once again, the exact nature of the reward is not clear.

<sup>455</sup> 84c is a hypometrical *pāda*.

<sup>456</sup> One might think that *dvirabdena* is used here (m.c.) for *dvyabdena*. Yet *dvirabdena* is a grammatically attested form (see the Pāṇinian *dvitricaturbhyaḥ suc* 5.4:18).

<sup>457</sup> Note an *aiśa* use of the *ātmanepada*.

<sup>458</sup> The syntax is ambiguous; there is no mention of the correlative pronoun, *sa*, for *ya*. Furthermore, there is an *aiśa* sandhi between *ya* and *uddharet*. Although these two grammatical problems (an *aiśa* sandhi and hanging relative pronoun) have been edited out in *Śivadharmasaṅgraha* 5.43 by the reading *ghṛtasnānāt paran nāsti uddharet kulasaptakam*, the problem of understanding the line remains unsolved. We may therefore have to understand the line as follows:

*ghṛtasnānāt param anyat snānam nāsti |*  
*yo ghṛtena liṅgaṃ snāyāt sa kulasaptakam uddharet |*

<sup>459</sup> Presumably this is the reward of *sārūpya*, but the phrase is incomplete or ana-

- 1:88** If one bathes the *liṅga* with milk on the eighth and fourteenth days of the dark half of the month,<sup>460</sup> one will be freed from the sin made in [his] lifetime; there is no doubt on this point.
- 1:89** If one who possesses all kinds of sin bathes [the *liṅga* with milk] for one month,<sup>461</sup> he will be freed from all those sins and obtain union with Śiva (*śivasāyojyātām*).
- 1:90a–91b** If one bathes [the *liṅga* with milk] for six months, he will be the best of Gaṇas. By bathing [it] for one year he will certainly lift out seven generations [of his family from hell]; by bathing [it] for three years [he will obtain] union with Rudra and † *uddhareṇa śivātmakam* †.<sup>462</sup>
- 1:91c–92** If one bathes [it with milk] daily (*satatam*) for twelve years with devotion, he will raise a whole hundred crores of [members of one's] family and beyond (*sāgram*)<sup>463</sup> out of hell. This is the fruit of bathing

colouthic. Note again that the *Śivadharmasaṅgraha* (5.43–44) has improved the construction here mainly by supplying the finite verb *bhavanti*. The *Śivadharmasaṅgraha* (5.43c–44b) reads

*trinetraḥ śūlahastās ca vṛṣāṅkāś candraśekharāḥ |*  
*sarvajñāḥ sarvagā nityā bhavanti jagadīśvarāḥ ||*

<sup>460</sup> See note on verse 69 for *kṛṣṇāṣṭamicaturdaśī*. The *Śivadharmasaṅgraha* (5.44) tries to make this compound regular by reading *kṛṣṇāṣṭamyāṁ caturddasīyām*, but for metrical reasons the complete regularization is not possible in this place in the *Śivadharmasaṅgraha*.

<sup>461</sup> *Ex conj.* An alternative reading might be *māsena*.

<sup>462</sup> Prof. SANDERSON points out that *śivātmakam* is perplexing and that we might rather expect *śivam vrajet* or *śivātmātām*. Prof. D. ACHARYA, however, suggests *pañcābdena* or *ṣaḍabdena* in the place of *uddhareṇa*. The *Śivadharmasaṅgraha* (5.38a–39c) rephrases it (86–87) avoiding the problem as follows:

*ṣaṇmāsaṁ snāpayed yas tu surāṇāṁ cottamo bhavet |*  
*abdasnānena pitaras tasya yānti surālayam ||*  
*tryabdena rudrasāyujyaṁ dvādaśābdaiḥ kulaiḥ svayam |*

In light of this reading of the *Śivadharmasaṅgraha* we may interpret the reading *uddhareṇa śivātmakam* thus: *uddhareṇa* meaning having raised [his ancestors from hells], and *śivātmakam* (assuming as Professor SANDERSON suggests, that is a corruption for *śivātmātā*) meaning '[he obtains] the state of being Śiva' [together with his ancestors].

<sup>463</sup> 92ab is paralleled by the *Niśvāsakārikā* (consult our edition) and 92a is also paralleled by *Revākhanda* of the *Vāyupurāṇa* 172.79c.



[the *liṅga*] with milk, [which] is higher than that of bathing it with ghee (*ghṛtasnānopari sthitam*).<sup>464</sup>

- 1:93** If a man bathes the *liṅga* with honey on the eighth and fourteenth days of the dark half of the month, he will obtain the fruit of having performed the Rājasūya sacrifice.
- 1:94** [By bathing it] daily for one year [one will become] a lord of Gaṇas [and?] obtain a fruit(?);<sup>465</sup> by [bathing it for] five years he will obtain union [with Śiva], together with his forefathers.
- 1:95** Somebody who [...] <sup>466</sup> bathes [the *liṅga*] daily with the five products of the cow, [his death does not occur]: he obtains the world of gods (*devalokam*).
- 1:96** By [bathing it for] one year, being pure, he will obtain union with Śiva, and [by bathing it for] two years seven generations (*pitarah*) [of his family] are considered to be raised out [of the hells].
- 1:97a–99b** If a man besmears the *liṅga* with fragrances that are sweet-smelling and divine,<sup>467</sup> he will obtain the fruit of performing the Vājapeya sacrifice, and if he besmears [it] with sandal paste mixed with camphor for ten nights he gets the fruit of an Aśvamedha; [if he does so] for one month, he becomes a Gaṇa; [by doing so] for one year, he will achieve union with [Śiva]
- 1:99c–100b** If someone performs [the rite of] besmearing *liṅga* [with sandal paste mixed with camphor] daily with uninterrupted focus, all his ancestors will go to the supreme sphere of rebirth (*gati*).

<sup>464</sup> It is slightly bewildering that this text registers bathing the *liṅga* by milk as higher than bathing it with ghee. Perhaps detecting this problem, the *Śivadharmasaṃgraha* does not render this particular section.

<sup>465</sup> We expect the usual sequence of one month, six months, one year, but in the *Śivadharmasaṃgraha* (5.45) too, no longer sequence occurs in this context. It is possible nonetheless that the text is corrupt and became so before it was used by the redactor of the *Śivadharmasaṃgraha*. There is a further difficulty here in that the expression *phalam āpnoti* appears to be left hanging without sufficient context. Probably in the course of transmission a scribe has by mistake copied *phalam āpnoti* from the preceding line, replacing the actual words fitting in the context.

<sup>466</sup> We could perhaps conjecture something like *kārayen naraḥ*.

<sup>467</sup> Is it conceivable that this instead means: ‘If a man besmears the *liṅga* with [ordinary] fragrance and with divine fragrances ...’

- 1:100c–101b** He who burns<sup>468</sup> *guggulu* once in the vicinity of the supreme god (*devadevasya*) [by the merit of giving that] incense, he will obtain the fruit of having performed an Agniṣṭoma.
- 1:101c–102b** If someone burns incense of the best *guggulu* [in the presence of the supreme god/the *liṅga*] continuously for one month, he will obtain [the fruit] of a hundred sacrifices.<sup>469</sup>
- 1:102c–103b** If someone burns them for six months, he will become an excellent (*uttamaḥ*) Gaṇa. For him there is no possibility of being reborn (*sambhavaḥ*) in the mortal [world] (*martye*); he rejoices with [his] ancestors.
- 1:103c–104b** If someone, having purified himself, burns [them] daily for one year, as a wise Śiva-devotee (*tena śivabhaktena dhīmatā*), he will lift out [his] own family [from hells].
- 1:104c–105b** If someone offers cloths, banners or awnings to the *liṅga*, he will obtain sovereignty (*paramaiśvarya*) and will be born in an excellent family.
- 1:105c–106b** This will be the fruit of offering [them] once; by [offering them] twice or three times (*dviṣ tridhā*) he will have an excellent rebirth (*gatiḥ*); [namely] the man will attain the moon-world (*somalokam*) without delay:<sup>470</sup> there is no doubt regarding this point.
- 1:106c–107b** By offering [them] hundreds [or] thousands of times, the realm of rebirth of a lord of Gaṇas (*gatir gāṇeśvari*) would ensue [for him], and by offering [them] one hundred thousand times, there is no doubt that, together with his ancestors, [he will obtain position of a lord of Gaṇas].<sup>471</sup>

<sup>468</sup> *ātmanepada* remains for *paraśmaipada*.

<sup>469</sup> Obtaining the fruit of a hundred sacrifices presumably means that he becomes equal to Indra.

<sup>470</sup> Prof. YOKOCHI thinks *somaloka* is odd here. She thinks that it could be *śivaloka* instead.

<sup>471</sup> *śatasāhasra* and *lakṣa* should be equivalent and so we could, as suggested by Professor SANDERSON, conjecture *daśasāhasradānena*. But because this awkwardness is also to be found in the *Śivadharmasaṅgraha* (5.61), we have assumed it to be authorial and have accordingly interpreted *śatasāhasra*- to mean ‘hundreds or thousands’.

- 1:107c–108b** If, having made a golden bell, someone offers [it] to Śiva,<sup>472</sup> by the fruit of that merit [he] will be honoured in the world of Śiva.
- 1:108c–109** He who gives [a bell with] a good clapper (*sulolām*)<sup>473</sup> as well as (*punaḥ*) well-sounding [bell] made of silver, copper, bell-metal, brass,<sup>474</sup> tin or clay to a Śiva-temple (*śivāgāre*), such a person will fully (*sarvaḥ*)<sup>475</sup> abide in heaven.
- 1:110ab** Once that person falls from heaven (*svargalokāt*), he will be born a king on earth.
- 1:110c–111** If someone offers (*dadet*)<sup>476</sup> a white, red, yellow or black yak-tail fly-whisk having a golden handle, or [having] a silver, brazen or tin [handle], [he] will be honoured in the world of Rudra.<sup>477</sup>
- 1:112–113** [When he has] fallen from the world of Rudra, he reaches (*up-āgataḥ*)<sup>478</sup> the world of Vāyu; [when he has] fallen from the world of Vāyu, he reaches the world of Agni; [and when he has] fallen from the world of Agni, he is born as a king on earth [and/or]<sup>479</sup> a Brāhmin, possessed of a kingdom, wise (*vidvān*) and profoundly learned.
- 1:114ab** All this [sort of status] in this world comes about through the fruit of such merit.
- 1:114c–115b** If someone offers a girdle and waist-cord on the head of the *liṅga*, [he] will be the lord of the earth bounded by the four seas.
- 1:115c–116b** Someone who offers a crown, an ear-ring (*kuṇḍalaṃ*) and a multicoloured turban (*citrapaṭṭam*) [to the *liṅga*, that] giver of body ornaments will [also] enjoy the entire earth.<sup>480</sup>

<sup>472</sup> Here Śiva presumably means a Śiva-*liṅga*, in other words, a Śiva-temple.

<sup>473</sup> It is conceivable that the adjective *sulolām* is intended to mean 'well-swinging'.

<sup>474</sup> *Ex conj.* For a comparable hierarchical list of metals, see *Guhyaśūtra* 1.59.

<sup>475</sup> The precise force of the word *sarvaḥ* here is doubtful.

<sup>476</sup> *dadet* is an *aīśa* optative third person singular for *dadyāt*.

<sup>477</sup> In verse 106a, the word *hemadaṇḍan* is assumed to be a *bahuvrīhi* compound, which means that *raupyaṃ*, *raityaṃ* and *trāpuṣaṃ* stand for *raupyadaṇḍam*, etc. The word *īdṛśaṃ cāmaraṃ datvā* seems only to pad out the meter.

<sup>478</sup> Past participle used for present.

<sup>479</sup> It is not clear whether he becomes both a king and a Brāhmin or whether he may become either of the two.

<sup>480</sup> *pradāyinaḥ* has the appearance of a plural adjective, but is intended as a masculine nominative singular. See our note on the word *duṣṭacetasaḥ* in the verse 58b above.

1:116c–117b [If someone offers] a turban onto the [metal] covering [decorated] with a face (*mukhakośa*) [of the *liṅga*],<sup>481</sup> he will [become] a

<sup>481</sup> The sentence is elliptical and the present translation reflects our best attempt at conjecture. It is not yet clear in which place 116d should be construed. The *Śivadharmasaṅgraha* (5.64) modifies the text, perhaps losing the original sense, by reading *yaṣṭā prādeśiko nṛpaḥ*. We find the occurrence of the *mukhakośa* in Bāṇa's *Harṣacarita* pp. 151–152 thus: *kailāsakūṭadhavalaiḥ kanakapatralatālarikṛtaviṣṇaṇakoṭibhir mahāpramāṇaiḥ saṃdhyābalivṛṣaiḥ sauvarṇaiś ca snapanakalaśair arghabhājanaiś ca dhūpapātraiś ca puṣpapāṭṭaiś ca maṇiyaṣṭipradīpaiś ca brahmasūtraiś ca mahārhamāṇikyakhaṇḍakhacitaiś ca mukhakoṣaiḥ paritoṣam asya manasi cakruḥ* |. The translation of COWELL & THOMAS, p. 85, is paired with a footnote (fn. 3) that reads: ‘It is difficult to see what this word means’. The commentary of glosses *mukhakoṣaiḥ*, *mukhayuktāḥ kośā ye liṅgopari dīyante* ‘Those coverings, consisting of faces [of god], that one puts on the top of a *liṅga*’. Cf. also *Kubjikāmatatantra* 17.83–84:

*lalāṭakāṇṭhavakṣasthaṃ guhyāṅghrau ratnapaṇcakam |*  
*ślokadvādaśabhir mālā pādāḍau cūlikāvadhīm ||*  
*brahmasūtroj्ज्वालā devyāḥ skandhobhau tadgrahānvitau |*  
*pañcabījair mukhakoṣaṃ pañcauṇṣkārāiḥ khilaṃ nyaset ||*

*Mukhakośa* is also known as *mukhaliṅgakośa*. For this, see C. 38, inscription No. 2 in GOLZIO (2004: 35):

*śrīsatyavarmamācyutasatyavarmmā |*  
*daivasvabhāvapravikīrṇakīrttiḥ |*  
*bhāsvatmukhaṃ śrīmukhaliṅgakośam |*  
*prāsthāpayat sadgūṇakarmmasuddhyā*

Sometimes it is plainly known as *kośa*. BAGCHI (1930: 102) commenting on the word *kośa* in the inscriptional verse *tasyaiva sthāpitaṃ tena dvayaṃ kośaṃ carasthiram | samukhaṃ carakośaṃ hi śāke śaṣīyamādrige* | says “*kośa* here, as in many other cases in these [Champa] inscriptions, should be taken in the sense of *liṅga-kośa*”). Cf. also the Nepalese 10<sup>th</sup> century inscription *kṛtvā caturmukhaṃ kośaṃ sauvarṇaṃ ratnamanditam* (BHATṬĀCĀRYA 1966: 6, fn. 7, quoting C. BENDALL 1886: 85).

BAGCHI (1930: 102), on the strength of the Champa inscription, says “these *kośas* were often golden and decorated with costly gems” (cf. also GUY 2009: 139, 2018: 89). Since we are also told in Bāṇa’s description (see above) and the Nepalese inscription (see above) that *kośa* is decorated with precious gems, we may be correct in assuming that decorating in such a way is common custom. GUY (2009: 138) says in that regard

A number of examples of *liṅgakośa* have been recovered in recent years, most notably from the Mỹ Sơn area of Quảng Nam province. A series of Sanskrit inscriptions in Champa, dating from the sixth to ninth centuries, are the first to make explicit reference to the commissioning and installation of golden *liṅga*-covering. They are described four- or five faced in form. To date, the *liṅga-kośa* recovered appear to belong to single-faced assemblages (*ekamukhaliṅga*).



BAGCHI (1930: 102), however, also mentions that in Champa inscriptions, there are two references to six-faced *līṅga* coverings. He mentions an occurrence of an *ūrdhva-kośa* which he thinks is a detachable one. It is clear from the Champa inscriptional verse quoted by BHAṬṬĀCĀRYA 1966: 7, that there are two types of *kośas*: moveable and immovable:

*asyaiva sthāpitam tena dvayaṃ kośaṃ carasthiram |*  
*samukhaṃ carakośaṃ hi śāke śaśiyamādrige*

BHAṬṬĀCĀRYA points out that this verse also prevents us from thinking that all *kośas* necessarily are formed in the image of a face. GUY (2009: 139) notes that the moveable *kośa* was provided with one or several faces. On the strength of this we may say that there are two types of covering of the *līṅga*, with face(s) or without face(s). In the case of six-faced *kośas*, BHAṬṬĀCĀRYA informs us:

This custom recalls a well-known philosophical conception. In Sāṃkhya and Vedānta, in fact, the word *līṅga* (= *līṅgaśarīra* = *sūkṣmaśarīra*) means the ‘subtle body’, enclosed in the ‘sheath’ (*kośa*) of the ‘gross body’ (*sthūlaśarīra*). This word, moreover has given rise to various speculations, and it is interesting to note that a certain etymology of the word was current in Śaiva as well as in Sāṃkhya circles: *layanāl līṅga* (here he gives reference to this phrase from the *Līṅgapurāṇa*, *Suprabhedāgama* and the rest). We can, therefore, safely assert that the Śaivas, when they invented the custom of enclosing the *līṅga* in a sheath, had in mind this philosophical conception—Śiva was conceived as a person with his *līṅga* (-*śarīra*) enclosed in the *kośa* of this “gross body” (BHAṬṬĀCĀRYA 1966: 7) [...] Finally, in the enunciations of dates contained in the epigraphy of Champa and Kambuja, the word *kośa* is sometimes used in the numeric sense of six (see his footnote 34). This is well attested in India itself (see his footnote 35); so it should not surprise us. [...] According to a physiological theory, adopted by Sāṃkhya and Vedānta, the ‘gross body’ (*sthūlaśarīra*), i. e. the *annamayakośa*, itself composed of six elements, called *kośa*. These are: skin (or, according to another tradition, hair), blood, flesh, tendons (or, according to another tradition, fat), bones, and marrow. The first three, it is said, derive from the mother, and the last three from the father (see also his footnote 35; BHAṬṬĀCĀRYA 1966: 12–13)

From BAGCHI, BHAṬṬĀCĀRYA, and GUY we understand that there are plenty of examples of *kośa* or *līṅga-kośa* found in Champa and Kambuja inscriptions. The occurrence of the term is quite broadly attested, with ‘(*līṅga*)-*kośa*’ featuring in the *Nīśvāsamukha*, *Harṣacarita*, the Nepalese inscriptions as well as in the record of Vijayanagar King Kṛṣṇadevarāja’s gift to the presiding deity of Virupākṣa temple, at Hampi. Hence, we feel inclined to agree with GUY’s (2009: 140) contention, viz. that the practice of offering *kośa* to a *līṅga* was in fact common practice in India at the time of writing of these diverse sources.

On the strength of these pieces of evidence we can say without doubt that there are two types of covering of the *līṅga*—with face(s) and without faces; *mukhakośa* in



regional king; by offering multicoloured [turbans] he will partake of wonderful kinds of unrivalled enjoyments.

**1:117c–118b** If someone again and again offers gems, ornaments and adornments, he will obtain the indestructible, eternal and imperishable state of being a leader of Gaṇas.

**1:118c–119b** If one worships Śiva by offering a *muktimanḍapa*<sup>482</sup> with devotion, there is no rebirth for him; he will become an excellent Gaṇa.

particular is an outer covering consisting of face(s) of god that is put on the *līṅga* for decorative purposes. GUY (2009: 138) and BAGCHI (1930: 102) both observe the fact that the offering of the outer covering to *līṅga* is considered as the highest gift to the deity. BAGCHI (1930: 102) further says, “the cult objects, installed during the performance of *līṅgapūjās* were a major feature of Śaivite temple worship in Champa.”  
<sup>482</sup> This may be, as its name suggests, a pavilion that is employed in a devotional act geared towards the attainment of liberation. In the present context, it appears to be an offering to the *līṅga*. We are not entirely certain as to how it should be offered. Is the pavilion to be constructed over the *līṅga*? Or should the pavilion be constructed conventionally in the southern side of the temple as an offering to Śiva? The evidence of *Śivadharmasāstra* (5.174c–175b) seems to suggest that it is something to be constructed or offered unto the *līṅga*:

*śivasyopari yo dadyāt sarvaratnopaśobhitam || 5.174 ||*  
*manḍapaṃ muktikaṃ śrīmān tasya puṇyaphalaṃ śṛṇu |*

Listen to the fruit for him, who, a fortunate person, offers a liberating pavilion (*muktimanḍapa*) decorated with all precious jewels on the top of the *līṅga* (*śivasyopari*).

Later sources mention that *muktimanḍapa* is a place where dying people would receive the liberating initiation (*tārakadīkṣā*) from Śiva. We find a *muktimanḍapa* in the Paśupati temple, Kathmandu, as well as in the Jagannātha temple of Puri, Orissa. In the latter, the *muktimanḍapa* is located in the southern side of the temple (MOHAPATRA, 2005: 1).

There is a *muktimanḍapa* in the vicinity of the Kuśaleśvara temple in Keonjhar, Orissa. (The American Institute of Indian Studies (<http://dsal.uchicago.edu/>), consulted in January 2011, has recorded a photograph of this *muktimanḍapa*.) The *Devī-bhāgavata* speaks of four types of *manḍapas*, one of which is the *muktimanḍapa*—12.12:2a–3b: *śṛṅgāramanḍapaś caiko muktimanḍapa eva ca | jñānamanḍapasamjñāś tu tṛtīyaḥ parikīrtitaḥ | ekāṃtamanḍapaś caiva caturthaḥ parikīrtitaḥ |*. The text (12.12:8–10b) further states:

*śṛṅgāramanḍape devyo gāyanti vividhaiḥ svaraiḥ |*  
*sabhāsado devavaśā madhye śrījagadaṃbikā ||*  
*muktimanḍapamadhye tu mocayaty anīśaṃ śivāḥ |*  
*jñānopadeśaṃ kurute tṛtīye nṛpa manḍape ||*  
*caturthamanḍape caiva jagadrakṣāvicintanam |*

**1:119c–120b** If someone daily performs [the rite of] plastering [using] yellow pigment (*rocana*)<sup>483</sup> and saffron (*kunkumam*) on the top of the *liṅga*, he will become a Vidyādhara.

**1:120c–121** By besmearing [the *liṅga*] with camphor and and *agaru* for twelve years, people in [this] world who are intently devoted to Śiva [obtain the state of being] a Gaṇa, and by offering bracelets and arm-bands [for twelve years], they obtain [whatever] supremacy [is] desired by their minds (*manomatam*).

**1:122ab** If someone offers gems [...] to Śiva.<sup>484</sup>

**1:122c–123b** [The gift of] even a scentless flower [to Śiva] is of the value of ten gold coins [in heaven?]; a garland is equivalent to one lakh [of gold coins]; if one covers the *liṅga* [with flowers, then the reward is] infinite.

**1:123c–124b** O best of Brāhmins! I have taught the procedure [of worshipping the *liṅga*] with scentless flowers; listen also to the fruit of

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The text does not tell us where these pavilions are to be situated, only what function they are intended for. It says that in the *muktimanḍapa*, Śaivites obtain liberation.

*Bhasmajābālōpaniṣad* 2.28 states that in the southern side [of a temple in Kāśī], there is a place called the *mukhisthāna* which is called *muktimanḍapa* where Śiva teaches the liberating mantra. Its description is as follows: *dakṣiṇāyāṃ diśi mukhisthānaṃ tan muktimanḍapasamjñitam | tatrānekagaṇāḥ pālakāḥ sāyudhāḥ pāpaghātakāḥ | tatra ṛṣayaḥ sām̐bhavāḥ pāśupatā mahāśaivā vedāvatamsaṃ śaivaṃ pañcākṣaraṃ japan-tas tārakaṃ sapraṇavaṃ modamānās tiṣṭhanti | tatraikā ratnavedikā | tatrāham āsīnaḥ kāśyāṃ tyaktakuṇapāñ chaivān ānīya svasyāṅke saṃniveśya bhasitarudrākṣabhūṣitān upasprśya mā bhūd eteṣāṃ janma mrtis ceti tārakaṃ śaivaṃ manum upadiśāmi |*

Cf. also *Śrīpraśnasamhitā* 23.192. This passage indicates that it is also known as a place in the late mediæval time where paṇḍits assemble, hold discussions over religious matters, and pronounce judgments (see O'HANLON 2011: 265–266). Note that there is a reference to a *muktimanḍala* in a tantric context in *Mūlasūtra* 4.1 ff., and this should not be confused with the *muktimanḍapa*. The *muktimanḍapa* is a pavilion and the *muktimanḍala* is a diagram used in the performance of *dīkṣā*.

<sup>483</sup> This translation assumes that what is meant is *gorocana*.

<sup>484</sup> The reading of *Śivadharmasaṅgraha* 5.69 *ratnadānāni divyāni* fills the gap, but its reading is clearly not original since N reads ...*kan tu* and K and W read *ratnadā...kan tu*. As Prof. D. ACHARYA suggests, we could conjecture *ratnadāmakam ekaṃ tu*; cf. *keśaradāmakaiḥ* (1.30b). In this case our translation would be: 'if someone offers a garland of jewels.' At least a half verse is probably missing after 122ab; for, before the section on flowers begins in 122cd, we expect the reward of offering gems to Śiva.

[worshipping the *liṅga*] with beautiful [flowers,] divinely fragrant and the like (*divyagandhādyaḥ*).

**1:124c–125b** By offering one [fragrant] flower one will not be reborn in misfortune for eighty crores of years;<sup>485</sup> that is the fruit of worshipping the *liṅga* [with one flower].

**1:125c–126b** This great fruit is taught when the *liṅga* is worshipped without [specific] desire;<sup>486</sup> listen also to the fruit of worshipping the *liṅga* with a [specific] desire.

**1:126c–127b** Śaṅkara smells all of the four families of flowers: *Agati grandiflora* (*buka*), oleander (*karavīrasya*), milkweed (*arkasya*), and thorn-apple (*unmattakasya*).<sup>487</sup>

**1:127c–128b** [If one worships the *liṅga*] with *Agati grandiflora* (*buka*), god bestows boons; [if one worships it] with oleander (*karavīra*), [god] bestows wealth; [if one worships it] with milkweed [god] pursues that which is beneficial [for the worshipper] (*priyam anvicchan*); and [if one worships] with thorn-apple (*dhuttūrakeṇa*),<sup>488</sup> [god bestows] liberation.

**1:128c–129b** If someone worships the excellent *liṅga* by offering blue water lilies, he becomes a *yogin*. [If he worships the *liṅga*] with a lotus (*padmam*), however, [he obtains] a kingdom and [if he worships the *liṅga*] with white lotuses, he [becomes] an emperor (*cakriṇaḥ*).<sup>489</sup>

**1:129c–130b** [Worshipping the *liṅga*] with the *campaka* flowers [one obtains] all kinds of enjoyments; [worshipping the *liṅga*] with *pumṇāga* and *nāgakeśara* flowers, [he] obtains desired enjoyments;

<sup>485</sup> Here this apparently nominative plural *aśītikalpakotayaḥ* is perhaps intended to be an accusative of duration.

<sup>486</sup> In the light of what follows, it seems less likely that this means ‘not deliberately’.

<sup>487</sup> Verses 1.126c–127f have a parallel in *Skandapurāṇa* 28.31abcd. For further information on this, refer to p. 30 in the introduction to this study.

<sup>488</sup> *dhuttūra*, *unmattaka* and *dhattūra* are commonly used as interchangeable synonyms. Surprisingly, *dhuttūra* is not recorded in our dictionaries, but this orthography is common in Bauddha and Śaiva tantras.

<sup>489</sup> We understand *cakriṇaḥ* to be used as a masculine nominative singular *cakravartī*. See footnote on *duṣṭacetasaḥ* in the verse 54 above. Another possibility would be to assume that *cakriṇaḥ* means *cakriṇaḥ padaṃ*. In that case our translation would read ‘he will achieve the position of Viṣṇu’. To our mind, however, this appears less likely to be the original reading.

similarly (*tathā*) [worshipping the *liṅga*] with *kesara* garlands (*kesaradāmakaiḥ*).<sup>490</sup>

**1:130c–131b** If someone worships the supreme god with *Solanum* and agasti (*Sesbania grandiflora*) flowers (*bṛhatyāgastipuṣpakaiḥ*)<sup>491</sup> [or] attentively with *siddhaka*?, [he] obtains mastery of mantras.<sup>492</sup>

**1:131cd** Whoever worships [Śiva] with fragrant flowers obtains all desired objects:

**1:132ab** [Worshipping the *liṅga*] with musk roses(?) (*kubjakaiḥ*) one obtains great benefit and *vāruṇī*<sup>493</sup> [is said to be used for worshipping the *liṅga*] for good fortune.

**1:132c–133b** If someone is desirous for a daughter, one should worship the supreme god with *Jasminum grandiflorum* (?) (*jātībhiḥ*); he will obtain a beautiful (*uttamām*) daughter in six months: there is no doubt on this point.

**1:133c–134b** If someone worships the supreme god with *mallikā* flowers<sup>494</sup> for the sake of knowledge, [he] obtains ultimate knowledge, which destroys the fear of worldly existence.

**1:134c–135b** In the case of the wish for a son, one should worship [the *liṅga*], after becoming purified, with *kunda* flowers; one will obtain many wealthy and long-lived sons.<sup>495</sup>

**1:135c–136b** By worshipping [the *liṅga*] with *kuśa* flowers one obtains

<sup>490</sup> It is not clear whether 125b should be construed with what precedes or with what follows it.

<sup>491</sup> This is an instance of vowel-lengthening in the middle of a compound: cf. *Guhyasūtra*: 1.27c, 7.125c; *Niśvāsamukha*: 1.178a etc.

<sup>492</sup> The syntax is uncertain here. *Śivadharmasaṅgraha* has obviated the difficulty by changing the word *samāhitāḥ* to *tathaiḥ hi*.

<sup>493</sup> It is not very clear what exactly *vāruṇī* is. Context strongly suggests the term denotes a type of fragrant flower, quite possibly a type of lotus flower. After all, the latter is commonly described as being 'born from water' (*varuṇād utpannā*). Though APTE has recorded *vāruṇī* as a subtype of *dūrvā* grass, we are not fully confident this would fit the given context.

<sup>494</sup> The instrumental *mallikāiḥ* is an irregular instrumental plural for *mallikābhiḥ*.

<sup>495</sup> Note that 135ab, relayed but in the *Śivadharmasaṅgraha*, is not syntactically smooth since it appears that *dhanavantam* and *cirāyuṣam*, formally masculine accusative singulars, qualify *bahuputrātvaṃ*, and yet describe the sons themselves.



[good] health;<sup>496</sup> union with beloved ones (*priyasaṅgamam*) [comes about from worshipping the *liṅga*] with *aśoka* [flowers]; [if one worships the *liṅga*] with *karṇikāra* flowers one obtains wealth; for the sake of subjugation [of others] the *droṇapuṣpikā* [should be used for worshipping the *liṅga*].

**1:136c–137b** One should daily (*satatam*) worship the *liṅga* with *kadamba* [flowers], remaining firm in one's observances (*niyatavratāḥ*) for the sake of controlling one's enemies, one should give [a *kadamba* flower] daily (*nityam eva*).

**1:137cd** The diseases will be destroyed of one who worships [the *liṅga*] with Musta grass (*Cyperus rotundus*).<sup>497</sup>

**1:138ab** One who is bound will be freed from bondage [by worshipping the *liṅga*] with the flower of *Vitex negundo* (*sinduvārasya*).<sup>498</sup>

**1:138c–139b** [Flowers of] *Alangium* (*aṅkoṭakāḥ*) and [any] other [flowers] that are known to be scentless and black—such flowers (*tān puṣpān*)<sup>499</sup> one should offer (*kalpayet*) to the god of gods to destroy [one's] enemies.

**1:139c–140b** Yellow flowers [are understood to be used to worship the *liṅga*] for the sake of nourishment (*puṣṭyarthē*) and victory. If someone offers [them to the *liṅga*] daily, he will obtain all desired objects.

**1:140c–141b** One should use (*prakalpayet*) fragrant and water-born<sup>500</sup> [flowers] for subjugation. Blue and red flowers always cause attraction.<sup>501</sup>

**1:141c–142b** Wood-apple (*bilva*) is the bestower of all desired objects, [as well as] the remover of poverty; there is nothing higher than wood-apple (*bilva*) leaves, by which Śaṅkara is pleased.

<sup>496</sup> Perhaps this passage refers to the broom-like flowers of the *darbha* grass, but it is likewise possible, as recorded in MONIER-WILLIAMS's dictionary, that *kuśapuṣpa* refers to 'a kind of oak-apple'.

<sup>497</sup> The reading *arimustakaiḥ* is insecure here.

<sup>498</sup> Only the *Śivadharmasaṅgraha* transmits the entirety of this line; it is therefore possible that its wording might not have been identical to what N displayed.

<sup>499</sup> *tān puṣpān* is an *aiśa* masculine accusative plural for neuter accusative plural.

<sup>500</sup> *saugandhikādyā jalajāḥ* is an *aiśa* masculine plural used instead of the neuter plural, which can equally be translated as 'water-born fragrant [flowers]'.

<sup>501</sup> *Ex conj.* Note, however, that *Śivadharmasaṅgraha* reads instead *tāni vaśyakarāṇi tu* (which seems inappropriate since subjugation rituals have been described in the immediately preceding section).



**1:142c–143b** Damanaka (*Artemisia vulgaris*)<sup>502</sup> [will be suitable] for victory [for one] who worships the supreme god [with it], he conquers all his enemies, if he worships the one who has the bull for his banner.<sup>503</sup>

**1:143cd** [The offering of] *maruva* [bestows] all kinds of pleasures, and *jambuta*<sup>504</sup> is a bestower of all desired objects.

**1:144a–145b** [One should use] *Clerodendrum phlomoides* (*tilakaḥ*) [to worship the *liṅga*] for obtaining wealth; and for obtaining cows [one should use] *āṃkuli*.<sup>505</sup> *Tabernæmontana* (*tagaraḥ*), [if someone uses it for worshipping the *liṅga*, is understood to be] a bestower of good fortune; *kiṃkirāṭa*<sup>506</sup> bestows desired objects, good health and wealth,<sup>507</sup> and panic-seed (*priyaṅguḥ*), [bestows anything] desired.

<sup>502</sup> The *Śivadharmasaṅgraha* (5.98) reads *damanakam* here and we have adopted this against the testimony of our manuscripts, which give *madanakam*, first on the grounds that the thorn-apple has already been mentioned and, secondly, that the name *damanaka* ('that which tames') is more appropriate to our context here where victory over others is the subject. Accidental metathesis must have produced our reading. The 'Pandanus Database of Plants' (<http://iu.ff.cuni.cz/pandanus/database>, consulted in March 2013) gives the Latin name of *damana* as *Artemisia vulgaris* L., and the English names as Indian wormwood, Fleabane, Mugwort. This database also displays its names in Hindi (*Nāgdonā*, *Davanā*, *daunā*); Bengali (*Nāgadānā*); and Tamil (*Mācīpattīri*, *Makkippū*, *Tirunāmacceṭi*). The botanical information, as the database records it, is as follows: An aromatic shrub, 1-2m. high, yellow or dark red small flowers, grows throughout India in hills up to 2400m elevation.

<sup>503</sup> Note that 142c–143b contains otiose repetition which the *Śivadharmasaṅgraha* (5.98) has tried to mend by altering 142cd thus: *viṣayārthe damanakam yojayen niyamas-thītaḥ*.

<sup>504</sup> In fact, one would expect *jambukaḥ* at this juncture, but both N and *Śivadharmasaṅgraha* agree on this reading. Another interpretation might be to take *jambutaḥ* as an ablative of *jambu*, but that results in a loose construction with *kāmadah*.

<sup>505</sup> In this (exceptional) instance, N displays an *ā* by adjoining a hook beneath *a*—generally, the scribe of N applies this mode of marking for *u-mātrā* exclusively, although it is a common feature of Licchavi inscriptions to lengthen *a* in such a way (we note this feature in early Nepalese manuscripts, for example in the manuscript of the *Skandapurāṇa*).

Instead of *āṃkuli*, the *Śivadharmasaṅgraha* (5.99) reads *vaṃkuli*, which is not recorded in our dictionaries. Is this *āṃkuli* possibly connected, in any particular way, to *aṅkola* or *aṅkoṭa*?

<sup>506</sup> We find only one parallel for this word and that is in the *Mañjuśrīyamūlakalpa*, on p. 679 of chapter fifty-five. It is possible that this is the same plant as *kiṅkirāla*, which MONIER-WILLIAMS identifies with *varvūra* ('*Acacia Arabica*').

<sup>507</sup> Note that there is in fact no verb governing *ārogyam* and *dhanam* and we have supposed that they are to be understood as things bestowed by using *kiṃkirāṭa*.

- 1:145cd** [When one uses] *Vatica robusta* (*sālaḥ*) [for worshipping the *liṅga*, it] causes pleasure and [when he uses] Flame-of-the-Forest (*kiṃśukaḥ*) it increases [his] life-span.<sup>508</sup>
- 1:146ab** To obtain elephants, horses, and cattle, one should worship Hara with *Wrightia antidysenterica* (*kuṭajena*).
- 1:146c–147b** Camphor and Damaka<sup>509</sup> (*karpūradamakau*) are to be used [to worship the *liṅga*] for the destruction of enemies; [his] enemies will quickly be destroyed by worshipping the god of gods [in this manner].
- 1:147cd** *Śyāmā*<sup>510</sup> always bestows good health; so too does the China Rose *Hibiscus* (*javāpuṣpaḥ*).<sup>511</sup>
- 1:148ab** [It is taught that one should use] *kerāñjaka*<sup>512</sup> flowers to subjugate [others]: [someone who wants to subjugate others] should daily (*nityam*) worship the *liṅga* with [them].
- 1:148cd** *Jasminum auriculatum* (*yūthikā*) is enjoined for worship of the supreme god for the purpose of causing dissension.<sup>513</sup>
- 1:149ab** [The flower of] *Pandanus fascicularis* (*ketakī*) is for destroying enemies. If someone is angry [and wishes to destroy his enemies], he should worship the *liṅga* with [*ketakī* flowers].<sup>514</sup>
- 1:149c–150b** O goddess! This *vyāghra* [flower] (*Pongamia glabra*) is proclaimed (*prakīrtitaḥ*) to be the bestower of all desired objects [when

<sup>508</sup> We have understood *āyurvārdhanaḥ* as an *aiśa* usage (m.c.) intended to mean the same as *āyurvārdhakaḥ*. Note that the *Śivadharmasaṅgraha* (5.101) has rephrased the sentence to obviate this awkwardness and has instead: *kiṃśukād āyur āpnuyāt*.

<sup>509</sup> We find no name recorded for *damaka* in our dictionaries.

<sup>510</sup> MONIER-WILLIAMS records various possible identifications (*gundrā*, *priyaṅgu*, *sārivā*) for this plant and we are not sure which refers to the item intended. If *śyāmā* refers to *śyāmaka* or *śyāmāka*, in that case 'Pandanus Database of Plants' renders its equivalents as follows: Latin—*Panicum sumatrense* Roth; English—Little millet; Hindi—*Sāvan*, *Kumku*, *Kuṭkī* and Tamil—*Cāmai*.

<sup>511</sup> Once again, we have an *aiśa* masculine for neuter.

<sup>512</sup> Note that *kerāñjaka* is not recorded in our dictionaries; *Śivadharmasaṅgraha* 5.103 reads *kurañṭaka* instead, which MONIER-WILLIAMS records as meaning 'yellow Amarynth' or 'a yellow kind of Barleria'.

<sup>513</sup> Note that 148cd is syntactically not quite smooth because of the locative *parameśvare*, literally: 'with respect to the supreme god'. In *Śivadharmasaṅgraha* 5.104 the text has been rephrased to mend the section: *vidveṣe yūthikā yojyā devadeve maheśvare*.

<sup>514</sup> Note that 149ab is awkwardly structured; yet, in this case, *Śivadharmasaṅgraha* provides no variant.

one uses it in worshipping the *liṅga*]; likewise *jyotsnākārī*<sup>515</sup> [when so used also] always bestows desired objects.

1:150cd One should worship god with *vāsaka* flowers: [by doing so one's] strength (*balam*) and life-span (*āyuh*) will be increased.

1:151ab *Jhaṇṭikā* flowers<sup>516</sup> always bestow happiness, so *tathā* [do] *apsara*<sup>517</sup> and *campaka* (*Michelia campaka*)<sup>518</sup> [flowers when they are used for worshipping the *liṅga*].

1:151cd *Dimbākṣī*<sup>519</sup> as well as *Aśvakarṇa*<sup>520</sup> [are to be used for worshipping the *liṅga*] for the annihilation of diseases.

1:152 *Sesbania ægyptiaca* (*Jayantī*) is [to be used] for victory (*jayakāmāya*) and [also] white *girikarṇikā*,<sup>521</sup> for [causing] dissension [among people] and driving them away (*vidveṣoccātanārthāya*) one should worship with Neem flowers (*nimbapuṣpaiḥ*).<sup>522</sup>

<sup>515</sup> We have found no identification for this plant; there is however a plant called *jyotiṣmati* which may be a synonym for *jyotsnākārī*. Pandanus Database records the Latin name for *jyotiṣmati* (alternatively called *pītatailā*), *Celastrus paniculatus* Willd.; English—climbing staff plant; Tamil—*Vāluḷuvai*; Hindi—*Mālkaṅgaṇī* and *Mālkunīkī*.  
<sup>516</sup> MONIER-WILLIAMS does not record this word, but it is possible that it is a variant form of *jhaṇṭikā*, which one manuscript of the *Śivadharmasaṅgraha* transmits here (5.106), and which MONIER-WILLIAMS identifies as *Barleria cristata*, also known as the 'Philippine violet'. It is also possible that *jhaṇṭikā* is simply a copying mistake for *jhiṇṭikā*.

<sup>517</sup> Note that our dictionaries do not record any flower known as *apsara*.

<sup>518</sup> Note that *apsaracampakam* is an *aiśa samāhāradvandva* compound.

<sup>519</sup> No plant of this name is known to us, and the form has been accepted on the authority of the *Śivadharmasaṅgraha* (5.107) alone. Prof. D. ACHARYA, on semantic grounds, observes a possibility of it being corrupted from *ditthākṣī*, although this form is also not recorded in the lexicons consulted.

<sup>520</sup> MONIER-WILLIAMS identifies this as *Vatica Robusta*, which has already been referred to above under the name *śāla* (1.140).

<sup>521</sup> Pandanus Database gives *aparājītā* as a synonym of *girikarṇikā*. The database gives this plant's Latin name as *Clitoria ternatea* L.; English—Clitoria, Butterfly pea; Tamil—*Kaṇṇikkotī* and *Kirikarṇi*; Hindi—*Aparājīt*. The botanical information on the plant according to the Database is as follows: "a perennial twining herb with terete stems and branches, growing throughout India in hedges and thickets, leaves compound, imparipinnate, blue or white flowers, fruits nearly straight, flattened pods, sharply beaked, seeds 6 - 10, yellowish brown."

<sup>522</sup> The syntactical difficulty here stems from the fact that no pronoun is provided in conjunction with the relative pronoun. The the *Śivadharmasaṅgraha* (5.108) offers no alternative reading for this segment.

**1:153a–154b** *Bhaṭī*<sup>523</sup> and also *madayanti*<sup>524</sup> are taught [to be used to worship the *liṅga*] for the act of attraction; *ṛṣipuṣpa* and *rudrajaṭā*, annihilate misfortunes (*nāśayeta upadravān*).<sup>525</sup> Similarly *śaṇapuṣpī* as well as *kokilākṣā*.<sup>526</sup>

**1:154cd** All white [flowers are to be used to worship the *liṅga*] for peace (*śāntyarthē*) and all yellow [flowers are to be used to worship the *liṅga*] for nourishment (*pauṣṭike*).

**1:155** Blue and red flowers,<sup>527</sup> when used in worship, are [respectively] for controlling and for attracting (*vaśyākaraṇe*).<sup>528</sup> In this way one may accomplish everything with these [flowers of various colours].

**1:156ab** One should also offer (*kalpayet*) black flowers to the supreme god for malevolent acts.

**1:156c–157b** If someone daily offers (*dadyāt*) leaves, flowers, fruit, water, grass and milk (*payah*) to Śaṅkara,<sup>529</sup> he will not not undergo a miserable rebirth (*durgatim*).

<sup>523</sup> Note that our dictionaries do not record *bhaṭī*, but it is possible that it is a variant form of *bhaṭā*, which MONIER-WILLIAMS identifies as *Coloquintida*. Here the *Śivadharmasaṅgraha* (5.108) instead reads *bhaṇḍī*, which MONIER-WILLIAMS identifies as *Rubia munjista*. We assume that the *m* after *bhaṭī* is intended as a hiatus-breaker; note that the *Śivadharmasaṅgraha* (5.108) has inserted a *ca* to rectify the situation.

<sup>524</sup> According to MONIER-WILLIAMS, this is Arabian jasmine, known by its Latin name as *Jasminum sambac*. Note that *yā bhavet* fulfils no particular function in the sentence.

<sup>525</sup> Here the *Śivadharmasaṅgraha* (5.109) has normalized the syntax of 153cd by reading *ṛṣipuṣpī rudrajaṭī hanti sarvān upadravān*.

<sup>526</sup> *śaṇapuṣpī* is identified by MONIER-WILLIAMS as *Crotolaria Verrucosa*. Note that *kokilākṣā* may be an *aiśa* feminine for masculine ('corrected' in the text of *Śivadharmasaṅgraha* 5.109). This plant is also called *kokilanayana*, in defining which MONIER-WILLIAMS records the following possible identifications: *Capparis spinosa*, *Asteracantha longifolia* and *Barleria longifolia*.

<sup>527</sup> Note the use of *aiśa* masculine plurals for neuter plurals.

<sup>528</sup> *Ex conj.* We assume that the transmitted *m* was a hiatus-breaker inserted in the course of transmission, but it may in fact have been authorial. The *Śivadharmasaṅgraha* (5.110) appears to have rearranged the text here for improved clarity, but in doing so it appears to have slightly modified the correspondences: there (5.110) red flowers are for attracting and dark flowers are for malevolent rites (*abhicāra*). The categories of *vaśya* and *ākaraṇa* are therefore not distinguished, and the following half-line of our text is dropped.

<sup>529</sup> Here, as in many other places in this work, the locative is used as a dative. The *Śivadharmasaṅgraha* (5.111), however, has refined the text by reading *śambhave* instead of *śaṅkare*.



**1:157c–158b** That person, too, reaches the supreme sphere of rebirth (*parāṃ gatim*) of whose tree the leaves, flowers and fruits are offered to Śiva (*mahādevāya*).

**1:158c–159** A milkweed (*arka*) is a hundred times better than oleander (*karavīrāt*); a wood-apple (*bilva*), in the same manner [is a hundred times better than a milkweed (*arka*)]; an *Agati grandiflora* (*buka*) is a thousand times better than wood-apple (*bilva*); a thorn-apple [flower] (*dhuttūrakaḥ*) is [yet a thousand] better than *Agati grandiflora* (*buka*). Having thus worshipped the lord of gods [with flowers], one should [next] also offer food.

**1:160** By offering food [as] offering (*annanaivedyadānena*) one obtains imperishable happiness. Similarly by offering chewable foods (*bhakṣa-dānāt*) one approaches (*anuprāptiḥ*) the realm of the gods (*devalokam*).

**1:161ab** The offerer of chewable food as offering (*bhakṣyanaivedyadāyakaḥ*) obtains well-being and prosperity (*śivam aiśvaryam*).<sup>530</sup>

**1:161c–162b** If someone daily (*sadā*) offers rice-pudding together with ghee [as] the principle offering (*naivedyam*) to Śambhu, he will quickly obtain the state of being a leader of Gaṇas; [if he offers them daily for] twelve years [he will obtain the state of being a leader of Gaṇas] together with his family.<sup>531</sup>

**1:162cd** If someone makes [offerings] made out of dainty (*khaṇḍakhādya-kṛtam*),<sup>532</sup> he will obtain an excellent sphere of rebirth (*gatim*).<sup>533</sup>

**1:163** By offering chewable and unchewable foods (*bhakṣyabhojyāni*)<sup>534</sup> one may indeed (*vai*) obtain all desired objects; by offering rice-gruel

<sup>530</sup> *Ex conj.* This conjecture is a tentative one.

<sup>531</sup> Note that the *Śivadharmasaṅgraha* (5.122) reads *dvādaśābdāt* instead of *dvādaśābdam*. This alteration appears to be intended as a clarificatory improvement.

<sup>532</sup> Perhaps the expression refers to lumps of raw sugar cane (*khaṇḍa*) offered as a dainty snack. We are unsure of how to take *kṛtam* at the end of the compound (or °*kṛtān* in the reading of *Śivadharmasaṅgraha* 5.124).

<sup>533</sup> The *Śivadharmasaṅgraha* (5.124) has syntactically smoothened the text by providing *dattvā* in place of *dadyāt*.

<sup>534</sup> Our text records four divisions of food: *bhakṣya*, *bhojya*, *lehya* and *coṣya*. The last two are recorded in the following verse, 160. The *Śivadharmasaṅgraha* (5.124–26) also mentions this division of food. For the same division, cf. also *Skandapurāṇa* 162.45, *Rāmāyaṇa* 2.85:17 etc. Madhusūdana Sarasvatī on the commentary of *Bhagavad-*



(*yavāgūn*), porridge (*kṛsarām*)<sup>535</sup> and cakes (*pūpān*), one partakes of happiness (*sukhabhāg bhavet*).

**1:164a–165b** Having offered [to the *liṅga*] rice-gruel (*maṇḍakām*), *susumālān*,<sup>536</sup> pastries and sweets (*śaṣkulyāmodakāni*),<sup>537</sup> [and] other fruits and roots, and whatever is lickable or suckable, one obtains all kinds of pleasures. [He will obtain] infinite pleasures if [he offers] song and music (*gītavādite*).

**1:165cd** This is the fruit of [offering these things] once; [now] hear from me [the fruit] of playing the lute<sup>538</sup> [in front of god/the *liṅga*].

*gītā* 15.14 defines the four divisions of food as follows: *prāṇibhir bhuktam annam caturvidham bhakṣam bhojyam lehyam coṣyam ceti | tatra yad dantair avakhādya-vakhādya bhakṣyate 'pūpādi tad bhakṣyam carvyam iti cocyate | yat tu jihvayā viloḍya nigīryate sūpaudanādi tad bhojyam | yat tu jihvāyām nikṣipyā rasāsvādena nigīryate kiṃca dravibhūtaguḍarasālasīkharīnyādi tal lehyam | yat tu dantair niṣpīdya rasāṃśam nigīryāvaśiṣṭam tyajyate yathekṣudaṇḍādi tac coṣyam iti bhedaḥ* | . Cf. also the commentary of Nilakaṇṭha, Śrīdhara on the same verse of *Bhagavadgītā*. However, *Rāmāyaṇa* 2.44:15, *Īśvarasamhitā* 5.12 and 13.36, *Jayākhyasamhitā* 13.171, *Nārada-samhitā* 2.117, *Pārameśvarasamhitā* 6.384 etc. mention the four divisions of food as *bhakṣya*, *bhojya*, *peya* and *lehya*. On other occasions we come across only three divisions of food, *bhakṣya*, *bhojya* and *pāna* or *peya*, cf. *Mahābhārata* 3.242:22, 3.265:15, 12.172:27, *Viṣṇudharmottara* 2.54:5, *Pāṇḍmasamhitā* 11.5, 25.120 etc. We also encounter five divisions of food, *bhakṣya*, *bhojya*, *lehya*, *coṣya* and *peya*, cf. *Mahābhārata* 12.184:16, *Brahmāṇḍapurāṇa* 2.16:49, *Brahmapurāṇa* 215.36, *Nārada-purāṇa* 1.43:117, *Viṣṇudharmottara* 1.209:89, *Nāradasamhitā* 19.70, *Sarvajñānottara* 5.60, *Pāñcārthabhāṣya* p. 24, *Jayasimhakaḥkalpadruma* p. 51 etc.

The *Pārameśvarasamhitā* (18.386–387) provides an example of these five divisions of food in the following extract: *bhakṣyāṇy apūpapūrvāṇi bhojyāṇi ca phalāṇi ca | lehyāṇi madhupūrvāṇi coṣyāṇy āmrādikāṇy api | peyāṇi kṣīrapūrvāṇi anupānānvitāṇi ca* | . Cf. also *Jayasimhakaḥkalpadruma* p. 51.

*Rājanighaṇṭu* 20.72 mentions eight kinds of food as follows: *bhojyam peyam tathā coṣyam lehyam khādyaṃ ca carvaṇam | niṣpeyam caiva bhakṣyam syād annam aṣṭa-vidham smṛtam* | . Besides all these divisions, we most commonly find two divisions of food, *bhakṣya* and *bhojya*, often mentioned in the *Mahābhārata*, *Rāmāyaṇa*, *Purāṇas*, and in *Tantras* etc.

<sup>535</sup> We take this to be an accusative plural. MONIER-WILLIAMS defines *kṛsara* as “a dish consisting of sesamum and grain”.

<sup>536</sup> It is clear from the context that *susumāla* is a kind of food, but we don't know what it is exactly. Note that our dictionaries do not record the word, quite probably since it might be a corruption of another term.

<sup>537</sup> I assume this to be an *aśa* compound, the first member of which would normally be *śaṣkulī* (cf. the form of the word *Devayāmata*).

<sup>538</sup> We have understood *tantrivādyasya* to mean *tantrivādītyasya*.

1:166ab If he plays (*kṛtvā*)<sup>539</sup> [in front of god/the *liṅga*], the lute player (*tantrīvādyasya vādakaḥ*) attains the state of being a Gaṇa.

1:166c–167b If someone makes (*kurvāṇaḥ*) *huḍuk* sounds (*huḍuk-kārasya*),<sup>540</sup> dances, makes music with [his] mouth and laughs loudly (*mukhavādyasyāṭṭahāsayoḥ*)<sup>541</sup> [as an offering the *liṅga*] three times a day, he will become an excellent Gaṇa.

<sup>539</sup> We have understood *kṛtvā* to mean *vādanaṃ kṛtvā*.

<sup>540</sup> The reading of *huḍuk* remains uncertain. See our note 443 on p. 255.

<sup>541</sup> This verse echoes *Pāśupatasūtra* 1.8. The precise meaning of the *mukhavādyā* remains uncertain. We may understand *mukhavādyā* as a wind instrument such as *śaṅkha*, *bherī* etc. as opposed to *karavādyā* ‘that which is played by hands’; *Nayasūtra* 2.41 makes it clear that there is a such a division:

*tantrīvādyavicitrāṇi karavādyāni yāni ca |*  
*mukhavādyāni ramyāṇi kāṣṭhāyuktāni caiva hi || 41 ||*

According to Kṣemarāja, referring to the commentary on *Svacchandatantra* 2.182, *mukhavādyā* is a synonym of *huḍḍuṅkāra*: *bhaktivaivaśyoniṣannādāmarśamayo dhvanir mukhavādyāparaparyāyo huḍḍuṅkāraḥ*; this does not, however, mean that *mukhavādyā* should always be taken to mean *huḍḍuṅkāra*. *Śivadharmasaṅgraha* 5.129:

*huḍḍuṅkāradikaṃ nityaṃ mukhavādyāṭṭahāsatām |*  
*trikālāṇ caiva kurvāṇaḥ sa bhaved uttamo gaṇaḥ ||*

He who does *huḍḍuṅkāra*, dance, mouth-music (*mukhavādyā*) and loud laughter three times a day will attain the state of Gaṇa.

Here *mukhavādyā* is definitely to be distinguished from *huḍḍuṅkāra*. Cf. also *Nārada-purāṇa uttarakhaṇḍa* 49.14:

*huḍḍuṅkāranamaskārair* (corr; *ḍuḍḍuṅkāranamaskār* ed.) *nṛtyagītais*  
*tathaiva ca |*  
*mukhavādyair anekaiśca stotrair mantrais tathaiva ca ||*,

*Tīrthavivekanakāṇḍa* 8<sup>th</sup> part, p. 82 reads:

*kṣīreṇa madhunā caiva toyena saha sarpiṣā |*  
*tarpayanti paraṃ liṅgam arcayanti devaṃ śubham ||*  
*huḍḍuṅkāranamaskārair* (corr; *huḍḍuṅkāra* ed.) *nṛtyagītais tathaiva ca |*  
*mukhavādyair anekaiś ca stotramantrais tathaiva ca ||*

There are some occurrences of *mukhavādyā* which can be interpreted in either way, since there are no commentaries that would help us to understand precisely. Cf. *Śivadharmasāstra* 5.8:

*snānakāle trisandhyāṃ ca yaḥ kuryād geyavādinaḥ |*  
*nṛtyaṃ vā mukhavādyāṃ vā tasya puṇyaphalaṃ śṛṇu |*

Hear the meritorious fruit of he who performs singing, playing instruments, dance, or *mukhavādyā*.

- 1:167c–168b** Those who always remember the oddly-eyed (*virūpākṣam*) once, twice or three times [a day], they are to be known as lords of Gaṇas.
- 1:168c–169b** Pilgrimage to sixty thousand sites or [even] sixty crore [sites] will not be worth even one-sixteenth part of worshipping the *liṅga* once.
- 1:169c–f** If someone who is ignorant [of the rules] and has not received Śaiva initiation (*śivadīkṣāvivarjitah*) worships [the *liṅga*] in this fashion (*evam*), for him these fruits have been taught (*uddiṣṭam*); in the case of an initiate, [the same worship bestows] liberation (*apavargāya*).<sup>542</sup>
- 1:170** O Brāhmins! This is what I heard from Hara, who was telling the goddess, and I have recounted it to you, the truth that the Lord has taught.<sup>543</sup>

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Cf. also *Śivadharmasāstra* 9.42–43:

*bhūmidānasya yat puṇyaṃ kanyādānasya yat phalam |  
mukhavādyena tat puṇyam ubhayaṃ labhate narah ||  
tad eva puṇyaṃ gītasya nṛtyasya ca viśeṣataḥ |  
tad eva jayaśabdasya tad eva tālakadhvaneḥ ||*

We deem it remarkable that in the above verse, *mukhavādya* is given more importance even than an offering of land or of a virgin girl. *Kriyākālaguṇottara* as quoted in the *Netratantra* vol. 2, p. 157, moreover, states:

*devagrthagṛhītasya etad bhavati lakṣaṇam |  
gāyate nṛtyate hr̥ṣṭo mukhavādyam karoti ca ||*

*Tīrthavivecanakāṇḍa* 8<sup>th</sup> part (p. 64) displays:

*gandhadhūpanamaskārair mukhavādyaiś ca sarvaśaḥ |  
yo mām arcayate tatra tasya tuṣyāmy ahaṃ sadā |*

Note that BISSCHOP & GRIFFITHS (2007: 34, fn. 155) mention that in *Carakasamhitā*, *Cikitsāsthāna* 9.20 *mukhavādya* is included among the characteristics of one who is possessed by a Gandharva.

<sup>542</sup> The *Śivadharmasaṅgraha* (5.133) smoothenes the syntax by reading *tasyedaṃ phalam uddiṣṭam nirvāṇam dīkṣitasya tu* |.

<sup>543</sup> The remainder of chapter 1 displays a somewhat different character than the antecedent sections, and changes in tone and subject matter suggest a possibility that it might constitute a later addition.

[1.2 The *Līṅgodbhava* myth]

## The sages spoke:

1:171 What is the greatness (*māhātmya*) of the *līṅga* here, which you have highly extolled (*atīvarṇitam*)?<sup>544</sup> Tell [us] the fruit if someone makes [one]. [And also tell us the fruit] if someone makes [one] every day.<sup>545</sup>

## Nandikeśvara spoke:

1:172 There was (*bhavet*)<sup>546</sup> a dispute which (*yat*)<sup>547</sup> took place (*pūrvavṛttam*) between Brahmā and Viṣṇu [in which each claimed]: I am the Cause [of all]. Fiery energy rose up in the water.<sup>548</sup>

1:173 In the midst of the fiery energy there stood a *līṅga* of the size of the thumb's [topmost] joint (*parvāṅguṣṭhapramāṇataḥ*).<sup>549</sup> Both of them were astonished at this (*tatra*). What is this miracle that has occurred?

1:174–175 Then they both started watching the *līṅga* grow, thinking 'it is a miracle', they both went up and down: Viṣṇu went down from there (*tataḥ*)<sup>550</sup> and Brahmā went up from there. And not finding (*paśyantau*) the end of it, both of them became weary.

1:176ab And then having returned back again, [both of them] praised<sup>551</sup> Hara with a hymn.

<sup>544</sup> It is possible that the scribe of N intended to write the more conventional word *abhivarṇitam*, in which case we might translate simply 'which you have described'. But given that *Śivadharmasaṅgraha* 5.135 (*kiṃ līṅgasya hi māhātmyaṃ tvayā yad itī varṇitam*) has modified the text here, it is perhaps more likely that a slightly odd usage in the *Niśvāsamukha* lay before the redactor.

<sup>545</sup> The Sanskrit is elliptical here and some other understanding of the scenario could be imagined.

<sup>546</sup> We have understood *bhavet* to mean *abhavat*. The *Līṅgodbhava* myth incepts here, for more details on the latter, consult KAFLE, 2013.

<sup>547</sup> This hanging relative pronoun is particularly problematic in this awkward sentence. Note that the *Śivadharmasaṅgraha* (5.136) has rephrased this section in an attempt at clarification.

<sup>548</sup> We suppose that *kāraṇakartā* is intended as translated, rather than as a *tatpuruṣa* or *dvandva* compound.

<sup>549</sup> Once again, the *Śivadharmasaṅgraha* (5.137) has tightened up the phrasing here, in this case by replacing it with a *bahuvrīhi* compound.

<sup>550</sup> This is the suggestion provided by Dr. KAHRs: Viṣṇu descended alongside the downward extension of the *līṅga*, Brahmā ascended alongside its upwards extension. Otherwise we would have to interpret the repeated *tataḥ* to mean simply 'then'.

<sup>551</sup> *tuṣṭuve* is an *aiśa* use of the *ātmanepada* perfect third person singular instead of the required dual. Note that the *Śivadharmasaṅgraha* (5.140) has corrected this as required.



**1:176c–177b** Then, the supreme god, being pleased, in order to bestow boons on both of them (*varan dattvā ubhāvapi*)<sup>552</sup> took the form of a man standing [before them] (*puruṣarūpī sthito bhūtvā*)<sup>553</sup> [and said]: I will give whatever you desire.

**1:177c–178** Brahmā said (*vadati*): o you of excellent observances! You yourself be [my] son.<sup>554</sup> So be it, replied god.<sup>555</sup> But you will not be worshipped,<sup>556</sup> since (*yasmād dhi*), o twice born, the boon you desire is inappropriate (*anānurūpam*).<sup>557</sup>

**1:179** O Viṣṇu! I certainly will bestow a boon that you desire, tell me! For (*hi*) my speech is not false. Tell me (*vadasva me*) now whatever you desire.

**Viṣṇu spoke:**

**1:180** O god! If you are pleased and want to give me a boon, I will be your devotee and favourite to you (*tvatpriyaḥ*):<sup>558</sup> there is no doubt.

<sup>552</sup> As translated, the word order suggests that *dattvā* (or perhaps *dattvai* before *sandhi*) may be intended as an infinitive. In that case, we could either have an *aiśa* hiatus within a *pāda*, with *dattvā* irregularly used as an infinitive, or a regular *sandhi* reduction of *dattvai*, in an archaic use of a Vedic infinitive. The syntax of the whole sentence is in any case awkward and once again the *Śivadharmasaṅgraha* (5.140) has rephrased it to ‘improve’ the text.

<sup>553</sup> The *Śivadharmasaṅgraha* (5.141) alters the wording of our text (*svarūpaṃ divyam āsthāya sarvalokanamaskṛtam*) to develop Śiva’s anthropomorphism. Chapter 81 of the *Brahmayāmala* records the theomorphic form of Śiva, whereas the myth found in chapter 3 of the *Śivadharmasāstra* mentions neither Śiva’s theomorphic form nor his anthropomorphic counterpart. Phyllis GRANOFF (2006), in her article *Śiva and his Gaṇas: Techniques of Narrative distancing in Purāṇic Stories* ingeniously shows that in early versions of certain Śaiva myths, Śiva is not directly involved in the action; he relies on one of his Gaṇas or one his weapons to accomplish the task at hand. Yet in the later version of the same story, Śiva does become directly involved in the process of rectifying the predicament to be faced. We may observe the same kind of development in the case of the *Līṅgodbhava* myth. We have argued (KAFLE, 2013) that the myth found in the *Śivadharmasāstra* may be the earliest since it preserves the kernel of the ideas peculiar to early Śaiva myths. Since our text mentions the anthropomorphic form of Śiva, its version of the myth appears one stage further developed from its counterpart in the *Śivadharmasāstra*.

<sup>554</sup> For Brahmā’s desire to have Śiva as his son, see *Skandapurāṇa* 4.5.

<sup>555</sup> *Ex conj.* *Niśvāsamukha* 1.178ab is close to the reading of *Śivadharmasaṅgraha* (5.144), the portion *evama* being alone visible in the manuscript N. We have conjectured *evam astv abravīd devaḥ*, thus following *Śivadharmasaṅgraha* as closely as possible.

<sup>556</sup> Does this perhaps refer to the paucity of temples dedicated to Brahmā?

<sup>557</sup> We assume that the second syllable is lengthened to obviate a metrical fault (the second and third syllable of a *pāda* cannot both be short).

<sup>558</sup> Of course this could equally mean ‘fond of you’.



### Īśvara spoke:

1:181 So be it! May good be with you! All the creatures belong to Rudra and Nārāyaṇa (*rudranārāyaṇī prajā*).<sup>559</sup> There is no difference between the two of them, between Keśava and Hara.

1:182–183 For (*hi*), this very *liṅga*<sup>560</sup> was installed by Brahmā and Viṣṇu,<sup>561</sup> together with the gods including Indra, the Asuras, Yakṣas, Kimpnaras, Urugas, Rākṣasas, Siddhas, Vidyādharas, Bhūtas, Apsaras, Urugas<sup>562</sup>, Pisācas, Grahas, Nakṣatras and the best of the sages (*muni-sattamaiḥ*).

1:184 Having worshipped the boon-bestowing god and obtained [their desired] boons, they were delighted. 'I have taught (*uktah*)<sup>563</sup> that the *liṅga* bestows all desired wishes, o stainless ones!<sup>564</sup>

1:185 With minds frightened by the pain of the ocean that is worldly existence, Brahmā, Viṣṇu, Mahendra, snakes, the sages and Yakṣas, together with Vidyādharas [are] devoted to worshipping the *liṅga*. Desirous of boons, they worship [the *liṅga*] daily (*aharahaḥ*),<sup>565</sup> joining their hands together and raising them to [their] foreheads. How is prosperity possible for those mortals who do not worship (*namanti*) the unborn [god] in this form (*īdrśam*) ?

Thus is the first chapter, concerning worldly duty/religion, in the  
Niśvāsamukhatattvasaṃhitā. Verses 187.

<sup>559</sup> The same idea is presented in a different context in *Vāyupurāṇa* 20.21 and *Kūrmapurāṇa* 1.14:90.

<sup>560</sup> Note that the masculine pronoun *eṣa* is here used in apposition with a neuter noun, a special sort of *aiśa* usage. It does not transpire why the establishment of this *liṅga* by Brahmā and Viṣṇu should be connected to the existence of creatures belonging to Hara and Keśava.

<sup>561</sup> *brahmaviṣṇunā* is an *aiśa samāhāradvandva* compound (m.c).

<sup>562</sup> It appears 'uragas' occurs twice in order to pad out the metre.

<sup>563</sup> Once again, a masculine is put in apposition with a neuter noun. The *Śivadharmasaṅgraha* (5.155) has mended the problem by treating *liṅga* in every respect as a masculine noun.

<sup>564</sup> This plural vocative suggested by the *Śivadharmasaṅgraha* (5.155) seems to be right, since, here it is Nandikeśvara speaking to sages, not Śiva to Devī.

<sup>565</sup> Note that our text reads *raharahaḥ* instead of *aharahaḥ* to avoid hiatus with the previous word.

## CHAPTER II

### [1.3 Temporary *liṅgas*]

The sages spoke:

**2:1** What is the fruit of making a *liṅga*? [What is the fruit of] installing it? And what is the fruit that accrues to someone who makes one every day?<sup>566</sup>

Nandi spoke:

**2:2** Those children who make a *liṅga* with dust while playing will definitely obtain an unrivalled kingdom without enemies.<sup>567</sup>

**2:3** If someone daily makes a [*liṅga*], without knowing this [relevant] rule,<sup>568</sup> relying [just] on devotion, listen also to what is the fruit [that accrues] to him.

**2:4** Having made [any *liṅga* without knowing the precise rule], if someone worships Śiva, [he will obtain] wealth, [various] enjoyments and sovereignty; a worshipper of the *liṅga* always enjoys great fortune.

**2:5** If one worships a thousand of them, one should know (*vidyāt*) that he will not see hell (*nirayam*);<sup>569</sup> having enjoyed [various] irreproachable enjoyments he will obtain the world of Rudra.

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<sup>566</sup> Note the grammatical (syntactical) irregularity of the relative pronoun *yat* in the first half-line not being furnished with a correlative pronoun.

<sup>567</sup> This very closely is paralleled by *Śivadharmasāstra* 3.77c–78b. Refer to p. 97 in the introduction.

<sup>568</sup> The words *vidhim etat* ('this rule') presuppose that a rule had been mentioned before in the text—however, even upon careful scrutiny, it was not possible to trace such a rule. It is hence likely that this passage has been interpolated from another source. For example, it could be the case that the rule may have been mentioned in the source for the *Niśvāsamukha* in the preceding passage (which has not been borrowed) and would account for inconsistencies in our text. Note that the *Śivadharmasaṅgraha* has entirely rephrased this half-line to avoid the unresolved references. The syntax is irregular here, being an instrumental participle agreeing with the nominative subject and a neuter pronoun agreeing with a masculine accusative noun.

<sup>569</sup> Among the hells (*narakas*) listed in this chapter, the *śūlāvarṣa* is not known from any other source, except the *Śivadharmasaṅgraha*. The *medahrada* is also not found anywhere else, if *mahāhrada* in the *Śivadharmottara* is not a corruption of the term.

- 2:6 If someone makes [and worships a *līṅga*] one hundred thousand times, [the *līṅga*] will become aflame for him one [time(?)]; having seen [that] flaming *līṅga*, he [becomes] an accomplished one (*siddhaḥ*), [and being an accomplished one, he] obtains the state of god.
- 2:7 [Worshipping the *līṅga*] one million times, he will obtain the state of being Indra; [worshipping the *līṅga*] two million times (*viṃśabhiḥ*)<sup>570</sup> it is [to be] understood that he will obtain the state of Brahmā; worshipping [the *līṅga*] three million times<sup>571</sup> [he will attain] the state of Viṣṇu and [worshipping the *līṅga*] four million times,<sup>572</sup> he will attain the state of Rudra.
- 2:8 Having cleansed [the ground] with the five products of the cow, one should make a *līṅga* of clay<sup>573</sup>. If someone makes a *līṅga* of cooked rice (*anna*), he will obtain desired fruits.
- 2:9 Having worshipped a *līṅga* made of jaggery, one obtains the greatest prosperity; one will be the master over a hundred virgins and the ruler of all vassal kingdoms.
- 2:10 And [if a] woman [makes a *līṅga* out of jaggery and worships it], she, being above all [women<sup>574</sup> and always] surrounded by thousands (*sa-hasreṇa*) of women on all sides, will obtain incomparable good fortune.
- 2:11 If a man or a woman (*naranārī vā*)<sup>575</sup> worships a *līṅga* of jaggery daily (*nityasaḥ*), they will rejoice in children and grandchildren; they will also enjoy happiness greatly (*atyantam*).
- 2:12 If someone daily worships a *līṅga* having made [it] of refined sugar (*sita*), he will obtain all desired objects within six months; there is no doubt.

<sup>570</sup> *viṃśabhiḥ* is an *aiśa* shortening for *viṃśatibhiḥ*.

<sup>571</sup> *triṃśabhiḥ* is an *aiśa* shortening for *triṃśadbhiḥ*.

<sup>572</sup> Context suggests that *caturguṇaiḥ* is intended to mean 'multiplied by forty' even though it literally means 'multiplied by four'.

<sup>573</sup> We understand this causative *kārayet* in the sense of *karoti*. The statement of Verse 8ab is incomplete, the reward of the recommended act remaining untold. The *Śivadharmasaṅgraha* does not rectify this problem.

<sup>574</sup> Although we have not adopted W's *sarvāsām*, we assume that *sarveṣām* was intended as a feminine genitive plural.

<sup>575</sup> *naranārī vā* may be taken as an *aiśa dvandva* compound followed by *vā* connecting its elements; alternatively, *nara* may, for metrical reasons, be taken as a uninflected nominative singular.

- 2:13** [If someone worships] a *liṅga* made of unclarified butter, he will obtain [any] desired fruit;<sup>576</sup> [by worshipping it] for six months with his self controlled,<sup>577</sup> goes to the world of Śiva.
- 2:14** If someone daily makes and worships a *liṅga* made of leaves, he will obtain great power and always enjoy [it] remaining in good health.<sup>578</sup>
- 2:15** One obtains sovereignty on earth by worshipping a *liṅga* made of flowers; without rival one enjoys [sovereignty] and gives [it to others as well?].
- 2:16** If someone performs worship by means of a *liṅga* [made of] salt, he will obtain the greatest fortune; and if he [worships it] daily, he will obtain eternal and unbroken lordship.
- 2:17–18** If someone makes<sup>579</sup> [and worships] earthen *liṅgas* made from a mould (*saccakena*)<sup>580</sup> a thousand times, he will certainly (*hi*) obtain the desired fruits. By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) union with [Śiva] in his own body (*svaśarīreṇa*) and will never come back [to worldly existence] again.
- 2:19a–20b** Having worshipped these [*liṅgas*], gods together with demons and men [become] endowed with all their desires and [they become]

<sup>576</sup> Note a hiatus within a *pāda*. The *Śivadharmasaṅgraha* (6.13) has added a semantically meaningless *ca*, that is it reads *cepsitam* instead of *īpsitam* to remedy the problem.

<sup>577</sup> We have accepted the reading of K and *Śivadharmasaṅgraha* against the reading of the original manuscript N and apograph W, *yuktyātmā*. A similar situation appears in the *Nayasūtra* (4.80):

*dhyāyate yas tu yuktyātmā māsam ekaṃ suyantritaḥ |*  
*prākṛtā jāyate siddhīr dvimāsenā tu pauruṣī ||*

Here too, the old manuscript N and apograph W read *muktyātmā*, which does not fit in the context, and other sources read *yuktyātmā*, which is fitting. It is also worth noting that in the *Niśvāsa*-corpus the expression *yuktyātmā* appears frequently, but *muktyātmā* is found nowhere except in these two cases.

<sup>578</sup> An *aīśa* form for *niruk*, treated as an *a*-stem. This is a reoccurring phenomenon, see for example, 2.91 and 3.89.

<sup>579</sup> Causative is meant for simplex.

<sup>580</sup> Profs. Harunaga ISAACSON and D. ACHARYA point out to us that *saccaka* might be intended for *sañcaka* ‘a mound’. We feel no necessity for an emendation from *saccaka* to *sañcaka* since this orthography appears, apart from our text, in the *Śivadharmasaṅgraha* (6.17) and in *Ādikarmapradīpa* (electronic text kindly provided by Prof. ISAACSON), where the word appears three times.



freed from pleasure and pain. By the grace of god they play with [the eight yogic powers, namely] *aṇīman* (the supernatural capability to morph into minuscule form) and so forth.<sup>581</sup>

#### [1.4 Meritorious deeds]

**2:20c–21b** Those who make a Śiva temple furnished with marked bricks<sup>582</sup> will dwell in heaven until (*yāvat... tāvat*) fourteen Indras [finish their term of office].<sup>583</sup>

**2:21c–23b** [Having] made [*liṅgas*] of gems, precious stones, corals, crystals, emeralds,<sup>584</sup> glass, gold, silver, copper, bell-metal, brass, iron, lead and tin, and having then (*punaś ca*) worshipped them, after enjoying pleasures one will attain union with Śiva (*śivaṃ vrajet*).<sup>585</sup>

**2:23c–24b** There is no rebirth for him who installs the *liṅga* on earth; but, if he installs [it] in the middle of a temple, he [becomes equal to] Śiva: there is no doubt on this point.

**2:24c–25b** He who plants ten mango trees will never see dreadful hells; if someone creates a garden, he will enjoy [everything] in heaven as Indra does.

<sup>581</sup> The *Śivadharmasaṅgraha* (6.40) reads *prakṛīḍaṃty aṇīmādibhiḥ* instead of *kṛīḍante aṇīmādibhiḥ* to obviate an *aīśa* use of the *ātmanepada* and *aīśa* hiatus within a *pāda*.

<sup>582</sup> From the context it appears that *aṣṭeṣṭaka* means ‘marked bricks’, but we are not sure what the bricks were marked with: Śiva’s names, a *liṅga*, or other emblems of Śiva? A statement parallel to this is found in the *Śivadharmasāstra* (4.25):

*aṣṭeṣṭakāsamāyuktaṃ yaḥ prakuryāc chivālayam |  
vidhūya pāpasamghātaṃ so 'pi gacchec chivālayam ||*

• *aṣṭeṣṭakāsamāyuktaṃ* ] BC; *aṣṭoṣṭa kālamāyuktaṃ* E<sub>N</sub>

See also *Agnipurāṇa* 41.15ab *kumbhān na cālayet teṣu nyased aṣṭeṣṭakāḥ kramāt*, 41.34a–35b *kṛte tu kiṃ punas tasya prāsāde vidhinaiva tu | aṣṭeṣṭakasamāyuktaṃ yaḥ kuryād devatālayam || na tasya phalasampattir vaktuṃ śakyeta kenacit |* and 327.19ab *aṣṭeṣṭakasurāgarākārī svargam avāpnuyāt |*; *Vāyavīyasamhitā* of the *Śivapurāṇa* 34.53 *aṣṭeṣṭakābhiḥ prāsādaṃ kṛtvā liṅgaṃ ca mṛṇmayam | tatrāvāhya mahādevaṃ sām̐baṃ saganam avayam ||*.

<sup>583</sup> This must refer to the time of fourteen Manvantaras, each ruled by one Indra.

<sup>584</sup> Inflected nominative singular *sphaṭir* is here meant for a *prātipadika*, meaning *sphaṭika*.

<sup>585</sup> Note that 22ab is restored from the *Śivadharmasaṅgraha* (6.42). We assume that this reading is plausible since N reads *kācahema ... tāmṛakāsyāni ...*, but K and W has no text transcribed at all.



**2:25c–27b** Those people who plant (*kurvanti*) trees,<sup>586</sup> such as the fig-tree and others, on a road, they will reach to the house of Yama (*yama-sādanam*) accompanied by cool shadows.<sup>587</sup> For those there will not be [those] dreadful [possible] sorrows of the world of Yama. This is the virtuous act of planting trees [on the way, which] I have told to you (*te*).<sup>588</sup>

**2:27c–28b** Those who install Viṣṇu, having had a temple constructed [for him], will go to the world of Viṣṇu and rejoice with Him.

**2:28c–30b** If someone worships<sup>589</sup> [whomsoever among] Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the Mothers, (*mātaram*),<sup>590</sup> Sun, Fire, Indra (*śata-kratum*), the Yakṣas,<sup>591</sup> Vāyu, Dharma, or Varuṇa (*jaleśvaram*) with highest devotion, having installed them in a beautiful temple, he becomes immortal and [achieves] the world of that [particular deity].

**2:30c–32b** If someone makes a bridge (*saṅkramam*) on a way which is hard to cross (*asaṅkramapathe*), he will go comfortably [down] the path of Yama (*dharmarājapathe*). He will cross (*santaret*) by a bridge the river Vaitaraṇī, with its steaming water (*uṣṇatoyām*),<sup>592</sup> loudly roaring and difficult to traverse because of its deep eddies.

**2:32c–33b** If someone makes a causeway (*setubandham*) on a terrible muddy path, he will go easily to the city of Yama (*dharmarājapure*), which is so difficult to attain.<sup>593</sup>

<sup>586</sup> We have understood *vrkṣāṃ* as an accusative plural, as in other cases we find the ending *āṃ* for *ān*. Note that *Śivadharmasaṅgraha* (6.46) has corrected it to *vrkṣān*.

<sup>587</sup> The *Śivadharmasaṅgraha* (6.46) reads *na te yānti*, which might at first glance appear smoother but in fact makes little sense, since it is then impossible to construe *chāyābhiḥ śītalābhiḥ ca* with their action, since that action does not take place.

<sup>588</sup> Dative singular *te* remains for plural *vaḥ*.

<sup>589</sup> Note an irregular elision of the final *t* of the optative.

<sup>590</sup> We understand *mātaram* as categorical singular and take it to mean any of the seven or eight mothers. The seven mothers, in general, are: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī/Yāmī, Vārāhī, Aindrī/Indrāṇī/Māhendrī, Cāmuṇḍā; an eighth, added later, is most commonly Mahālakṣmī. For further details, see HATLEY (2007: specifically pp. 33, 44 and 67).

<sup>591</sup> As in the case of *mātaram*, we take *yakṣam* as categorical singular. It is possible, however, that Kubera is meant, cf. the translation of verse 3.70 ff. below.

<sup>592</sup> The letter *m* preceding this adjective is presumably intended as a hiatus-breaker.

<sup>593</sup> Note the unnecessary use of two pronouns. The *Śivadharmasaṅgraha* (6.53) has rephrased 33ab, reading *dharmarājapure mārge durgame sa sukhaṃ vrajet*; ‘he will go at ease on the way [which is] difficult to cross (*durgame*) to the city of Yama (*dharmarājapure*)’.

**2:33c–34b** One who causes the path of a water-channel to flow freely (*nālīmārgaprayāyinaḥ*)<sup>594</sup> passes through the terrible hells, [namely] Paṅkalepa and that of Taptatrapu and Taptajatu (*taptatrapujatūś ca yaḥ*).

**2:34c–35** If someone makes (*kāriṇaḥ*)<sup>595</sup> a hut [for an ascetic], an abode (*āvasathasya*), or a pavilion (*maṇḍapasya*), after first going [for judgement] to the city of Yama (*dharmarājapuraṇ gatvā*), [there will be a] golden house [for him] in heaven; there will be no fear of him [falling down] into the [hells called] Taptāṅgāra and Śilāvarṣa (*taptāṅgāra-śilāvarṣe*).<sup>596</sup>

**2:36** I have told you all the fruit of [making] a hut, an abode or a pavilion; now listen to the fruit of giving donations (*dānasya*).

### [1.5 Donative practices]

**2:37a–38b** Whoever is a donator of food (*annadātā yo hi*), that man (*asau naraḥ*) will not have a miserable rebirth (*durgatim*): he will obtain the world of Brahmā (*brahmalokagato bhavet*)<sup>597</sup> [and will enjoy] imperishable pleasure. There is no possibility of his being [re]born in the mortal world until Brahmā [himself] is destroyed (*naśyati*).

**2:38c–39b** If someone gives a place for supplying water to thirst-afflicted passers-by (*pathike jane*) in the hot season (*grīṣme*), his thirst will be quenched in the house of the dead (*pretabhavane*); devoid of thirst and [every possible] pair of extremes [such as hot and cold, pleasure and pain and so forth].<sup>598</sup>

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*rājapure*).<sup>1</sup> In the *Śivadharmasaṅgraha*'s reading, sentence structure is improved and non-standard *sandhi* is avoided.

<sup>594</sup> We suppose this to be the sense (cf. *Śivadharmasaṅgraha* 6.54), and we suppose that it may be arrived at by taking °*prayāyinaḥ* as a nominative singular and as having causative sense.

<sup>595</sup> This can be interpreted as genitive singular or, alternatively, as nominative plural of singular. See *nālīmārgaprayāyinaḥ* in 2.34b.

<sup>596</sup> We find no record of *śilāvarṣa* as a hell except in our text and in the *Śivadharmasaṅgraha*.

<sup>597</sup> The *Śivadharmasaṅgraha* (6.57) has tried to make the sentence smoother by replacing *bhavet* (which seems uncomfortably like a non-Sanskritic auxiliary verb) with *naraḥ*.

<sup>598</sup> Note that 38c–39b is anacoluthic: we start with a singular subject and finish with a plural one.

**2:39c–41b** If someone offers sesame and water (*tilodakān*)<sup>599</sup> to the gods and ancestors (*devān pitṛṇ samuddiśya*),<sup>600</sup> [his] ancestors will be satisfied [and] they will be freed (*varjitāḥ*) from the three [following] hells: these men will not sink (*nimajjanti*) in [the hells that are] the pond[s] Pūya, Asṛk and Meda.<sup>601</sup> [Thus] his ancestors will be liberated by the fruit of offering sesame and water (*tilodakaphalena*).

**2:41c–43b** If someone gives the skin of a black buck filled with sesame seeds, having hooves decorated with silver, horns [decorated] with gold, its body dressed with cloths (*sacailāṅgam*) and having a brazen milk-pail (*kānsadoham*),<sup>602</sup> this giver of a cow of sesame seeds<sup>603</sup> will obtain indestructible worlds. And when that person falls [from those worlds] at the end of the Yuga (*yugānte*), he will be born in a respectable family (*vipule kule*).

**2:43c–45b** People who, devoted to their ancestors, regularly (*nityam*) perform *śrāddha* [rites], their ancestors as well as (*ca*) they [themselves]<sup>604</sup> will certainly be content in the house of Yama (*yamālaye*), and the hell [called] Kumbhīpāka will not be for them;<sup>605</sup> moreover (*ca*), those people who perform the [rites] of *śrāddha* (*śrāddhakārayitā*)<sup>606</sup> will go to the world of the ancestors.

**2:45c–46** For one who daily (*nityam*) offers a lamp to gods and

<sup>599</sup> Note that the *Śivadharmasaṅgraha* (6.65) reads *tilodakam*.

<sup>600</sup> Even though it may seem unorthodox that sesame and water would be offered to gods as well, we have taken it in this sense on the strength of the parallel expression *devān pitṛṇ samuddiśya* or *pitṛṇ devān samuddiśya* in 2.52c and 2.53a, where the gods and ancestors clearly form two separate groups.

<sup>601</sup> These three hells appear together again in *Niśvāsamukha* 4.102 and in a slightly modified form in *Guhyasūtra* 4.38–39.

<sup>602</sup> Literally: ‘whose milk-pail is of bronze’. *kānsa-* should perhaps be emended to *kāṁśya-*, but cf. 2.58 below, where *kānsadoham* is attested to. This qualification (elsewhere expressed by adjectives such as *sakāṁśyapātra*) is standard in gifts of cows to Brāhmins, such as that described in *Yājñavalkyasmṛti* 1.204 ff.

<sup>603</sup> For references to other passages mentioning the gift of a ‘sesame-seed cow’ (*tiladhenu*) made by filling a black-buck-skin with sesame seeds, see KANE’s *History of Dharmaśāstra*, Vol. II, Part 2, pp. 880f. Cf. also *Śivopaniṣad* 6.70.

<sup>604</sup> Note that our adopted text actually displays *sa ca tṛpto yamālaye*, which is anacoluthic, but it is conceivable that the singular is ‘incorrectly’ applied here in order to obviate a possible confusion: if the text displayed *te ca tṛptāḥ*, a reader might have supposed that the ancestors were again being referred to.

<sup>605</sup> We take *tasya* to refer to the ancestors as well as the agent of the rite.

<sup>606</sup> Note the irregular use of the nominative singular or an agent noun as though it were a plural.

ancestors there will not be the hells [called] Tāmisra and Andha-tāmisra.<sup>607</sup> His eyes will become bright and [his] power of sight will [never be] destroyed.

**2:47–48** If somebody donates a virtuous [cow with] hoofs decorated with silver, horns [decorated] with gold, [with] a copper milk-pail (*kāṃsyadohanīm*), neck decorated with cloths again and again, his abode (*vāsaḥ*) will be either in the world of cows or in heaven. A cow donator lives (*vasate*) free from all [possible] pair of opposites (*sarvadvandva-vīnirmuktaḥ*).

**2:49** If someone gives a calving cow, which has two beautiful faces (*vaktrobhayasusamsthītām*),<sup>608</sup> this [bears the same] fruit as giving land, [and this cow donator] will go to heaven.<sup>609</sup>

**2:50** If someone gives bulls (*anaḍvāhāni*)<sup>610</sup> regularly (*bahuśaḥ*) to the best of the twice born (*dvijottame*), by the fruit of that merit [he] will be honoured in heaven (*svargaloke*).

**2:51** If someone even with great sins (*bahupātakikaḥ*)<sup>611</sup> offers a golden-haired goat daily (*nityaśaḥ*), he will obtain the world of Fire (*agnilokam*).<sup>612</sup>

**2:52** If someone gives a white, red, yellow or a black woollen garment [to a Brāhmin]<sup>613</sup> in the name of the gods or [his] ancestors, he will go to the world of the moon.

<sup>607</sup> The dual subject is here (irregularly) restated as a plural (*narakāḥ*), presumably in order to be able to avoid using a dual verb-form.

<sup>608</sup> This presumably means that the calving cow is given away right at the moment when the calf's face appears. The expression *vaktrobhayasusamsthītām* is not very common. However, see *Śivadharmasaṅgraha* 10.220ab: *dadyād ubhayamukhīm gām śivāyātīvaśobhanām*. *Yājñavalkyasmṛti* 1.206ab *savatsāromatulyāni yugāny ubhayatomukhīm* further supports our idea. The same expression *ubhayatomukhīm* appears in a similar context in *Skandapurāṇa* 111.93, *Nārada-purāṇa pūrvakhaṇḍa* 13.87, and *Viṣṇusmṛti* 88:4.

<sup>609</sup> Note that the *Śivadharmasaṅgraha* (6.118) reads *hy etat svargalokābhikāṃkṣiṇām* instead of *hy etat svargalokaṇ ca gacchati*.

<sup>610</sup> Note that the *Śivadharmasaṅgraha* (6.106) reads *anaḍvāho 'pi* instead of *anaḍvāhāni*.

<sup>611</sup> We take *bahupātakikaḥ* in the sense of *mahāpātakī*.

<sup>612</sup> Note that the *Śivadharmasaṅgraha* (6.123) reads *'pi san* instead of *'pi yaḥ* to obviate the problem of having two pronouns.

<sup>613</sup> For this suppletion, see the next verse.



- 2:53** If someone gives a buffalo to a Brāhmin<sup>614</sup> in the name of the gods or [his] ancestors, by the fruit of that merit he will be honoured in the world of Viṣṇu.
- 2:54–55** One should offer (*prayaccheta*) a white, black or bee-coloured [viz. mottled?] (*bhramarākṛtim*) and well-mannered buffalo (*sudhenu*)<sup>615</sup> to the gods or to the best of the twice born. By offering this kind of buffalo (*mahiṣīm*) he will be honoured in the world of Śiva. Once he falls from the world of Śiva, he will be reborn as a king.
- 2:56** If someone gives land tilled with a plough, sown with seed (*sabījām*) and grain-garlanded (*sasyamālīnīm*),<sup>616</sup> he will remain like the sun as long as the sun-created worlds [exist].<sup>617</sup>
- 2:57** By giving land one goes to heaven; by giving gems one goes to the world (*puram*) of the sun. He who donates cloth [goes] to the world of the moon and he who donates silver (*tāradaḥ*) [goes] to the world of Viṣṇu (*vaiṣṇave pure*).<sup>618</sup>
- 2:58** And those who donate sesame seeds and gold will go to the world of Rudra; by giving brass, copper and coral one goes to the world of Indra (*vasoḥ puram*).
- 2:59** ‘No matter’ (*yāny api*)<sup>619</sup> what kinds of pearls, gems or necklaces one

<sup>614</sup> Note an irregular optative and the use of the locative in the sense of the dative.

<sup>615</sup> Verses 2.54–55 are redundant since the procedure of offering *dhenu*—a cow or a buffalo—has already been mentioned. Here we may have translated *sudhenu* as ‘cow’ but this translation would not fit with 55a, where we do have clear mention of a buffalo. If we were to translate *sudhenu* as ‘cow’ then *mahiṣīm*, in 55a would remain problematic. In this case, we expect 55a to feature a term implying a cow—rather than a buffalo; either we understand *mahiṣī* in the sense of ‘cow’ or we need to replace it by an accusative noun denoting a cow. Note that the *Śivadharmasaṅgraha* does not contain these problematic verses.

<sup>616</sup> Cf. *Mahābhārata* 13.61:28ab: *halakṛṣṭām mahīm dattvā sabījām saphalām api*.

<sup>617</sup> The syntax of the sentence is suboptimal, not only because it is anacoluthic, but also because there seems to be no reason why the worlds created/illuminated by the sun should be in the accusative. The intended meaning may have been ‘as long as the light of the Sun remains’. We are not, however, sure how to extract this meaning. Minimally, we need to understand that *āloka* has been reduced to *loka*, perhaps, for metrical reasons.

<sup>618</sup> The syntax of the sentence is problematic. Note an *aiśa* use of dative singular for genitive singular and the word *pura* being used in the sense of *loka*.

<sup>619</sup> We understood *yāny api* in the sense of *yāni kāny api* ‘any’.



gives, one goes to [the world of] the moon (*somapuram*):<sup>620</sup> [and also] for [having offered] an oblation of sesame seeds: there is no doubt.

**2:60** If someone daily gives treacle, milk, curds or ghee, he goes to the Yakṣa-world (*yakṣalokapuram*).<sup>621</sup> So too by giving honey.

**2:61** By giving sandalwood, *Agallochum*, camphor, *kallokakaḥ*, cloves and other fragrant things, a man will attain the state of being a Gandharva.

**2:62** If someone unsolicitedly offers a [virgin] girl<sup>622</sup> having first adorned [her],<sup>623</sup> that man will obtain heaven. So does a donator of grains (*dhānyapradāyakaḥ*).

**2:63** Those who daily offer grains [such as] *Phaseolus radiatus*, *Phaseolus mungo* (*māśamudgādikāṃ*)<sup>624</sup> and others will obtain heaven [after death], as well as those who offer protection (*abhayapradāḥ*)<sup>625</sup> [to living beings].

**2:64** [Those who] offer a woman (*striyam*) possessed of beauty and youth and adorned with cloths and ornaments will obtain the state of being a Vidyādhara.

<sup>620</sup> The *Śivadharmasaṅgraha* (6.126) reads *śakrapuram* 'the world of Indra' instead of *somapuram*, but this does not seem quite right since it reads *śakrapuram* below (71).

<sup>621</sup> Here we expect either *yakṣalokam* or *yakṣapuram*, but not both in the same place. Does this refer to the world of Kubera?

<sup>622</sup> The *Śivadharmasaṅgraha* (6.129) reads *tv ayācitām* instead of *ayācitām* to obviate an *aiśa* hiatus within a *pāda*. A similar verse appears in the southern recension of *Śivadharmasāstra* 12.47c-49b (T. 32, p. 146). This passage states that the girl should be offered to a Brāhmin but does not, however, refer to the context. We are not sure whether or not this offering should be made in the context of marriage or not:

*kanyām alaṃkṛtām dadyād alaṃ jīvanasaṃnyutām ||*  
*dvijāya vedaviduṣe kanyādānaṃ tad ucyate |*  
*śivabhaktāya viprāya dattvā kanyām svalaṃkṛtām ||*  
*kulatrayaṃ samuddhṛtya svargaṃ prāpnoti niścalam |*

The offering of a virgin girl mentioned in our text here may refer to the marriage ritual where a father gives his daughter to the groom (cf. *Mahābhārata* (appendix) 13.15:3339 ff.).

<sup>623</sup> Note an irregular *ktvā* for *lyap*.

<sup>624</sup> Note that *māśamudgādikāṃ* is intended as an accusative plural, which is what we find in the *Śivadharmasaṅgraha* (6.130).

<sup>625</sup> Note that the *Śivadharmasaṅgraha* (6.130) reads *hy abhayapradāḥ* just to avoid a hiatus within a *pāda*.

- 2:65** Those men who continually (*satatam*) provide (*dāpayet*) a feast of lovemaking (*ratisatram*) among beautiful women (*varanārīṣu*)<sup>626</sup> will rejoice in heaven among companies (*saṃgheṣu*) of celestial nymphs.<sup>627</sup>
- 2:66** Those who yearly offer (*prativarṣapradāyinaḥ*)<sup>628</sup> a cane-seat or a couch (*vetrāsanaṇ ca śayyāṇ ca*),<sup>629</sup> will rejoice in the Yakṣa-world with thousands of Yakṣiṇīs.
- 2:67** If someone gives fuel to Brāhmins at the arrival of the cold season, he will become rich, handsome (*rūpasampannaḥ*) and possessed of good fortune (*subhagaḥ*).<sup>630</sup>
- 2:68** Those people who daily offer<sup>631</sup> shelter, straw (*tṛnam*), a couch, a blanket, food (*prāvarāṇnam*)<sup>632</sup> and fire will go to heaven (*svarga-gāmināḥ*).
- 2:69** For those who regularly offer songs, musical instruments and vehicles to the gods, they will be [re]born to have great enjoyments, [they will regularly be] awakened by songs and instrumental music (*gītavādītra-bodhitāḥ*).
- 2:70** If someone offers a horse possessed of beauty and youth<sup>633</sup> and adorned

<sup>626</sup> The syntax is unwieldy here. Firstly, the plural subject has a singular verb (*dāpayet*). Secondly, the relative pronoun is missing. Next, the locative is used in the sense of instrumental. All these problems have been displaced in the *Śivadharmasaṅgraha* (6.132) by reading: *ratisatraṇ ca yo dadyād varābhiḥ pramadājanaiḥ | kāmadevapuraṇ yāti jāto 'naṅgasamo bhavet ||*.

<sup>627</sup> The *Śivadharmasaṅgraha* (6.132) has rephrased 56cd quite differently by reading *kāmadevapuraṇ yāti jāto 'naṅgasamo bhavet* which means that the giver will obtain the world of Kāmadeva and, once born there, he will become equal to Kāmadeva.

<sup>628</sup> Note that the *Śivadharmasaṅgraha* (6.133) has polished the Sanskrit expression *prativarṣapradāyinaḥ* by reading *pratyabdam yaḥ prayacchati* at the same time making the plural agent singular.

<sup>629</sup> We could equally translate *vetrāsanaṇ ca śayyāṇ ca* as 'a cane-seat or a cane-couch' or as 'a cane-seat and a couch (or cane-couch)'.

<sup>630</sup> Note that the *Śivadharmasaṅgraha* (6.134) reads *dīptāgniḥ subhago bhavet* 'will become [like] a blazing fire [and] possessed of good fortune' instead of *jāyate subhagastathā*. We have understood *dīptāgniḥ* 'blazing fire' to mean *dīptāgniprabhaḥ* 'like a blazing fire'.

<sup>631</sup> Note that the *Śivadharmasaṅgraha* (6.135) rephrased *prayacchante* to *prayacchanti* in order to normalize the Sanskrit.

<sup>632</sup> To avoid this awkward compound the *Śivadharmasaṅgraha* (6.135) reads *punṣyāgniṃ śuddhamānasāḥ* instead of *prāvarāṇnam hutāśanam*.

<sup>633</sup> It is conceivable that we should read instead, with the *Śivadharmasaṅgraha* (6.137),

with golden [ornaments] to Brāhmins, he will obtain the heaven of the Sun (*bradhnasyāpnoti viṣṭapam*).<sup>634</sup>

**2:71** By giving a caparisoned (*śārīsaṃyogasamyuktam*) elephant with a golden garland one goes to the world of Indra (*śakrapuram*); once one falls from there one will be reborn (*jāyati*)<sup>635</sup> as a king (*bhogavān*).

**2:72** By offering an umbrella (*ātapatrapradānena*) this man (*asau naraḥ*) will be<sup>636</sup> endowed with good fortune (*śrīmān*). He will not be afflicted by the heat [on his way] to the world of Yama.<sup>637</sup>

**2:73** If someone offers a pair of shoes, he will be freed<sup>638</sup> from all sin, [and] he will have a beautiful horse<sup>639</sup> on the way to [the world of] Yama.

**2:74** Also, for one who offers a pair of shoes there will be no torture caused by terrible thorns and the pains of heated sand [on the way to Yama's world].<sup>640</sup>

**2:75–76** If someone offers an elephant-[drawn] chariot<sup>641</sup> to a virtuous (*guṇānvite*)<sup>642</sup> Brāhmin, by the merit of that fruit he will be honoured in heaven; he will not fall from heaven until the gods together with Indra (*yāvād devāḥ savāsavāḥ*)<sup>643</sup> [themselves fall down]; and once he falls from there<sup>644</sup> he will be reborn as a pious king.

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*jave yauvanasampannam*, where we could perhaps take *jave* as though it were an instrumental: 'possessed of youth and speed'.

<sup>634</sup> We find the phrase *bradhnasyāpnoti viṣṭapam* in *Manusmṛti* 9:137, but in a different context.

<sup>635</sup> Note an *aiśa parasmaipada*. The *Śivadharmasaṅgraha* (6.154) reads *bhavati* instead of *jāyati* to mend the grammatical problem.

<sup>636</sup> Once again, to avoid an *aiśa parasmaipada* problem the *Śivadharmasaṅgraha* (6.154) reads *jāyeta mānavah* instead of *jāyaty asau naraḥ*.

<sup>637</sup> Cf. verse 26 above. In this case, however, the *Śivadharmasaṅgraha* (6.154c–155b) has not distorted the meaning.

<sup>638</sup> The *Śivadharmasaṅgraha* (6.155) has rephrased the text as *sa tu mucyeta* in order to avoid the irregular form *mucyati*.

<sup>639</sup> Note an *aiśa parasmaipada* for *ātmanepada*; to obviate the problem the *Śivadharmasaṅgraha* (6.156) has rephrased the text to read *jāyate śobhano hayaḥ* (instead of *aśvo jāyati śobhanaḥ*).

<sup>640</sup> The *Śivadharmasaṅgraha* (6.157) reads *hi dadyād upānahau* instead of *dadāti upānahau* to avoid an *aiśa* hiatus within a *pāda*.

<sup>641</sup> The *Śivadharmasaṅgraha* (6.157) has rephrased *gajarathan tu yo dadyād* to read *dadyād rājaratham yas tu*. But this might in part be a secondary corruption, for *rā* and *ga* look similar in old Newari script.

<sup>642</sup> The locative adjective is used here to qualify a noun in the dative.

<sup>643</sup> Note that this whole line has been adopted from the *Śivadharmasaṅgraha* (6.158). We assume it to be a plausible reading since W also reads *tāvan na cyavate* [...].

<sup>644</sup> Here we have adopted the reading of the *Śivadharmasaṅgraha* (6.159) *tataś caiva*

**2:77–78** By offering a divine horse-[drawn] chariot together with many accoutrements one obtains the world of the Sun; [once one gets there] he will rejoice with him. He will remain like the sun as long as the sun-created worlds [exist]; and once he falls from there will be reborn as a rich [person].

**2:79a–80b** By offering a bullock-[drawn] cart<sup>645</sup> together with all accoutrements, a man will obtain heaven together with male and female servants.<sup>646</sup> Once he falls from there, he will again (*bhūyaḥ*) invariably (*sadā*) be reborn as a rich person.

**2:80c–82b** If someone wakes up early in the morning and [daily] gives<sup>647</sup> a mouthful of grass (*grāsaṃ*) to cows while reciting the mantra [that follows below], (*mantreṇaiva samāyuktam*), he will be destined to go to heaven (*svargagāmī ca bhavate*);<sup>648</sup> once he falls [from there, he will be reborn as] a rich person: his birth [will take place] in a family rich in cattle and he will [himself] be rich in cattle.

**2:82c–83b** “O Surabhi (*surabhī*), world-maintainer, born from the churning of nectar,<sup>649</sup> please accept this mouthful of grass. This is my excellent observance.”

**2:83c–84b** Just as one gives a mouthful of grass to cows, in the same manner one may give to a bull (*saurabheya*). The same fruit is seen

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instead of K's reading *svargalokāt* since the last letter in W is clearly *va*, and K tends to repair the text imaginatively (whereas W simply copies what he believes he sees).

<sup>645</sup> *Ex conj.* We assume that the *Śivadharmasaṅgraha* (6.161) has banalised the text by choosing a more common word.

<sup>646</sup> *Ex conj.*: this section is largely drawn from the *Śivadharmasaṅgraha* (6.161), for this portion of text is lost in our manuscripts.

<sup>647</sup> The *Śivadharmasaṅgraha* (6.95) has rephrased 80ab to read *gavāṃ grāsaṃ daridreṇa kartavyaṃ prātar eva hi* instead of *gavāṃ grāsaṃ tu yo dadyāt prātar utthāya mānavaḥ*. This gives the extra element *daridreṇa* ‘by a pauper’, but it means also the loss of *prātar utthāya*, which implies that the gift is to be made on a daily basis.

<sup>648</sup> The *ca* appears to be otiose and the *ātmanepada* is irregular; the latter oddity has been corrected in the reading of the *Śivadharmasaṅgraha* (6.96): *svargagāmī ca bhavati*.

<sup>649</sup> We have understood the nominative singulars to be intended as vocative singulars. The verse appears in the *Somaśambhupaddhati* (1.6:5), the *Kriyākramadyotikā* (§ 67, p.134) and the *Jñānaratnāvalī* (R 14898, p.144) in the following form: *amṛtamathanotpanne surabhe lokadhāriṇi imaṃ grāsaṃ grhāṇa tvam idaṃ me vratam uttamam*|. The *Śivadharmasaṅgraha* (6.98) corrects 82a *amṛtamathanotpannā* to *utpannāmṛtamathane*, but it does not correct 82b, perhaps for metrical reasons.



(*dr̥ṣṭam*), but the mantra<sup>650</sup> [to be used] is different in each case (*pr̥thak pr̥thak*).

**2:84c–85b** ‘These (*ete*) [bulls] sustain the entire world and give food to living beings: may they be pleased to accept [this] clump of grass. This is my excellent observance’.<sup>651</sup>

**2:85c–86b** If someone daily offers [a lump of grass] to another man’s cow, adopting this difficult observance, they [viz. the bulls] will protect him from danger and disease; if someone touches (*sparsāne*)<sup>652</sup> [them], they (the bulls) will remove his sins.

**2:86c–88b** If someone lets a bull free<sup>653</sup> at the arrival of an auspicious time (*puṇyakāle tu saṃprāpte*),<sup>654</sup> he will go to the world of Rudra, providing the bull a black one. If, however, one cannot obtain a black one<sup>655</sup> he will obtain heaven together with his ancestors; once he falls from there will be reborn (*jāyati*)<sup>656</sup> as a king (*bhogavān*).

**2:88c–90** By offering the fruit of *Feronia elephantum* (*kapittham*), pomegranate, mango, rose-apple (*jambum*), wood-apple (*bilvam*), bread-fruit (*panasam*), sweet lime (*mātulūṅgam*), coconut, together with banana (*samocakam*), *Clypea hernandifolia*, *Embllica officinalis* *gaertn*, orange (*prācīnāmālanāraṅgam*), grape and dates (*kharjūram eva ca*)<sup>657</sup> and other nectar-like fruits (*anyāmṛtaphalā ye*)<sup>658</sup> one will

<sup>650</sup> The word *mantra* is rarely used in the neuter. The *Śivadharmasaṅgraha* (6.99) reads *mantraḥ* instead of *mantram*.

<sup>651</sup> This is presumably the mantra to be used when offering grass to a bull.

<sup>652</sup> The *Śivadharmasaṅgraha* (6.101) reads *darśane* instead of *sparsāne*. The syntax is clumsy and the interpretation of the whole unit is uncertain. Perhaps, since the cow is not one’s own, the action is considered altruistic, for one gains no milk or other products from another man’s cow.

<sup>653</sup> According to KANE (*History of Dharmaśāstra*, Vol. IV, pp. 539 ff.) the bull should preferably be black and have auspicious signs: having intact limbs and so forth. Letting a bull free is prescribed on two occasions; one is on the full moon day of Kārttika or Āśvina, and the 11<sup>th</sup> (according to *Garuḍapurāṇa*) or 12<sup>th</sup> (according to *Bhaviṣyapurāṇa*) day after a family member’s death.

<sup>654</sup> Here, the auspicious time means the full moon day of Kārttika or Āśvina, see KANE’s *History of Dharmaśāstra*, Vol. IV, pp. 539f.

<sup>655</sup> The *Śivadharmasaṅgraha* (6.104) reads *alābhe nīlaṣaṇḍasya* to obviate the hiatus.

<sup>656</sup> An *aiśa* *parasmaipada* has been used here for metrical reasons. The *Śivadharmasaṅgraha* (6.104) corrects *jāyati* to *bhavati*.

<sup>657</sup> Note an *aiśa* *samāhāradvandva* compound.

<sup>658</sup> We assume that the intended meaning here is that of *anyāni cāmṛtarasāṇi phalāṇi yāni*. The *Śivadharmasaṅgraha* (6.163–164) has rearranged these two verses, adding



be fortunate, have many sons and be endowed with beauty, and [then again] be reborn a very fortunate man.<sup>659</sup>

**2:91** One who offers fruits will be [reborn] with all limbs intact (*saṃpūrṇāṅgaḥ*) and will be healthy. And one who offers teeth-cleaning sticks (*dantadhāvanadātā*) will obtain a beautiful wife.<sup>660</sup>

**2:92** By offering fragrant betel and flowers one will become a Pandit and one who offers fragrant substances (*gandhapradāyakaḥ*)<sup>661</sup> will have fragrant breath (*saugandhāsyah*) and eloquence.

**2:93ab** By offering a sacred thread and a cushion made of *kuśa*-grass one will be born among Brāhmins.<sup>662</sup>

**2:93c–94b** By offering swords, discuses, [and] weapons, [such as] spears, darts and hatchets (*śaktikuntaparaśvadhān*) one will have no fear of the terrible [hell called] Asipatravana (fierce jungle of sword blades).

**2:94c–95** By offering unworked iron (*asaṃskṛtasya lohasya*) one will have no fear of bondage and by offering iron fashioned into utensils (*ghaṭītopaskaram*),<sup>663</sup> there will be no fear from weapons [for him,] and there will never be the hell [called] Lohakāra [for him].<sup>664</sup>

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more fruits than we have in our text and it has obviated the grammatical problem by reading *anyāni ca phalāny evam*.

<sup>659</sup> There is an awkward repetition here of *subhaga*, which the *Śivadharmasaṅgraha* (6.164) has avoided by reading *sukhabhāg* instead of *subhago*.

<sup>660</sup> *Śivadharmasāstra* 12.72 also relates the offering of teeth-cleaning sticks to women. The recipient in the *Śivadharmasāstra*, however, is a Śivayogin: *dantadhāvanam ud-diṣṭaṃ nivedya śivayogine | divyastṛībhogasaṃyuktaṃ divi ramyaṃ puram labhet ||*. It is to be noted that our text does not speak of a recipient.

The *Śivadharmasaṅgraha* (6.166) reads *bhāryā bhavati śobhanā* instead of *bhāryāṃ labhati śobhanāṃ*, presumably just to obviate an *aīśa parasmaipada*, but with the unintended result that the *pāda* could then be taken to mean ‘will become a beautiful wife’.

<sup>661</sup> We have assumed here that this last word is a postponed repetition of the original subject, but one could instead take each verse-half as a separate statement with a separate gift and a separate reward.

<sup>662</sup> Literally this means ‘in Brāhmin wombs’.

<sup>663</sup> This *bahuvrīhi* perhaps more literally means ‘out of which utensils have been fashioned’.

<sup>664</sup> *lohakāraś ca* is our conjecture on the strength of N’s reading [...]*kāraś ca*, where K reads *śastrakāraś ca*, W reads *lohakāra sa* and the *Śivadharmasaṅgraha* (6.170) reads *lohīpākaś ca*. As mentioned above, this is not a hell that typically features in Śaiva lists (e.g. in the other *sūtras* of the *Niśvāsa* or in *Parākhyā* 5), but both

- 2:96** Offering cups made of clay or a water jar is the best [type of] offering to ascetics; by giving [these] one will obtain pleasures.
- 2:97** [The offering of] a golden, silver, copper, iron or tin (*āyasatrāpuṣam*) vessel<sup>665</sup> will be an indestructible offering,<sup>666</sup> and [the donor] will have a long life.
- 2:98** If someone offers a male or female slave<sup>667</sup> to the gods or to Brāhmins,<sup>668</sup> he will be highly fortunate, surrounded by many dependants.
- 2:99ab** By offering rock-salt coming from Sindh (*sindhūttham*) one becomes handsome and highly fortunate.<sup>669</sup>
- 2:99c–100b** By offering *piper longum* (*pipalīm*), ginger, pepper and dry ginger (*viśvabhṛṣajam*), one obtains good health, and also by [offering] remedies to the sick (*ātura*).<sup>670</sup>
- 2:100cd** By restoring health to a sick person one becomes healthy and [acquires] long life (*dīrgham āyusam*).<sup>671</sup>
- 2:101** [By giving] sweet, sour, pungent, bitter, astringent, [things] he becomes a connoisseur of the flavours of all pleasures (*sarvakṛīḍā-rasābhijñō*) and a Pandit.

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occur in *dharmaśāstra* literature: just after *asipatravana*, *Manusmṛti* 4.90 speaks of a hell called *lohadāraka*, *lohacāraka*, *lohāṅgāraka* or *lohakāraka*, etc. depending on which manuscripts are followed (see OLIVELLE 2005: 934). The same hell appears in *Viṣṇusmṛti* 43.22 and perhaps, arguably, in *Parākhya* 5.23.

<sup>665</sup> Note that almost the whole line 97ab is reconstructed from the *Śivadharmasaṅgraha* (6.171), but in place of the word °*trāpuṣam*, which is the reading of our manuscripts, the *Śivadharmasaṅgraha* (6.171) reads °*sīsakam*.

<sup>666</sup> Presumably it is not the object given that is indestructible, but rather the moral retributive force of the act of giving, which only perishes upon giving its fruit.

<sup>667</sup> Note the *aiśa* optative. The *Śivadharmasaṅgraha* (6.172) has obviated this awkwardness by reading *dadāti yaḥ* instead of *ca yo dadet*.

<sup>668</sup> *devatābhyo dvijātibhyo* is reconstructed from the *Śivadharmasaṅgraha* (6.172).

<sup>669</sup> Presumably this refers to a kind of salt, that is typically but not necessarily found in Sindh. The offering of salt (*lavaṇa*) is implicitly paired here with the acquisition of *lāvanya*, 'loveliness'.

<sup>670</sup> It is an *aiśa* locative use for dative, to which no *sandhi* has been applied.

<sup>671</sup> The *aiśa* use of *āyusam* in the sense of *āyuh*, which one could take to be a nominative ('[there will be] long life [for him]') or an accusative for which the verb must be supplied. The redactor of the *Śivadharmasaṅgraha* (6.175) has obviated the problem by rewriting the line.

**2:102** By offering oil one obtains supreme power (*tejah*);<sup>672</sup> by offering sugar and treacle one will be long lived; by offering thickened curd<sup>673</sup> or buttermilk, one becomes rich in cows if one [also] worships cows.

**2:103ab** By offering pearl [or] nacreous shells<sup>674</sup> one will have many sons.

**2:103c–104b** If someone offers cowrie shells, and a stainless [and] bright mirror, he will become handsome, rich and beloved among women.

**2:104c–105b** If someone daily offers<sup>675</sup> nourishment, expressions of compassion (*hantatim*)<sup>676</sup> or alms (*bhikṣām*), he will become rich; if he does not, he will have a miserable rebirth.<sup>677</sup>

**2:105cd** This is the injunction of making offerings [that has been] taught. Hear from me also (*ca*) the [injunction] of consummate offering (*atidāna*).<sup>678</sup>

**2:106** One should always offer food and water; [as for the offering of] cloths, bed, refuge (*vastraśayyāpratiśrayam*), cows, gold and land—what else among virtuous acts can be greater than this.

<sup>672</sup> Note that the *Śivadharmasaṅgraha* (6.176) reads *tailāt prāṇā ghṛtāt tejah* ‘by offering oil one obtains the breath of life [and] by offering ghee one obtains power’ instead of *tailāt sarvādhikam tejah*.

<sup>673</sup> This translates *mārjītā*, which might be an error for *mārjītā*, which is in turn listed among milk-products in the *Amarakośa* (sometimes given in the variant form *mārjikā*) 2.9:44.

<sup>674</sup> We have assumed that *śaṅkhaśuktīni* is irregularly treated as neuter and that it is intended not as a *dvandva*, but rather as a single unit, meaning ‘shells covered with mother of pearl’. One could, of course, take it as a *dvandva*, but there seem to be other usages of the collocation where a *dvandva* analysis is unlikely or impossible, e.g. *Jayākhyā* 26.64 and *Īśvarasaṃhitā* 2.26.

<sup>675</sup> Note the *aiśa* optative. Note that the *Śivadharmasaṅgraha* (6.179) reads *kṣipet* instead of *dadet* to obviate the problem.

<sup>676</sup> We have understood the otherwise unparalleled expression *hantatim* to be intended to mean *hantoktim* on the basis of comparison with the *Śivadharmasaṅgraha* (6.179), which reads *hantakāram*.

<sup>677</sup> Here the *Śivadharmasaṅgraha* (6.179) has an anacoluthic sentence (beginning in the plural and ending with a singular), and hiatus.

<sup>678</sup> The underlining meaning of the consummate offering (*atidāna*) according to our text (2.109) is the protection of life. In the Pāśupata context, on the basis of Kaunḍinya’s understanding of *Pāśupatasūtra* 2.15 *atidattam atīṣṭam*, the consummate offering refers to offering oneself to god (see Kaunḍinya’s on *Pāśupatasūtra* 2.15). According to *Vasiṣṭhadharmasūtra* 29:19 the consummate offerings are the offering of cows, land and knowledge. Thus, the term *atidāna* refers to different concepts in different traditions.

**2:107** Likewise (*tathā*) the offering of knowledge is excellent,<sup>679</sup> but the most excellent is protection of life: if someone protects a living being,<sup>680</sup> that very [protector] (*sa ca*) is understood to be the best [sort of] giver.

**2:108** Among all kinds of offerings the gift of the absence of fear to living beings [is the best]. Whoever gives that is verily (*hi*) a ‘Giver’; others are beguiled by desire.

**2:109** Therefore one should protect all [living beings] when the life of living beings is at risk (*jīvitātyaye*); he who [does] so is a [true] giver, he is a [true] ascetic (*tapasvī*) and will attain the supreme goal.<sup>681</sup>

**2:110** I have taught the injunction of consummate offering (*atidānavidhiḥ*) for the benefit of the people. If someone makes offerings every day, hear from me [the fruit of] that offering too.<sup>682</sup>

**2:111a–114b** If someone offers (*yo dadāti*) teeth-cleaning sticks, betel leaves (*dantadhāvanatāmbūlam*), garlands, incense, ointment (*vilepanam*), yellow orpiment, collyrium, cloths,<sup>683</sup> decoration with wonderful ornaments (*divyālaṅkāramaṇḍanam*), the riding of a horse or elephant (*gaḃāśvārohaṇam*), vehicles, unguents and massage (*abhyāṅgodvartanam*), bathing with divine perfumes, anointing with sandal paste, agarwood, saffron (*candanāgarukunkumaiḥ*) mixed

<sup>679</sup> The offering of knowledge includes three kinds of notions: “the gifts of book, the gift of icons and the impartation of teachings” (de SIMINI 2016: 290). Most probably *vidyādāna* here refers to the offering of books in the form of manuscripts. The reader is referred to de SIMINI’s work (2016a) for full treatment of this subject.

<sup>680</sup> The *Niśvāsamukha* has an *ātmanepada* for *parasmaipada* for metrical reasons, while the *Śivadharmasaṅgraha* (6.182) reads *jīvaṃ rakṣati yo nityaṃ sa* instead of *jīvaṃ rakṣayate yo hi sa ca* to obviate the problem.

<sup>681</sup> It stands to reason that the protector of living beings in most of the cases is the king. In some instances, however, an ordinary person could also be the agent. Whoever the agent might be, it is clear that protecting life is the best offering according according to our text.

<sup>682</sup> Here perhaps starts the section on temple-related offerings. We assume that *dīne dīne* implies some daily ritual. If the interpretation is right, most likely the capable agent of the following daily offering is the king, which involves the riding of a horse or an elephant and the offering of vehicles together with other expensive objects (2.112).

We have understood *dānan tañ ca* ‘that offering too’ to mean *taddānaphalaṃ ca* ‘the fruit of that offering too’. The *Śivadharmasaṅgraha* (6.185) has rephrased *yo dadyād dānan tañ ca* to read *yad dānaṃ tac cāpi hi*, in order to remove anacoluthon.

<sup>683</sup> Note that 111c *rocanāñjanavastrāṇi* is reconstructed from the *Śivadharmasaṅgraha* (6.186).



with camphor, incense together with flowers, gifts of sweets and beverages, a comfortable couch in the night (*sukhaśayyāniśītavān*),<sup>684</sup> he will enjoy the pleasure of amorous enjoyment with most excellent women.<sup>685</sup>

**2:114cd** If someone does not offer [the above] and [yet] desires it [viz. the pleasure of amorous enjoyment], he will be extremely grieved.

### Goddess spoke:

**2:115** Who is the best recipient [to offer something to], by giving (*datte*) to whom there is great benefit, [and whereby] the offering will be indestructible? Tell me that o Maheśvara.

#### [1.6 Hierarchy of recipients]

### God spoke:

**2:116** Offering to [one's] mother, father, teacher, relatives, a virgin girl (*kanyayaḥ*),<sup>686</sup> the unfortunate, the afflicted, the blind and the poor will be valid for eternity (*ānantāya kalpate*).

**2:117** One learned in the Vedas is considered to be better than thousands of foolish Brāhmins;<sup>687</sup> one who has installed the Vedic fires is considered to be better than thousands of men learned in Vedas.

<sup>684</sup> It is not clear to us what *sukhaśayyāniśītavān* is. We might understand *sukhaśayyāniśītavān* as *sukhaśayyāṃ niśīthe*, but then the *vān* would be meaningless. Alternatively, it might be possible to translate it together with *varanārīratīśukham*, and in this case our translation would be 'he will enjoy the pleasure of amorous enjoyment with most excellent women on a comfortable couch at nights'. The *Śivadharmasaṅgraha* (6.188) reads °*niśīdanam* instead of °*niśītavān*, which could make the compound mean simply '[the gift of] sleeping well on a bed'.

<sup>685</sup> Alternatively, *varanārīratīśukham* could be intended to be yet another offering. In this case, we have to imagine that the giver will obtain all of the enumerated items in the other world as the reward of his offering here. Note that 114ab is the reading of the *Śivadharmasaṅgraha* (6.188); our manuscripts have only *varanārīratī*°.

<sup>686</sup> The *metri causa* reading *kanyayaḥ* should be understood to mean *kanyāyāḥ*. This understanding is compatible with the understanding of *Śivadharmasaṅgraha* 6.190: *mātāpitṛṣu yad dānam dīnāndhakṛpāṇeṣu ca | gurubandhuṣu kanyāsu tad anantyāya kalpyate ||*.

<sup>687</sup> Note that the *Śivadharmasaṅgraha* (6.191) reads °*sahasrāṇām* instead of °*sahasrebhyaḥ* in order to smoothen the reading.

**2:118** Among thousands of those who have installed the Vedic fires (*āhitāgni*) an *agnihotrī* (one who maintains the sacrificial fire) is considered to be better.<sup>688</sup> Among thousands of *agnihotrīs*, one who knows *brahman* (*brahmavettā*) is considered to be better.<sup>689</sup>

**2:119a–120b** The [offering] given to him (i.e. *brahmavettā*) will [bear] an eternal [fruit] (*bhave 'nantam*);<sup>690</sup> he is considered the supreme saviour (*trātā*).<sup>691</sup> If someone offers ten thousand times to them [i.e. to those who know *brahman*], [a gift of the same value in terms of merit would be made as if] he had offered once to a [Śiva-]knower (*jñānin*),<sup>692</sup> this [act of giving] to them is not equal; he [viz. the Śiva-knower] is the supreme saviour of all.

**2:120c–121b** By offering to him there will be no sorrows; givers [to such a recipient] indeed (*hi*) cannot become born [in the rebirths known]

<sup>688</sup> Sriraman SHARMA, by way of *electronic communication*, dated 5<sup>th</sup> of December, 2010, clarified the following: *āhitāgni* is he who has installed the Vedic fires, viz. Gārhapatya, Āhavanīya and Dakṣiṇāgni. The moment he installs these fires he will have the right to perform *agnihotra*. He who installs these Vedic fires but cannot continue to sacrifice in them for some reason, such as old age or being widowed, is only *āhitāgni*. An *agnihotrī*, as commonly known, is he who maintains the sacrificial fires by performing sacrifice in them twice a day, morning and evening (e.g. *Aitareya Brāhmaṇa* 5.31:4).

<sup>689</sup> The *Śivadharmasāstra* attests a hierarchy of recipients (7.69–71) that is somewhat similar to our passage here. For further treatment on this topic refer to p. 56, above.

<sup>690</sup> Note a double *sandhi* with an elision of final *t*. The *Śivadharmasaṅgraha* (6.192) has rephrased the text by reading *tasmai dattaṃ bhaved dattaṃ* ('what is given to him is [truly] given') instead of *tasya dattaṃ bhave 'nantam* in order to avoid the problem. As for the sense, it could be that this is a hyperbolic expression, since even *svarga* is not eternal, or it could more likely be, as perhaps in earlier passages where *dāna* was said to be *akṣaya* (e.g. in 115 above), a statement to the effect that the pious act of giving will perdure until such time as it bears karmic fruit.

<sup>691</sup> Although this word literally means 'protector', it is used here in the sense of *dātā* 'donor'.

<sup>692</sup> The knower (*jñānin*) is understood as a Śiva-knower. The text further down (2.121) makes it clear that the intended meaning is a Śiva-knower (*śivajñānine*). For metrical reasons, it is impossible to have (*śivajñānine*) here.

The *Śivadharmasaṅgraha* (6.193) has tried to improve the text by reading *anyeṣāṃ koṭiguṇitaṃ dadyād ekaṃ tu jñānine* instead of *eṣāṃ lakṣaguṇān dadyād ekaṃ dadyāt tu jñānine*. However, this changes the meaning: 'if he gives one [gift] to a [single] knower, he [effectively obtains the merit that he would obtain if he] gave ten million times [that gift] to others.'

as *naraka* and *preta* (*narakapretasambhavāḥ*),<sup>693</sup> [since they are] freed from sin (*vipāpāḥ*) and destined to go to heaven (*svargagāmināḥ*).<sup>694</sup>

**2:121cd** Therefore among all recipients the knower of Śiva [is certainly] the best of the best (*varo varah*).

**2:122** One who desires one's welfare should [always] offer to that [Śaiva] recipient; that [act of] offering will be indestructible, even if (*api*) what is offered is very little (*svalpam alpapi*).<sup>695</sup>

Thus is the second chapter, with regard to worldly duty in the  
*Niśvāsamukhatattvasaṃhitā*.

<sup>693</sup> If we were to follow the *Śivadharmasaṅgraha* here, we would translate instead 'by offering to him there will be no sorrows arising from hells or pretas.' This would then simply refer to troubles in hells and troubles from not performing *śrāddha*-rites for deceased ancestors. (Cf. *Śivadharmasaṅgraha* 2.184cd ... *narakapretajair duḥkhais sattvānāṃ kliśyatāṃ bhṛśam*.) But such an interpretation would involve assuming an unlikely *aiśa* switch of gender: °*sambhavāḥ* would have to agree with *duḥkhāni*. Note, however, that the pair *naraka* and *preta* occur together elsewhere in relatively early literature as part of a list of possible rebirths (*yonī, gati*), e.g. *Abhidharmakośabhāṣya* at the beginning of the third *kośasthāna*. We therefore think it more likely that the text is referring to those rebirths.

<sup>694</sup> Here too, it looks as though the redactor of the *Śivadharmasaṅgraha* (6.195) may have misunderstood the text, taking *vipāpa* to mean 'especially sinful', for he has apparently rephrased this line as follows: *pāpakarmā yadā kaścid dātum notsaḥate manah*, 'When someone is an evildoer, [his] mind is incapable of giving [to such a recipient].' Such a misunderstanding is perhaps caused by the immediately preceding one.

<sup>695</sup> Prof. ISAACSON has presented the possibility that *svalpam alpapi* may be a corruption for (*svalpam aṇv api*), which is what K also has. We decided keep *svalpam alpapi* on the basis of the reading of manuscripts, N and W. We take *alp* as *metri causa* substitution for *alpam*.





## CHAPTER III

### [1.7 Sacred sites]

#### Goddess spoke:

**3:1** You have taught the merit of donation (*dānadharmaḥ*), [now] teach (*vada*) me the merit of pilgrimage. What will be<sup>696</sup> the virtuous fruit from bathing in each pilgrimage site? (1)

#### [1.7.1 Rivers]

#### God spoke:

**3:2–7** [1] Gaṅgā,<sup>697</sup> [2] Sarasvatī, [3] Puṇyā, [4] Yamunā, [5] Gomatī, [6] Carmilā,<sup>698</sup> [7] Candrabhāgā, [8] Sarayu, [9] Gaṇḍakī, [10] Jambukā, [11] Śatadrū, [12] Kālikā, [13] Suprabhā, [14] Vitastī, [15] Vipāśā, [15] Narmadā, [16] Punaḥpunā, [17] Godāvarī, [18] Mahāvarttā, [19] Śarkarāvarttā, [20] Arjunī (*śarkarāvarttamarjunī*),<sup>699</sup> [21] Kāverī, [22] Kauśikī, and [23] Tṛtīyā, [24] Mahānadī,<sup>700</sup> [25] Viṭaṅkā, [26] Pratikulā, [27] Somanandā, [28] Viśrutā,<sup>701</sup> [29] Karatoyā, [30]

<sup>696</sup> The text somewhat unexpectedly presents us with two verbs, *syāt* and *bhaviṣyati*. The *Śivadharmasaṅgraha* (7.1) mends this awkwardness by replacing the second verb with *sureśvara* ('o Lord of the gods').

<sup>697</sup> Here follows a list of rivers, many of which we are unable to identify. Only few southern rivers are contained in the list: Kāverī, Vasiṣṭhā and Tāmra. The remainder of the identified rivers run their course in the northern or central part of India. The selection of rivers in this list might suggest that the redactor was more familiar with northern geography than with its southern counterpart, particularly if the list comprises an innovation of the *Niśvāsamukha*. As such lists of rivers are found in a vast range of Indian texts, the actual geographical details are hard to determine for certain.

<sup>698</sup> This name of the river occurs also in *Guhyasūtra* 1.31, where it is given the name of 'Carminī'. The name of this river is scarcely attested to in other sources.

<sup>699</sup> This is the reading attested to in the *Śivadharmasaṅgraha* (7.4). Note that *śarkarāvarttamarjunī* is an *aīśa* formation with a hiatus breaker *m* in between two words: *śarkarāvartā* and *arjunī*.

<sup>700</sup> Alternatively, the Sanskrit original in this way, we might take *mahānadī* as an adjective of *tṛtīyā* and in that case our translation would be [23] 'Tṛtīyā, a great river ...' Let it be noted, at this juncture, that we are aware of two rivers known by the name of 'Mahānadī', one flowing through in Gayā (in modern-day Bihar) as well as in Orissa (DEY 1927: 117); this would buttress our present translation.

<sup>701</sup> We might otherwise understand *viśrutā* as an adjective of *soṃanandā*.

Vetravatī, [31] Reṇukā, [32] Veṇukā, [33] Ātreya gaṅgā, [34] Vaitaraṇī, [35] Karmārī, [36] Hlādanī, [37] Plāvanī, [38] Savarṇā, [39] Kalmāśā, [40] Śraṃsinī, [41] Śubhā,<sup>702</sup> [42] Vasiṣṭhā, [43] Vipāpā, [44] Sindhu-  
vatī, [45] Aruṇī (*sindhuvatyāruṇī*),<sup>703</sup> [46] Tāmrā, [47] Trisandhyā and  
[one] known [as] the supreme [48] Mandākinī.<sup>704</sup>

**3:8–9** [As also are] [49] Tailakośī, [50] Pārā, [51] Dundubhī, [52] Nalinī,  
[53] Nīlagaṅgā, [54] Godhā, [55] Pūrṇacandrā and [56] Śāśiprabhā;  
if someone having first worshipped [his] ancestors and the gods and  
fasted (*upavāsarataḥ*) bathes in [these] best of rivers,<sup>705</sup> he will be freed  
from sin.

**3:10** This river is of pure water [that] has come from the embodiment of  
Śiva; whoever bathes [in these waters] (*yaiḥ*) will be liberated; o you  
who have water as your form! Let there be veneration to you.<sup>706</sup>

**3:11** Calling this mantra to mind (*ayaṃ mantram anusmṛtya*)<sup>707</sup> one should  
bathe in a river (*nadyavaḡāhanam*); [as a result of doing so] he becomes  
freed from all sins and goes (*yayau*)<sup>708</sup> to heaven when he abandons  
his body.

**3:12a–13b** Having bathed in the Śoṇa [river], Puṣkara [lake?] or Lohitya  
[river] (*śoṇapuṣkaralohitye*),<sup>709</sup> in [lake] Mānasa, in the place the In-

<sup>702</sup> We have not been able to trace the following as attested names for rivers: *kaṃāśā*,  
*śraṃsinī*, and *śubhā*. It appears possible that *śubhā* might correctly be understood  
as an adjective of *śraṃsinī*.

<sup>703</sup> We assume this to be an *aiśa* compound where an instrumental singular is treated  
as a nominative singular: the first member of this would normally be *sindhuvatī* (cf.  
the form of the word *śaṣkulyāmodakāni* in 1.159).

<sup>704</sup> We assume that *mandākinīyaḥ* is intended as a singular, and likely is another name.  
<sup>705</sup> *saridvarām* is presumably a collective feminine accusative singular for locative plural.

<sup>706</sup> The text already stated at an earlier juncture (1.32–39), that water is one of the  
'eight forms of Śiva'. Note that the verse as a whole comprises a mantra that the  
practitioner is expected to recite whilst bathing in the aforementioned rivers. Prof.  
Peter BISSCHOP, during his 2008 presentation at the EFEO at Pondicherry, noted a  
parallel of this mantra in the *Himavatkhanda* 88.39 of the *Skandapurāṇa*, although  
that rendition differs slightly from the representation in our text.

<sup>707</sup> As indicated by the correction *imaṃ mantram* in the *Śivadharmasaṃgraha* (7.11),  
this segment should be understood as an accusative phrase.

<sup>708</sup> Note the irregular use of the past perfect form *yayau* which here is employed to denote  
a future meaning.

<sup>709</sup> The river *Lohitya* is more commonly known as *Brahmaputra*.

dus meets the ocean (*sindhusāgare*)<sup>710</sup> or in Brahmāvartta,<sup>711</sup> or Kardamāla<sup>712</sup> or in the salty ocean-ocean, one [becomes] free from all sins [and] he should [then] worship one's ancestors and the gods.

**3:13c–14** It is always (*nityam*) taught (*bhavet*) [that] fire is the womb [and it is] taught [that] Viṣṇu is the seminal fluid; one should know<sup>713</sup> Brahmā to be the father and water is to be known to be a form of Rudra.<sup>714</sup> If someone bathes reciting those<sup>715</sup> [names], he will obtain the highest sphere of rebirth.

**3:15a–16b** If someone, with desire or without desire, abandons (*sam-utsṛjya*) his body in female or male rivers (*nadīnadeṣu*), he, his soul pure, will go [directly] to heaven (*svargalokam*) from this world (*iha*).<sup>716</sup> Once he falls from heaven he will be reborn in an excellent family.

<sup>710</sup> We have understood *sindhusāgare* to mean *sindhusāgarasamgame*. Both forms are attested in the *Purāṇas* (e.g. sections 73.8 and 73.71 in the *Skandapurāṇa*). As for the mythological significance of the locality, it is connected to Śaṅkukarṇa, one of Śiva's Gaṇas. According to lore, this is the place where Śiva performed *tapas* while guarded by his Gaṇa, Śaṅkukarṇa. That being the case, we take the phrase *sindhusāgare* as indicative of a particular location where Sindhu supposedly met the ocean (Bisschop 2006: 220). The reader is also referred here to BAKKER (2014: 2, 118, 151 and 173). For the *māhātmya* of Śaṅkukarṇa, see *Skandapurāṇa*, chapter 73.

<sup>711</sup> In all likelihood, 'Brahmāvartta' here does not refer to the region in Northern India as identified by the *Manusmṛti* (2.17); instead, it appears to be a place which is imbued with a (religio-cultural) connection to Brahmā. BAKKER (2014: 183–184) assumes that this place, in the *Skandapurāṇa*, could correspond to "the early historical mount at Shyampur Garhi, a small tributary of the Ganges" nearby Haridvāra. This suggests that this is a pilgrimage site, which fits the context of our text. BAKKER (2014: 168) also mentions that the *Mahābhārata* identifies the same place as Kurukṣetra, which clearly identifies it as a pilgrimage site.

<sup>712</sup> This is a rare toponym denoting a place located in (modern-day) Gujarāt. The reader is referred to our introduction (p. 27) for the discussion of this locality. The last three terms are names of territories and do not refer to bodies of water, although, in all likelihood, these places were adjacent to, or contained, important bodies of water (e.g. a river, a water-tank, the ocean etc.).

<sup>713</sup> If correctly transmitted, this rendition is in an instance of *vindyāt* ('one should find') being used in the sense of 'one should know'.

<sup>714</sup> Note that the sentence structure changes in 14a. The *Śivadharmasaṅgraha* (7.13cd) has fused *Niśvāsamukha* 3.13c–14b into one line in the following manner: *agnir yonir viṣṇu retā brahmaṇaḥ pitā rudramūrtir āpaḥ*.

<sup>715</sup> Note that N and W give the reading *etān utsmṛtya*, which we believe to be a corruption of *etānusmṛtya*, a contraction of *etān anusmṛtya* implemented on metrical grounds, and attested to in *Śivadharmasaṅgraha* (7.14). K has also tried to correct the text by reading *etān samsmṛtya*.

<sup>716</sup> We understand *iha* to mean *itah*, it is not clarified, however, whether the person who

**3:16c–18** He who always<sup>717</sup> remembers [a certain] pilgrimage site and desires to die (*maraṇaṃ cābhikāṃkṣate*) [there]<sup>718</sup> [and] who [therefore] enters the fire [there],<sup>719</sup> following the prescribed injunction (*niyame sthitaḥ*), [that] man (*mānavaḥ*) will obtain the world of Rudra and rejoice [there] with him. Once he falls from the world of Rudra, he will be reborn (*āpnuyāt*) in the world of Fire; having enjoyed the delights of the Fire-world (*vahnimayān bhogān*),<sup>720</sup> he will be reborn as a king (*prthivīpatiḥ*).<sup>721</sup>

### [1.7.2 The *pañcāṣṭakas*]

**3:19–25** [1] Amareśa,<sup>722</sup>

commits suicide in these bodies of water transmigrates to heaven. The *Śivadharmasaṅgraha* (7.15) sidesteps the problem presented by *iha* by giving *somalokam iyaṇ naraḥ*, changing the destination the deceased person transmigrates to.

<sup>717</sup> *Ex conj.*; *nityam* is reconstructed from the *Śivadharmasaṅgraha* (7.17).

<sup>718</sup> The *Śivadharmasaṅgraha* (7.17) tries to clarify the text simply by offering the reading *maraṇaṃ cātra kāmṣate* instead of *maraṇaṃ cābhikāṃkṣate*.

<sup>719</sup> An alternative interpretation of his verse would be: ‘He who alway remembers [a certain] pilgrimage site and desires to die there [and] who [therefore] enters the fire [anywhere he wishes to do so]...’. These are tentative translations which assume that the text is correctly transmitted here. It is possible, however, that a corruption has taken place. Note that in the *Śivadharmasaṅgraha*, verses 17 and 18 are missing, hence no reference is made to *agnipraveśa*. As a result, the list of *tīrthas*, located directly after the mention of dying in a *tīrtha* (16cd), seamlessly connects with the ensuing text of the *Śivadharmasaṅgraha*. Perhaps, therefore, verses 17 and 18 are an interpolation inserted after the redaction of the *Śivadharmasaṅgraha*. It is also possible that 17 and 18 are original elements of the text and that 16cd initially was situated before these two verses. In that case, 16cd might have been (mistakenly) been resituated after these two verses, in the course of transmission.

<sup>720</sup> *Ex conj.*

<sup>721</sup> It is to be noted that when a devotee enters a fire in order to commit auto-incineration while calling to mind a certain *tīrtha*—in this case a body of water—he initially transmigrates to the world of Rudra, water being one of the ‘forms of Rudra/Śiva’. Once he falls from that world, he is reborn in ‘the world of fire’. Śiva. Then the merit of entering fire causes him to stay for a certain time-span in the world of fire. For the attainment of the world of fire by ‘abandoning one’s body’ in the fire see *Mahābhārata* 13.130:51.

<sup>722</sup> Here begins a list of 40 worlds, grouped into five ogdoads, known as the *pañcāṣṭaka*. The list of five ogdoads (*pañcāṣṭaka*) features in the *Niśvāsamukha* in the context of places sacred to Śaivas. Some of these places are to be found in the *Mahābhārata* (see BISSCHOP, 2006: 19–22), where they are not yet rebranded as Śaivite. This testifies to the fact that not all of the places named in the list of *pañcāṣṭaka* were originally Śaiva pilgrimage sites. Although the list of *pañcāṣṭaka* does not feature in the *Skandapurāṇa*, it nevertheless very likely was integrated at a rather early stage in



[2] Prabhāsa,<sup>723</sup> [3] Naimiṣa, [4] Puṣkara, [5],<sup>724</sup> [6] Diṇḍimuṇḍi, [7] Bhārabhūti,<sup>725</sup> [8] Lākuli, [9] Hariścandra is very secret, [10] Madhyamakeśvara is [also] secret, [11] Śrīparvata is [then] taught, and beyond that [12] Jalpeśvara and [13] Amrātikeśvara,<sup>726</sup> and also [14] Mahākala and [15] Kedāra are excellent secret [pilgrimages], and so is [16] Mahābhairava; [17] Gayā, [18] Kurukṣetra, [19] Nakhala, [20] Kanakhala, [21] Vimala, [22] Aṭṭahāsa, [23] Māhendra and [24] Bhīma [as] the eighth [of that group of eight], [25] Vastrāpada,<sup>727</sup> [26] Rudrakoti, [27] Avimukta, [28] Mahābala,<sup>728</sup> [29] Gokaṇṇa, [30] Bhadrakaṇṇa, [31] Svarṇākṣa and [32] Sthāṇu [as] the eighth [of that group of eight]; [33] Chagalaṇḍa, [34] Dviraṇḍa, [35] Mākoṭa, [36] Maṇḍaleśvara, [37] Kālañjara<sup>729</sup> is taught [next] [38] Devadāru, [39] Śaṅkukarṇa and

the development of Śaiva literature and recast, in time, in the mould of five groups of eight sites. Clearly, the Śaivas, incorporated already existing sites, projecting upon them a Śaiva identity. It is vital to note that the list of the five *aṣṭakas*, as they feature in the *Niśvāsamukha*, are not framed within the Śaiva cosmology explicitly: this fact supports the argument of GOODALL (2004: 15, fn.617) that the five ogdoads are an earlier, not exclusively tantric, conceptual nexus. For further details, consult GOODALL (2004: 315), BISSCHOP, (2006: 27–37), and TAK2 s.v. *guhyaṣṭaka*. See also our introduction p. 72.

<sup>723</sup> The *Guhyasūtra* (3.112) reads *prahāsañ ca* instead.

<sup>724</sup> The *Guhyasūtra* (3.113) reads *āṣāḍhin* in stead of *āṣāḍha*.

<sup>725</sup> *Ex conj.*, we have adopted the reading *bhārabhūtiñ ca* from the *Śivadharmasaṅgraha* (7.18).

<sup>726</sup> The *Guhyasūtra* (7.115), which is our conjecture, reads *ambrātikeśvara*. Our source there read: *ambrā* --- N; *amdhrā* ⊐ K and *ambrātike* ⊐ W.

<sup>727</sup> The original toponym of this place, in all likelihood, is Bhastrāpada (BISSCHOP 2006: 31). In contrast, the variant given in *Guhyasūtra* (7.118) is *bhadrāpada*.

<sup>728</sup> *Ex conj.* The adopted reading is based on the partially lacunose textual variant in W, *mahāba....* The reading in W is further substantiated by the *Guhyasūtra* (7.117). In many an other Śaiva source, we encounter ‘Mahālaya’ at the respective juncture—this is the case in the *Śivadharmasāstra*, the first and earliest book of the *Śivadharmacorpus*. It is also the case in the *Svacchandatantra* (10.887), which borrows extensively from the *Niśvāsa*. Conversely, the *Niśvāsa* records ‘Mahābala’, for which reason we are not able to ascertain which of these two variants might have been the (more) original reading. A tangent to pursue might be given by BISSCHOP (2006: 208), who noted that the term ‘Mahābala’ occurs in the *Kāraṇamāhātmya*, where it features as one of the four names Śiva employed in reference to four *yugas*.

One might have adopted the reading *mahālayam* from the *Śivadharmasaṅgraha* (7.22). After all, the *Skandapurāṇa* presents it as the primary abode of Śiva, which is otherwise known as Rudranātha, Rudrālaya or Rudramahālaya (See BISSCHOP 2006: 177–179).

<sup>729</sup> ‘Kālañjara’ rarely occurs outside the list of *pañcāṣṭaka*. It is, however, for example, attested to in the *upodghāta* to the *Rauravasūtrasaṅgraha*, an early Śaiva work.

after that [40] Thaleśvara.<sup>730</sup> By bathing, seeing or performing worship there one becomes free from all sins.

**3:26** Those who die in these places go [up], penetrating the [shell of the] egg of Brahmā (*brahmāṇḍam*), to [the respective world in] this divine set of five groups of eight [worlds bearing the same names as the pilgrimage sites], upon reaching which (*yaṃ gatvā*)<sup>731</sup> he will not be reborn [in this world(?)].

**3:27** He who stands in Mahāpralaya (*mahāpralayasthāyī*)<sup>732</sup> [is] the creator and agent of grace; from merely (*eva*) seeing [his footprint (*padam*)] in [the sacred site of] Mahālaya, people will attain (*gacchante*)<sup>733</sup> [in the next life] the divine state (*padam*).

**3:28a–29a** Also by drinking the water of Kedāra one certainly obtains the realm of rebirth (*gatim*) [of attaining] the five sets of eight [i.e. of all forty *bhuvanas*] (*pañcāṣṭamīm*). As for those who possess (*saṃyutāḥ*) the Vidyā-mantra (*vidyayā*)<sup>734</sup> and who drink [this] pure water [of Kedāra], they will obtain (*yānti*) union with Śiva.<sup>735</sup>

<sup>730</sup> Note that *thaleśvara* is meant for *sthaleśvara*, which is the variant given in the *Guhya-sūtra* (7.121).

<sup>731</sup> *Ex conj.*; *yaṃ gatvā* is the reading of the *Śivadharmasaṅgraha* (7.24). This portion of the text is lost in our MS of the *Niśvāsamukha*. These five groups of eight sites are divine abodes which correspond to correlated earthly pilgrimage places; the former are both superior to, and located above, the egg of Brahmā. These divine abodes are equated with the permanent state of liberation [from rebirth]. Note that the divine *pañcāṣṭakas* are not presented as part of the cosmology of the *Śivadharmasāstra* (12.119). The *Śivadharmasāstra* presents all of the *pañcāṣṭakas* as portals to the world of Rudra (*ibid.*). The *Niśvāsamukha*'s listing of *pañcāṣṭakas* hints at a rudimentary cosmological conception and is hence somewhat more complex—and hence *probably* later than—the list displayed in the *Śivadharmasāstra*, which lacks such a feature. Consult BISSCHOP (2006: 28, fn. 71.)

<sup>732</sup> This is perhaps meant to be understood in two ways: 'He who remains [even] in a period of total resorption [of the universe]' and 'He who stands in [the sacred site called] Mahā(pra)laya'.

<sup>733</sup> Mahālaya is one of the foremost sacred sites of the Śaivas since it is commonly presented as the place where Mahādeva planted his footprint (BISSCHOP 2006: 22, 177–179).

<sup>734</sup> We assume that *vidyayā* refers to the ten-syllable *vidyāmantra* taught in chapter 16 of the *Guhyasūtra*, also referred to as Daśākṣaradeva. (For a summary of the legend, see TAK 3, s.v. *daśākṣara*). Alternatively, *vidyā* could simply mean, as Prof. BAKKER suggests, 'knowledge'. In this case our translation would be 'As for those who are furnished with knowledge ...'.

<sup>735</sup> Kedāra is treated as special insofar as it is presented as being imbued with extraordinary features (3.28a–29b). It is to be noted that by dying in each site of the

**3:29b–30** Men in all walks of life (*sarvāvasthā''pi mānavāḥ*),<sup>736</sup> by visiting (*dr̥ṣtvā*) other secret (*guhyānyāny api*)<sup>737</sup> [places] of god will be freed from all sins; they will obtain the state of being Gaṇas if they die (*nidhanan̐ gatāḥ*) there. [Thus] the greatness of [the sacred sites associated with] Hara has been taught; now hear the greatness of [the sites associated with] Hari from me.

**3:31–32** Hari always [resides] in Śālagrāma,<sup>738</sup> Mallakūpa,<sup>739</sup> Saukarava,<sup>740</sup> in Sannidhāna, Mathurā,<sup>741</sup>

*pañcāṣṭaka* one ascends, penetrating the shell of the egg of Brahmā and upon reaching the specific 'divine abode' in question, will not be reborn in this world again.

However, by merely partaking of the water of the sacred site of Kedāra, one can obtain the fruit of attaining the five sets of eight sacred places.

Moreover, if somebody endowed with *vidyā* drinks the water of Kedāra he obtains the union with Śiva, a state that appears loftier than taking one's abode amongst the divine sets of five or the divine abode of Kedāra. The text seems to draw a clear distinction between the reward obtained by an ordinary person and an initiate partaking of the water of Kedāra: in the absence of *vidyā*, an ordinary person does not obtain union with Śiva.

<sup>736</sup> This is a tentative interpretation. Note that K reads *sarvāvasthāsu*, which might be the intended meaning, whereas the *Śivadharmasaṅgraha* (6.26) has perhaps tried to correct it by reading *sarvāvasthās ca*, but this does not appear to further our understanding much.

<sup>737</sup> This irregular usage has been supplanted in the *Śivadharmasaṅgraha* (7.27) It is not clear to us which sites are referred to in our text, or which site in the *Śivadharmasaṅgraha* is referred to by the term *guhyāyatanam*.

<sup>738</sup> A famous *vaiṣṇava tīrtha*. *Mahābhārata* 3.821:6 speaks of this sacred place thus *tato gaccheta rājendra sthānaṃ nārāyaṇasya tu | sadā saṃnihito yatra harir vasati bhārata | śālagrāma iti khyāto viṣṇor adbhutakarmanah | abhigamya trilokeśaṃ varadaṃ viṣṇum avyayam | aśvamedham avāpnoti viṣṇulokaṃ ca gacchati |*. Cf. also *Brahmāṇḍapurāṇa* 2.13:89, 2.25:66; *Brahmapurāṇa* 64.4, 65.89; *Viṣṇudharmottara* 36.15, 70.97; *Nārada-purāṇa* 1.4:50; *Matsyapurāṇa* 22.62; *Kūrmapurāṇa* 2.34:37; *Agnipurāṇa* 219.68, 305.5 380.1 etc. It is a well known fact that *śālagrāma* is also a kind of stone worshiped as a form of Viṣṇu. Here *śālagrāma* is not understood in the sense of pertaining to a form of Viṣṇu, but as a place name. KANE IV: 799 and DEY 1927: 174 mention that it is a sacred place near the shore of the Gaṇḍakī river.

<sup>739</sup> As far as we can see, this place sacred to Viṣṇu is attested only in our text and in the *Śivadharmasaṅgraha* (7.41).

<sup>740</sup> For this name cf. *Brahmapurāṇa* 228.149. In the same Purāṇa, this place is also called *Śūkarava* and identified as *rūpatīrtha*, see *Brahmapurāṇa* 228.145 *gaccha śūkaravoddeśaṃ rūpatīrtheti viśrutam | siddhiṃ yāsyasi vipreṇḍra tatas tvaṃ mām avāpsyasi ||* (cf. also the same Purāṇa 25.12). If this *tīrtha* is also known as *śūkaratīrtha* or *sukaratīrtha* then it is the place that KANE IV: 808 says is on the west bank of Gaṅgā between Bareli and Mathurā.

<sup>741</sup> It is possible that this is the sacred area known as Saṃnihitā (see KANE IV.2: 801).



as well as in Śvetadvīpa;<sup>742</sup> having seen Viṣṇu [...] <sup>743</sup> one will be freed from all sins; people deceased in these places will go to that highest abode (*paramaṃ padam*) of Viṣṇu.

**3:33a–34b** As for Brahmā, Skanda, Gaṇeśa (*brahmaskandagaṇeśasya*), the Lokapālas, the planets (*lokapālagraheṣu*), Devī, the Mothers and Yakṣas (*devyāmātarayakṣeṣu*), Piśācas, and snakes, Rākṣasas: devotees of these will obtain the realms of those (*tadgatim*)<sup>744</sup>

Alternatively, we could conjecture *sannidhāno* and take this, irregularly, as an adjective with the sense of *sannihita*, for which cf., e.g., *Parākhya* 2.25 and 14.61. In the latter case, we might translate: ‘...[Hari] is present in Mathurā’.

<sup>742</sup> Since this place here is listed among localities sacred to Viṣṇu, context suggests the work is referring to an actual, historical place. Unfortunately we are not able to locate the place for lack of evidence. In myth, the region is well known and sacred to Viṣṇu. The *Bhāgavatapurāṇa* (8.4:18) mentions that this is one of the favourite places of Viṣṇu: *kṣīrodaṃ me priyaṃ dhāma śvetadvīpaṃ ca bhāsvaram*|. According to the *Mahābhārata* (12.323:23) it is situated to the north of Kṣīrodadhi where the devotees of Viṣṇu, after performing *tapas* there, attain union with their deity. This island may have been called Śvetadvīpa because the people there are white, resembling the moon (*Mahābhārata* 12.323:31) or the name may refer to the people there who are without *indriyas* i.e. pure. *Mahābhārata* 12.323:19 ff presents us with the description of the Śvetadvīpa as seen by sages Ekata, Dvīta and Trita.

We find references to this place in a wide range of Sanskrit texts: *Mahābhārata*, *Purāṇas*, *Āyurveda*, *Kāvya*s, *Tantras* etc. For instance, cf. *Kūrmapurāṇa* 1.47:39, 2.34:33; *Līṅgapurāṇa* 2.1:43 ff and 2.3:76; *Nāradapurāṇa* 1.62:38; *Vāmanapurāṇa* 34.57; *Kathāsaritsāgara* 11.69, 17.101 etc.; *Vāsavadattā* p. 35; *Bhāratamañjarī* 13.1195; *Īśānaguruḥdevapaddhati* II. 36-35; *Bahmasaṃhitā* 5.6; *Laghubhāgavata* 1.2:41; *Devāmṛtapāñcarātra* 7.3; *Īśvarasaṃhitā* 1.29, 20.52 etc.; *Pādmasaṃhitā* (*jñānapāda*) 2.47; *Rasaratnasamuccaya* 3.2 ff etc.

<sup>743</sup> The *Śivadharmasaṅgraha* (7.42) reads *taṃ dṛṣtvā puruṣavaṇe viṣṇuṃ mucyeta kil-biṣaiḥ*, which suggests that there should be a place called *Puruṣavaṇa*, for which we find no other testimony. We could conjecture something like *pañcāvaṇe*, assuming an irregular lengthening of the vowel in the middle of a compound; after all, *ā* is clearly visible in the manuscript. We know that ‘Pañcavaṇī’ is the name of the forest where Rāma dwelt during his time in exile (see *Rāmāyaṇa* 3.14:11). This could be a secret place for Vaiṣṇavas, which is what the context demands. The problem is that the our text does not display Pañcāvaṇī, rather it gives Pañcāvaṇa, which is a Śaiva pilgrimage site according to the *Mahābhārata* (3.81:141). We could also consider conjecturing *bhadrāvaṇe* (*Mahābhārata* 3.8:69) or *muñjāvaṇe* (*Mahābhārata* 3.81:18), yet these places are imbued with Śaiva associations, and do not point to any overt conceptual nexi of the Vaiṣṇavas. If we were to accept one of these readings, our translation would be ‘having seen Viṣṇu in [the place called] *pañcavaṇa*/ *bhadravaṇe*/ *mundravaṇe* one will be freed’...

<sup>744</sup> This part of the text contains a number of problems. Firstly, that the text appears to be incomplete or and structurally misaligned. Secondly, the locative and genitive cases are used interchangeably. Thirdly, members of a compound are used in inflected



by mantra-recitation, oblation into fire and worship (*japahomādyapūjanaiḥ*).<sup>745</sup>

**3:34c–35** If a bad person who has accrued bad *karman* (*pāpasamṃyutaḥ*) undertakes a fast until death (*anāśakam yaḥ kurute*), he too (*ca*), freed from all sins, will go to the world of Viṣṇu. Once he falls from the world of Viṣṇu, he will be reborn as a learned Brāhmin.

### [1.8 Observance of fasts]

**3:36** By applying the same procedure he will further practice the same [fasting].<sup>746</sup> Thus I have told you all [that]; now listen to the process of fasting.

**3:37a–38b** If someone observes (*kuryāt*) fasting for one night every month (*māse māse*) after consuming only the five products of the cow having first purified himself—[this] would be Sāntapana.<sup>747</sup> By observing [this

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forms: *devyā* for *devī* and *mātara* for *mātr*, i.e. the seven (or sometimes eight) mother-goddesses.

<sup>745</sup> This is an odd compound in that it has *ādyā* in the middle, standing for *ādi*. This oddity has been removed in the *Śivadharmasaṅgraha* (7.44) by reading *japahomārcanādibhiḥ*.

<sup>746</sup> We are unfortunately not sure that we fully grasped the meaning of this line; we believe it may refer to the notion that pious acts in one rebirth tend to lead to further pious acts in subsequent rebirths. Once again, it is worth noting that this return to the theme of Viṣṇuloka has the air of an insertion. Moreover, it is not contained in the *Śivadharmasaṅgraha*, which may mean that it was interpolated here in a version of our text which postdates the version on which the *Śivadharmasaṅgraha* was based. Note that the awkwardness we feel in interpreting this verse may partly stem from the fact that it has been indiscriminately adapted from a well-known cliché about good acts committed lead, in a sort of ‘virtuous cycle’, to further good acts in later rebirths. A similar half-verse appears quoted in the *Bhāmatī* on *Brahmasūtra-sāṅkarabhāṣya* 2.1:24, p. 482 as:

*janmajanma yad abhyastaṃ dānam adhyayanaṃ tapaḥ |*  
*tenaivābhyāsayogena tac caivābhyasate punaḥ |*

Cf. also *Viṣṇudharmottara* chapter 98.27. There is also a possibility that some portion of the text has been lost during the process of transmission, and subsequently the redactor of the *Śivadharmasaṅgraha*, upon encountering an incomplete part of this passage, opted not to transmit the problematic section. Alternatively, it is possible that the opaque phrasing of this section led to its being left out by the redactor of the *Śivadharmasaṅgraha*.

<sup>747</sup> This verse echoes *Manusmṛti* 11.213: *gomūtram gomayaṃ kṣīraṃ dadhi sarpiḥ kuśodakam | ekarātropavāsaś ca kṛcchraṃ sām̐tapanaṃ smṛtam ||*. The commentators of

practice] (*kṛtvā*) for a year, one [becomes] pure and will be honoured in the world of Brahmā.

**3:38c–39** Another Sāntapana [is defined as follows]: fasting for twelve days. By doing this [kind of Sāntapana], one will be freed from sins and will not be degraded from Brāhmin-hood.<sup>748</sup> By doing this twelve times a man will certainly obtain a good rebirth.

**3:40a–41b** Having subdued one's sense faculties, one should, for three days, eat [only] a mouthful and one should fast for three nights. [This kind of religious observance is called] Atikṛccha, for 'purification'.<sup>749</sup> If someone observes (*kuryāt*) [the Atikṛcchra] every fortnight (*pratipakṣam*), he will partake of the fruit of heaven.

**3:41c–42** One should drink hot water, hot milk and hot ghee, each for three days, and one should bathe three times a day: [this religious observance is called hot-and-arduous (*taptakṛcchra*)].<sup>750</sup> [In this way] a pure-souled Brāhmin who is devoid of all sin will go to the realm of heaven; [and a Brāhmin who is] a sinner will be purified [from sin].

**3:43–44** One should increase [one's food] by a mouthful [a day in the days of] the bright fortnight and should decrease it [in the days] of the dark fortnight [by a mouthful a day] and should bathe three times a day; one should observe this observance for a month in accordance with the change of the moon (*candravṛddhyā*). This is the excellent lunar-observance (*cāndrāyaṇa*), which removes all sins.<sup>751</sup> A sinner will be

the *Manusmṛti* vary over the point how this observance is to be practiced; taking two days, consuming the five products of the cow and fasting the other day or consuming the products each for six days and fasting on the seventh. See OLIVELLE's note to the translation of verse 11.213 (2005: 346).

<sup>748</sup> According to the *Manusmṛti* this observance is called *parāka*, one of the *sāntapana*/*kṛcchra* observances. *Manusmṛti* 11.215 presents it as follows: *yatātmano 'pramattasya dvādaśāham abhojanam | parāko nāma kṛcchro 'yaṃ sarvapāpāpanodanaḥ ||*.

<sup>749</sup> Alternatively *viśodhane* can be understood in its vocative sense. In this case our translation would be '[This kind of religious observance is called] *atikṛcchra*, [and is especially observed] o pure lady (*viśodhane*)'. Here there is a rather closer verbal echo of Manu, for which one can consult the apparatus.

<sup>750</sup> The *taptakṛcchra* as recorded in the *Nis̥vāsamukha* is slightly different from its appearance in the *Manusmṛti*. The *Manusmṛti* (11.215) records it as *taptakṛcchram caran vipro jalakṣīraghṛtānilān | pratitryaḥam pibed uṣṇān sakṛtsnāyī samāhitāḥ ||*. 'A Brāhmin should drink hot water, hot milk, hot ghee, and hot air, each for three days and bathe once [a day so as] attentively to observe (*caran*) [the religious practice called] hot-and-arduous (*taptakṛcchra*).'

<sup>751</sup> This has the echo of *Manusmṛti* 11.217, for which one can consult the apparatus.

freed from sin [by performing it], and one who has not committed sin will go to heaven.

**3:45a–46b** One should eat eight rice-lumps at each noon from the sacrificial oblation (*haviṣyeṇa samāyuktān*).<sup>752</sup> By [this religious observance which is called] Yaticāndrāyaṇa one will be freed from all crimes (*sarvapātakaiḥ*); [but] if he is sinless, he will go to heaven.

**3:46c–48c** A wise man should eat four lumps of rice in the forenoon, and again he should [eat] four lumps of rice after the setting of the sun; this observance which, [is called] Śisucāndrāyaṇa,<sup>753</sup> destroys [the demerit accrued from] minor transgressions. By observing it for a month (*māsenaikena*)<sup>754</sup> one becomes pure-souled; if someone who is [already] free of sin performs it for three nights, he will go to the realm of heaven.<sup>755</sup>

**3:48d–50b** Someone who remains constantly (*sarvakālam*) strict in his observance<sup>756</sup> will be freed from all sins by one hundred complete repetitions of it. If someone observes it for a thousand nights,<sup>757</sup> together with mantra-recitation, he will be freed from the great sins.<sup>758</sup> If he is sinless, he will go to heaven and, once he falls [from there], he will be reborn as (*bhavet*) a rich man.

**3:50c–51b** If someone fasts intermediated by a day [viz. every other day] for twelve years, he will be freed from the great sins; [if he is] a pure soul, he will obtain heaven.

**3:51c–52b** If somebody [free from sin] fasts for a fortnight [every year]<sup>759</sup> (*pakṣopavāsaṃ*) for twelve years, he will attain the realm of heaven; as for a sinner, he will be freed from sin.

<sup>752</sup> Once again, we have a close verbal echo of the *Manusmṛti* (11.219), for which one could consult the apparatus the apparatus.

<sup>753</sup> This also has the echo of the *Manusmṛti* (11.220) for which see the apparatus.

<sup>754</sup> *Ex conj.*, this is the reading of the *Śivadharmasaṅgraha* (7.58).

<sup>755</sup> The division of the syntactic units here is quite uncertain. Very different statements could be read in the text by applying different textual segmentation through alternative punctuation.

<sup>756</sup> *Ex conj.*, this is the reading of the *Śivadharmasaṅgraha* (7.58).

<sup>757</sup> *Ex conj.*

<sup>758</sup> *Ex conj.*

<sup>759</sup> For this suppletion, see 52c below. Alternatively we might conjecture that the intended sense is that one should fast during alternate fortnights; but it might then be difficult to remain alive for 12 years.

- 3:52c–53** If somebody, having his senses controlled,<sup>760</sup> fasts for one month every year, that man will obtain an excellent realm of rebirth (*gatim uttamām vrajet*) in [this] world; he will be purified from the great sin and he will be [reborn as] a rich man.<sup>761</sup>
- 3:54** He who eats only one meal [a day] will be reborn as a rich man; if an excellent man (*narottamaḥ*) eats a meal [only] in the evening for a lifetime, that excellent man will be reborn as someone rich in money and grains.
- 3:55** If someone [being] in a religious observance (*vrata*)<sup>762</sup> eats unsolicited food for a lifetime, he will become a god when he dies (*mṛtaḥ*);<sup>763</sup> [if someone is] sinful (*pātakī*), he will be freed from sin.
- 3:56** One should not consume intoxicating drink and meat, this is the most excellent observance: whoever always remains thus will obtain an excellent realm of rebirth.
- 3:57** If someone practises a difficult observance [called] celibacy, together with [his] spouse, he will obtain supernatural power here and hereafter, and he will obtain an excellent realm of rebirth.<sup>764</sup>

<sup>760</sup> *Ex conj.*, basically this is the reading of the *Śivadharmasaṅgraha* (7.62).

<sup>761</sup> The reading *pūjayet* in the *Śivadharmasaṅgraha* (7.63) is perhaps a corruption of *pūjyate*: ‘he will also be revered [as] a rich man’.

<sup>762</sup> *Ex conj.*, *vrata naraḥ* is the reading of the *Śivadharmasaṅgraha* (7.65); the text is not transmitted in other manuscripts due to lacunose transmission.

<sup>763</sup> *Ex conj.*, here N reads --- *to*, and this is the basis for our emendation, whereas K and W are silent; but the *Śivadharmasaṅgraha* (7.66) reads *mṛte*, which, though grammatically wrong, might also be a possible reading. It seems that the practice of eating unsolicited food is somehow related to ascetic behaviour. It is, however, as seen in this text, also meant for householders (see, for example, the *Dharmasūtra* of Āpastamba 1.9.27:7 and *Manusmṛti* 4.5). This observance is sometime called *ayācitavrata* ‘the observance of [eating] unsolicited [food]’ (see the *Dharmasūtra* of Vasīṣṭha 21.20).

<sup>764</sup> Although it is not mentioned when exactly someone is supposed to start the observance of celibacy with his wife, most probably it is after having offspring. The *Śivadharmasaṅgraha* (7.69c) reads *brahmacāryaṃ vrataṃ kṣaṭaṃ*, where we have to understand *vrataṃ* as in apposition to *brahmacāryaṃ*, instead of *brahmacāryavrataṃ kṣaṭaṃ* (37a). Further, the *Śivadharmasaṅgraha* (7.70ab) reads quite differently: *ihaiva mantrāḥ siddhyante gatim vrajati cottamām*. ‘Mantras will work for him in this world and he will obtain an excellent rebirth’.



**3:58** If somebody gives up the wealth that he has,<sup>765</sup> he will obtain a great reward,<sup>766</sup> and that [reward] will be without end.

**3:59** Fish, meat, any spirituous liquor (*surā*) or spirituous liquor distilled from molasses (*sīdhu*) are considered to be the food of Rākṣasas;<sup>767</sup> these should not be offered to a Brāhmin by a noble man who desires [good] realm of rebirth.<sup>768</sup>

[1.9 Worship of different divinities]

**Goddess spoke:**

**3:60** By resorting to which god will fasting bear great fruit? And how should [the god] be worshipped? Tell [me this] by your grace.

**God spoke:**

**3:61–63** If somebody fasts and worships Brahmā<sup>769</sup> on the first day of both lunar fortnights for a year using the mantra *brahmaṇe namaḥ*<sup>770</sup> with fragrance, flowers, and incense, together with *bhakṣya* and *bhojya* (*bhakṣyabhojyasamanvitaiḥ*),<sup>771</sup> he will obtain the fruit of sacrifices [namely]: Aśvamedha (horse sacrifice), Rājasūya, Sauvarṇa and

<sup>765</sup> See *Niśvāsamukha* 1.55 for a similar expression. Note that *kuruteti* is perhaps to be seen as an *aīśa sandhi* for *kurute iti*, but the resulting form has the sense of *kurute*; the *Śivadharmasaṅgraha* (7.70) reads *kurute tu yaḥ* to obviate the problem.

<sup>766</sup> Note that the text does not describe the great reward.

<sup>767</sup> The *Mahābhārata* (9.42:21–22), however, gives the list of *rākṣasāṇna* as follows:

*kṣutakīṭāvapannaṃ ca yac cocchiṣṭāśitaṃ bhavet |*  
*keśāvapannaṃ ādhūtaṃ āruṇaṃ api yad bhavet |*  
*śvabhiḥ saṃsprṣṭaṃ annaṃ ca bhāgo 'sau rakṣasām iha ||*  
*tasmāḥ jñātvā sadā vidvān etāny annāni varjayet |*  
*rākṣasāṇnam asau bhuṅkte yo bhuṅkte hy annam īdṛśam ||*

<sup>768</sup> Although the meaning is clear, the construction of *pāda* 59cd is ambiguous. We understand the locative *brāhmaṇe* to stand for the dative *brāhmaṇāya* and *gatim icchan mahātmanām* as *gatim icchatā mahātmanā*. The *Śivadharmasaṅgraha* (7.72) rephrases the first part to read: *tac chāmbhavena muktavyaṃ*, which may mean ‘this [type of food] should be given up (*muktavyaṃ*) by a Śaiva devotee’; yet the more problematic *pāda* appears not to have been altered.

<sup>769</sup> The *Śivadharmasaṅgraha* (8.2) reads *brahmāṇaṃ pūjayen naraḥ* instead of *brahmaṇaṃ pūjayita yaḥ* to obviate the problem of having an *aīśa ātmanepada* optative form.

<sup>770</sup> The reading *brahmaṇe namo mantreṇa* is a conjecture based on *Śivadharmasaṅgraha* (8.2). Note that it is not metrical and that it omits a quotative *iti*. We might instead conjecture *brāhmaṇe-nama-mantreṇa*, treating it as a sort of compound.

<sup>771</sup> *Ex conj.*; perhaps N’s reading, *bhakṣyabhojyasamanvitaiḥ*, could be defended.

Gavāmaya, along with seven Somasaṃsthas<sup>772</sup> together with the Naramedha.

**3:64–66** If someone of concentrated mind (*yuktātmā*) worships Brahmā, of infinite splendour, for a year with these names: [1] Brahmā, [2] Svayambhū, [3] Viriñci,<sup>773</sup> [4] Padmayoni, [5] Prajāpati, [6] Caturmukha, [7] Padmahasta, [8] He who is the single syllable Om (*om ity ekākṣaraḥ*), [9] Caturvedadhara, [10] Sraṣṭṛ, [11] Gīrvāṇa and [12] Parameṣṭhin,<sup>774</sup> he will be honoured in heaven; he who does so for a lifetime goes to the world of Brahmā.

**3:67–69** If someone worships the Fire-god and pleases him, with nothing other than (*eva*) ghee, on the second day of both halves of the month every month for one year, reciting (*kīrttitam*)<sup>775</sup> his excellent names: [1] Vaiśvānara, [2] Jātavedas, [3] Hutabhuk, [4] Havyavāhana, [5] Devavaktra, [6] Sarvabhakṣa, [7] Ghr̥ṇin, [8] Jagadāhaka,<sup>776</sup> [9] Vibhāvāsuaṇḍ [10] Saptajihva,<sup>777</sup> he will be pure [and without sin]; [if he does so] for a lifetime, he will [obtain] the world of fire.<sup>778</sup>

**3:70–71** If he should worship Yakṣa<sup>779</sup> on the third day in both halves of

<sup>772</sup> The *Dharmasūtra* of Gautama (9.21) mentions the seven Soma sacrifices as: *agniṣṭoma 'tyagniṣṭoma ukthyah ṣoḍaśī vājapeyo 'tirātro 'ptoryāma iti sapta somasaṃsthāḥ*. The same list is found in the *Viṣṇudharmottara* 2.95: 14–16, *Sarvajñānottara* 10.48–49, *Nīśvāsakārikā* (for example, T. 150, pp. 190) and *Svacchandatantra* 10.403–4.

<sup>773</sup> *Ex conj.*: the readings of 64ab are basically those of the *Śivadharmasaṅgraha* (8.5).

<sup>774</sup> Note that *parameṣṭhinah* is used as a nominative singular *parameṣṭhī*. The *Śivadharmasaṅgraha* (8.5–6) appears to have rearranged the order of the names to avoid the problem.

<sup>775</sup> We have understood this as present participial *kīrtayan*, but we could also take it as a description: 'who is well known by these names'.

<sup>776</sup> A *metri causa* irregular form for *jagaddāhaka*.

<sup>777</sup> Strictly speaking, we expect twelve names of fire, since one is supposed to worship the fire-god for a year under different names (see 69 below). Even if we count Agni (mentioned 67a) we will have eleven names. We could arrive at twelve names by counting Varanāmā, 'he who has excellent names' as a name of Agni. We are not sure whether or not it is warranted to assume so. The *Śivadharmasaṅgraha* (8.8–10) as well mentions the same list of the names of Agni. In this list of names we have nominative and accusative forms of the neuter and masculine singular used indiscriminately, as though all such forms belonged to the same case and gender.

<sup>778</sup> *yāvajjīvāṇīlokatā* is presumably for *yāvajjīvenāṇīlokatām*.

<sup>779</sup> Here Yakṣa appears to be a proper name of Kubera rather than an adjective defining a class of semi-divine beings. The names listed below (verses 72–73) clearly suggest that Yakṣa is meant to be Kubera. Kubera, as attested below (verse 72), is generally called the Lord of Yakṣas (see also *Rāmāyaṇa* 4.42:223), not simply Yakṣa. The *Śivadharmasaṅgraha* (8.11) reads *tr̥tiye pūjayed yakṣam* instead, changing the metrically incorrect text into metrically correct form.

the month, with fragrances, incense and food-offerings until a year is completed, Kubera, being thoroughly honoured with devotion, will give him wealth here [in this world itself] (*iha*).<sup>780</sup> If he does so for a lifetime, he will go to the world of Kubera (*dhanadasya*).

**3:72–73** [He should worship Yakṣa] reciting (*parikīrtitāḥ*) [his names]: [1] Dhanada, [2] Yakṣapati, [3] Vitteśa, [4] Nidhipālaka, [5] Rākṣasādhipati,<sup>781</sup> [6] Piṅgalākṣa,<sup>782</sup> [7] Vimānaga,<sup>783</sup> [8] Rudrasakhā,<sup>784</sup> [9] Kubera, [10] Paulastyakulanandana, [11] Lokapāleśvara<sup>785</sup> and [12] Yakṣendra.

**3:74** If someone worships Kubera (*yakṣam*) for a year with devotion, [he will be] rich in wealth and grain; [by doing so] for a lifetime [he will be] the king of Yakṣas.<sup>786</sup>

**3:75–76** If someone should worship Gaṇeśa<sup>787</sup> on the fourth day in both halves of the month, with fragrances, flowers, plenty of *bhakṣya* and

<sup>780</sup> Here, the *Śivadharmasaṅgraha* (8.12) has understood the text differently as *dhanan dāsyanti yakṣā hi dhanadādyāḥ supūjītāḥ* ‘Kubera and others, being thoroughly honoured with devotion, will give him wealth’. The plurals are quite problematic and do not fit in either the following and preceding text.

<sup>781</sup> The term *adhipati-* may have been used in the sense of king. Kubera is often said to be the lord of the demons, and ruled the city of Laṅkā, which is full of troops of demons (*Mahābhārata* 3.258:16). He obtained the city by the grace of Brahmā (*Mahābhārata* 3.258:15). This name of Kubera might indeed be suggesting that he ruled the city of demons.

<sup>782</sup> According to *Rāmāyaṇa* 7.13:19–24, in his visit to god [i.e. Śiva] together with goddess Umā, Kubera was captivated by her unprecedented beauty. He looked at Umā with his right eye and by the power of Goddess that right eye turned tawny.

<sup>783</sup> According to *Rāmāyaṇa* 5.7:10–11, Kubera obtains a flying chariot from Brahmā as a result of his (i.e. Kubera’s) great *tapas*.

<sup>784</sup> Kubera performs one hundred and eight year long *tapas* that Śiva had done previously. Thus, Śiva, being pleased with Kubera’s penance, accepts him as his friend. For the story see *Rāmāyaṇa* 7.13:25 ff. See also *Meghadūta*, verse 70.

<sup>785</sup> In the post-Vedic period, Kubera is depicted as one of the guardians of the North. He does not appear as a *lokapāla* in the Vedic period; most commonly, Soma is described as being the the lord of the North in this era; sometimes Varuṇa, Dhātṛ, Parjanya, and Rudra substituted Soma in this early phase. Kubera seems to appear for the first time as a *lokapāla* in the *Mānavasrautasūtra*. From the *Mahābhārata* onwards, he is commonly the standard *lokapāla* of the North. For further details, see Corinna WESSELS-MEVISSSEN 2001: 4–17.

<sup>786</sup> This phrase is repeated for rhetorical purposes; the same information has been already expressed in verses 70–71 above.

<sup>787</sup> The elephant-headed god is addressed as Gaṇeśa. The early *Purāṇas*, such as the *Vāyu* and the earliest known recension of the *Skandapurāṇa* do not call him Gaṇeśa, but refer to him as Vināyaka. Bhavabhūti, the author of the *Mālatīmādhava* (late

*bhojya* for a year, he will be purified [from sins]; by doing so for a lifetime (*yāvajjīve*),<sup>788</sup> [he will be reborn as] an excellent Gaṇa. He who worships the lord of the Gaṇas will not be overpowered<sup>789</sup> by demons (*vināyakaiḥ*).

**3:77–79** If a religious practitioner of controlled senses worships (*pūjayed yaḥ*) the lord of the Gaṇas with *modakas*, *laḍḍukas* or with delicious roots (*mūlakaiḥ*), using these names: [1] Vighneśvara, [2] Gaṇapati, [3] Ekadanta, [4] Gajānana, [5] Gajakarṇa, [6] Tryakṣa, [7] Nāgayajñopavitin, [8] Caturbhujā, [9] Dhūmrākṣa,<sup>790</sup> [10] Vajratuṇḍa (adamantine-snout),<sup>791</sup> [11] Vināyaka and [12] Mahodara (having a big belly), for him nothing is impossible to obtain.

**3:80–81** One should worship serpents on the fifth day in both halves of the month with brilliant, fragrant flowers, incense, perfumes, treacle, milk, milk-rice (*gudakṣīrasapāyasaiḥ*),<sup>792</sup> flowers,<sup>793</sup> sugar, honey (*śarkara-madhvābhīḥ*),<sup>794</sup> [by doing so] for a year, he will obtain the desired

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7th to early 8th century) still calls him Vināyaka (TÖRZSÖK 2004: 19–22). The reference of Gaṇeśa here is evidence that this figure is already Gaṇeśa by the time of the *Niśvāsamukha*. Note that *caturthī* has here been used as though it were the inflected form *caturthyām*. This usage is found often in other parts of the corpus, particularly for days of the fortnight.

<sup>788</sup> We could take this as a locative, as a curtailed instrumental, as a curtailed optative, or perhaps as an error for *yāvajjīvaṇ*, as K has supposed. Parallels for each could be adduced. Whichever solution is preferred, the sense remains the same.

<sup>789</sup> As the rephrasing of the *Śivadharmasaṅgraha* shows (8.17), *abhibhūyet* must be intended to have passive sense, as though it were *abhibhūyeta* (which is metrically impossible here).

<sup>790</sup> This is not a commonly known name of Gaṇeśa. He may have been called Dhūmrākṣa ‘smokey-eyed’ to imply an aggressive colour of the eyes, perhaps. Be that as it may, according to the *Mahābhārata* (3.27:15), Dhūmrākṣa is a demon figure who was killed by Hanumān. In a similar context, the *Garuḍapurāṇa* (1.129:26) refers to Gaṇeśa as Dhūmravarṇa which, most probably, refers to the tone of his skin. This could suggest that *dhūmra*, ‘smokey’ colour, is somehow connected to Gaṇeśa. Yet, his name ‘Dhūmrākṣa’ remains out of the ordinary.

<sup>791</sup> Except for the *Niśvāsa*, we have not been able to find a single text which refers to *vajratuṇḍa* as a name of Gaṇeśa. It is, however, worth noting that BÖHTLINGK’s *Sanskrit-Wörterbuch* attests *vajratuṇḍa* as a name of Gaṇeśa in reference to the *Trikāṇḍakośa*. Both *vakratuṇḍa* and *vakraśuṇḍa* would be more common names for him. The *Śivadharmasaṅgraha* (8.19) here reads *vakraśuṇḍa*.

<sup>792</sup> This is an *aśa dvandva* compound with an otiose *-sa-* in the middle.

<sup>793</sup> Note that ‘flowers’ is mentioned twice.

<sup>794</sup> If the conjectured text is correct, we can either interpret this as a shortened form of *madhvābhīḥ* or, as we have assumed here, as a case of irregular metrical lengthening before the instrumental ending, perhaps on the analogy of other endings with *bh* in them that are preceded by long vowels: in other words, *madhvābhīḥ* would stand for



objects; by worshipping [the serpents] for a lifetime, he will obtain the world of the serpents.<sup>795</sup>

**3:82a–83b** One should fast and worship Skanda on the sixth day of the half month with fragrances, flowers, incense (*gandhapuṣpasadhūpena*),<sup>796</sup> and together with (*saṃyutaḥ*) *bhakṣya* and *bhojya*, worship him concentratedly in both halves of the fortnight.

**3:83c–86** [1] Viśākha, [2] Trivarna,<sup>797</sup> [3] Umānanda, [4] Agnigarbhaja, [5] Gaṅgāgarbha, [6] Śaradgarbha,<sup>798</sup> [7] Kṛttikāsuta, [8] Śaṇmukha, [9] Śaktihasta, [10] Mayūravāhana, [11] Pañcachaṭa<sup>799</sup> and [12] Kumāra: One should worship Skanda<sup>800</sup> every month with these auspicious names, being self-controlled (*yuktātmā*) and with concentration (*samāhitaḥ*) in Mārgaśīrṣa [the month in which the full moon enters the constellation *mṛgaśīras*]. [By doing so] for a year, a man will obtain all desired objects. By worshipping him for a lifetime, he will obtain union with Skanda.

**3:87–89** If someone, self-controlled, fasts and worships the Sun on [every] seventh [day], beginning in Mārgaśīrṣa, with flowers, incense, unguents, different kinds of *bhakṣa*, *bhojya* and with oblations, mantra-recitations and so forth for a year, he will be purified [from sins], [and if he is already] freed from sins, he will obtain [his] highest desire. By worshipping him for a lifetime he will go to the world of the Sun.

<sup>795</sup> *madhubhīḥ*. Note also that *śarkara* too has been metrically shortened: the correct form would be *śarkarā*, as we find in the *Śivadharmasaṅgraha* (8.22).

<sup>796</sup> Though there are eight standard names of serpents, to our surprise, they are not mentioned here. Instead they are listed in verse (3.168) below, in the section on the worship of god. It is possible that they may not have been listed here since lists given here feature in the context of the twelve months, and the serpents number only eight.

<sup>797</sup> Once again an *aīṣa dvandva* compound with an otiose *-sa-* in the middle.

<sup>798</sup> We are not aware of Trivarna as a name of Kumāra—maybe that name is here given in reference to three to three topknots of his hair?

<sup>799</sup> I am not aware of such a name of Kumāra. It may stand for the commonly known name Śarajanmā or for the less commonly used name Saridgarbha?

<sup>800</sup> The *Śivadharmasaṅgraha* (8.26) records Pañcaśikha instead of Pañcachaṭa. We cannot trace any source apart from our text that uses Pañcachaṭa as a name of Skanda.

The reason for not counting Skanda as one of the names is that we suspect that 12 names are given for each divinity, one for each month. Note that the *Śivadharmasaṅgraha* (8.25–26), perhaps not following the text precisely, records sixteen names of Kumāra, not mentioning two names which are recorded in our text: Gaṅgāgarbha and Śaradgarbha (we find Pañcaśikha in the *Śivadharmasaṅgraha* in substitution of Pañcachaṭa). Additional names in the *Śivadharmasaṅgraha* are: Devasenāpati, Guha, Naigameśa, Mahāseṇa, Krauñcāri, and Skanda.

Once he has fallen from there he will be reborn as a rich, healthy and long-lived man.<sup>801</sup>

**3:90–91** One should worship [the Sun] with [these] names: [1] Āditya, [2] Savitr, [3] Sūrya, [4] Khaga, [5] Pūṣan, [6] Gabhastimat, [7] Hiranya-garbha, [8] Triśiras,<sup>802</sup> [9] Tapana, [10] Bhāskara, [11] Ravi and [12] Jagannetra, the witness of the world (*lokaśākṣi*).<sup>803</sup> Whoever worships [in this manner] the Sun will obtain all desired objects.

**3:92–93** If someone of concentrated mind fasts and worships [1] Śaṅkara while consuming [only] the urine of the cow, on the eighth day of both halves in the month of Mārgaśiras,<sup>804</sup> he will obtain<sup>805</sup> the fruit of the Atirātra. And [by worshipping] with *bhakṣya* and *bhojya* and with beverages, he will obtain this same fruit.

**3:94** If someone, undertaking a fast, worships [2] Devadeva<sup>806</sup> in the month of Pauṣa, consuming [only] cow dung, he will obtain the fruit of the Vājapeya.

**3:95** If someone fasts and worships [3] Tryambaka in the dark half of the month of Māgha, consuming [only] milk (*payasā*),<sup>807</sup> he will obtain (*lebhe*)<sup>808</sup> the fruit of Aśvamedha (horse sacrifice).

<sup>801</sup> Masculine plural is functioning as masculine singular.

<sup>802</sup> It is not clear to what this name of the sun refers to. Does this allude to the movement of the Sun, which manifests as sunrise, noon, and sunset? We have not been able to find any attestation of this name of the Sun.

<sup>803</sup> Alternatively, Lokaśākṣi, the eye of the world. *lokaśākṣi* has actually been transformed into an *i*-stem noun in the text: the correct form would be *lokaśākṣī*, as in the *Śivadharmasaṅgraha* (8.33).

<sup>804</sup> *mārgaśire* is an *aśa* a-stem locative form of *mārgaśiras*. The worship of Śiva is recommended twice: first on the eighth day (verses 83a–107b) and second on the fourteenth day (verses 146–151) of the fortnight. In these two instances we find two slightly different lists of twelve names prescribed for the twelve months' worship. The following names are the same in both lists: Śaṅkara, Tryambaka—replaced by Tryakṣa in the later list, Sthāṇu, Hara, Śiva, Bhava, Rudra, and Īśāna. Instead of the names Devadeva, Nīlakaṇṭha, Piṅgala and Ugra, we find Śarva, Śambhu, Vibhu and Paśupati in the second. The order of the names is also different, except the 10th (Rudra) and 11th (Īśāna).

<sup>805</sup> 93a is unmetrical, the seventh letter being short. A similar case once again occurs in 94c below. Note that 95c reads *lebhe* to sidestep this problem.

<sup>806</sup> Devadeva has not been translated because it is presumably intended as the name of Śiva that is to be used in the month of Pauṣa.

<sup>807</sup> If the text is right here (and we do not emend to *payasām* or *payasaḥ*), then perhaps we should literally render this fragment as 'by milk, by eating it'.

<sup>808</sup> Although this is formally a perfect, we take it as an optative singular (*labheta*), used

- 3:96** If someone fasts and worships [4] Sthāṇu in the dark half of Phālguna, consuming [only] curds, he will become pure and obtain the fruit of the Narmedha.
- 3:97** If someone fasts and worships [5] Hara on the eight day of the dark half of the month of Caitra, consuming [only] clarified butter, becoming pure, he will obtain the fruit of the Rājasūya.
- 3:98** If someone fasts and worships [6] Śiva in the month of Vaiśākha, consuming [only] water boiled with *kuśa*-grass, he becomes self-controlled and will obtain the fruit of a Sautrāmaṇi.
- 3:99** If someone fasts and worships, [remaining] pure, [7] Bhava in the month of Jyeṣṭha, consuming water [passed through] the horn of a cow, he will obtain the fruit of all sacrifices.
- 3:100** One should worship [8] Nīlakaṇṭha on the eighth day of the dark half of the month of Āṣāḍha, drinking [only] water [passed through] a conch;<sup>809</sup> he will obtain the fruit of the Gomedha.
- 3:101** If someone fasts and worships [9] Piṅgala<sup>810</sup> on the eighth day of the dark half of the month of Śrāvaṇa, drinking [only] mustard-water

for the sake of metre. Note that the *Śivadharmasaṅgraha* (8.38) has rephrased the text to obviate the irregular use of the perfect, *lebhe*.

<sup>809</sup> Note that the feminine noun *ap* ‘water’ is—presumably irregularly—treated as a masculine singular noun. As Prof. Sasha LUBOTSKY points out, it is theoretically possible to take *apam*/*āpam* as a regular feminine singular, since the instrumental singular *apā* and the genitive-ablative singular *apāḥ* are attested to in the *R̥gveda*. It needs be mentioned, however, that the accusative singular, in contrast, is not traceable therein. Prof. LUBOTSKY further points out that Avestan even features *āš* as a nominative singular form. That being the case, he suggests, by way of *electronic communication*, dated 25<sup>th</sup> Feb. 2019, that the of author our text “correctly created the accusative singular” *apam*/*āpam* from the feminine stem *āp*.

<sup>810</sup> For *Piṅgala* as a name of Śiva cf. *Vāyupurāṇa* 24.122, *Liṅgapurāṇa* 2.18:29, *Hara-caritacintāmaṇi* 11.8, 11.8 etc. This term is not widely attested as a name of Śiva. Also note that *piṅgala* can denote a number of phenomena, such as ‘sun’, ‘fire’, ‘yellow’, Yakṣa (*Mahābhārata* 3.221:22: *piṅgalo nāma yakṣendro lokasyānandadāyakaḥ*), attendant of Śiva (*Skandapurāṇa* 135.15: *mahākālāś ca kālābho nandiṣeṇaś ca viśrutaḥ | piṅgalo lohitākṣaś ca somanandī ca vīryavān ||*) etc. The *Anekārthasaṅgraha* (verse 704) records various—though by no means all—possibilities as follows:

*piṅgalaḥ kapile vahnau rudre ’rkaparipārśvake |*  
*kapau munau nidher bhede piṅgalā kumudastrīyām ||*

(*siddhārtham udakam*),<sup>811</sup> he will obtain the fruit of having offered a virgin.

**3:102** If someone fasts and worships [10] Rudra in the month of Bhādra, consuming [only] water [mixed] with barley seeds, he will be honoured in the world of Rudra.

**3:103** One should worship [11] Īśāna on the eighth day of the dark half of the month of Āśvina, drinking [only] water [mixed] with sesame seeds; [by doing so], he will obtain much gold (*rugma*)<sup>812</sup> as the fruit.

**3:104a–106b** One should fast and [worship] [12] Ugra on the eighth day of the dark half of the month of Kārttika, drinking [only] water mixed with gold; [by doing so], he will obtain the state of being a lord of Gaṇas (*gaṇāpatyam*). If a man then does [this worship of Śiva every month] for a year, he will obtain [the above] desired objects. [If someone worships] without [particular] desires, he will obtain the fruit of the sacrifices [mentioned],<sup>813</sup> and [if someone worships] with desires, he will obtain the state of being a lord of Gaṇas.<sup>814</sup> This procedure has been described for both halves of the month.

**3:106c–110** I shall teach (*pravakṣyāmi*) the worship of Mahādevī on the ninth day. One should fast and worship [Her] with these auspicious names: [1] Umā, [2] The goddess Kātyāyinī,<sup>815</sup> [3] Durgā, [4] Rudrā, [5] Subhadrikā, [6] Kālarātrī, [7] Mahāgaurī, [8] Revatī, [9] Bhūtanāyikā, [10] Āryā, and [11] Prakṛtirūpā, also [12] The leader of Gaṇas (*gaṇānāñ caiva nāyikā*) [i.e. Gaṇanāyikā]. One should worship [Her]

<sup>811</sup> The syntax is irregular here: we expect a compound.

<sup>812</sup> It is, otherwise, more commonly known as *rukma*. Note that *rugma* also occurs in other parts of the *Niśvāsa* (*Nayasūtra* 3.28 and *Guhyasūtra* 6.8).

<sup>813</sup> This interpretation is uncertain.

<sup>814</sup> Stating 'he will obtain the state of being a lord of Gaṇas' makes little sense, since he already obtained this result from worshipping Ugra in Kārttika. Furthermore, the fruit of the sacrifices is regarded as greater than the state of being a lord of Gaṇas. Instead, it appears more natural to state 'if someone worships without desires, he will obtain the state of being a lord of Gaṇa', as in the case of (3.150). The state of a Gaṇa is certainly a higher reward than the reward of sacrifices in the Śaiva context. The *Śivadharmasaṃgraha* (8.47), in rewriting the account, inverses the hierarchy to the effect that the state of a Gaṇa is regarded lower as the fruit of performing sacrifices.

<sup>815</sup> We have taken *devī* as an adjective to *kātyāyinī*. This is probably intended to be one name, since it would not otherwise be a list of twelve, one for each month of the year. There are two other ways of avoiding the problem, [1] we could take *bhūtanāyikā* as an adjective of Revatī or [2] *prakṛtirūpā* as an adjective of āryā.



with these names in both halves of the month. One should always worship the boon-giving [goddess] (*varadāṃ*) with fragrance, flowers, incense, cloth, ornaments, decorations, offering of eatables, gifts (*upa-hārāiḥ*), bulbs, roots and fruits, and various kinds of foods.

**3:111a–113b** [One should worship the goddess] consuming [only] water, flowers, gruel, parched rice grains (*lājām*) with husks (*sadhānakām*), *kṛsara*,<sup>816</sup> milk, roots, fruits, leaves, green vegetables, sesame seeds [or] sediment of [oil of] sesame seeds (*khalim*). And one may consume mung beans (*mudgāni*) and (*tathā caiva*) [he should] abstain from [all other] food. Having thus eaten these [above mentioned foods], one will obtain all desired objects.

**3:113c–114b** If someone consumes wet ginger at dawn, eats [only] white [viz. *sāttvika*] food (*śuklabhojin*)<sup>817</sup> and fasts and [worships the goddess] on the ninth day of a fortnight nine times [in a row] (*navamī-navamoṣitaḥ*),<sup>818</sup> he will obtain all desired objects.

**3:114c–116b** If someone worships [the goddess] nine-times on the ninth day (*navamīnava*)<sup>819</sup> consuming only pepper, he will obtain all desired objects and the goddess will be generous [to him]. If someone worships [the goddess] nine-times on the ninth day sleeping on a bed of *kuśa* grass and consuming the five products of the cow, the goddess will bestow an excellent boon [upon him].

**3:116c–121b** Venerating Yama on the tenth day of the auspicious month of (*māsi*) Mārgaśīras with flowers, fragrances, incense, together with *bhakṣya* and *bhojya*, one should worship [him] using these names: [1] Yama, [2] Dharmaraja, [3] Mr̥tyu, [4] Antaka, [5] Vaivasvata, [6] Kāla, [7] Sarvalokakṣaya, [8] always Ugradaṇḍadhṛt, [9] He who travel sitting on a buffalo (*mahiṣāsanayāyine*), [10] Śāsitṛ and [11] Overlord of the

<sup>816</sup> According to MONIER-WILLIAMS, this term refers to “a dish consisting of sesamum and grain”.

<sup>817</sup> This could mean ‘eats [only] in the bright half of the month’, but that sounds hard to sustain over four and a half months. Note that the previous couple of verses appear to describe pure food.

<sup>818</sup> This *aśa* compound involves an ordinal number *navama* in the sense of a cardinal *nava* and the participle *uṣitaḥ*, ‘spent’, written as *oṣitaḥ*, is used in the sense of *upoṣitaḥ* ‘fasted’. Thus, we have understood the compound to mean something like *nava navamīr upoṣitaḥ*, although the reading remains doubtful.

<sup>819</sup> We assume this to be an irregular *tatpuruṣa* compound. It would of course be possible to emend it to *navamīr nava*.

hells (*narakādhipate*),<sup>820</sup> obeisance [to you]! Also one should make a libation to him with water mixed with sesame seeds. If someone [self-]controlled [worships him] in both halves of [each] month for a year, he will be liberated from all sins and there will be no sorrow arising from *naraka* [for him]; worshipping him for a lifetime, the worshipper (*sa*) will obtain an excellent realm of rebirth.

**3:121c–125b** If someone, of pure observance, worships Dharma<sup>821</sup> on the eleventh day with fragrances, flowers, incense and different kinds of eatables [and] should worship Dharma, [that is to say] Satya, [that is to say] Parākrama, with these names: [1] Dharma, [2] Satya, [3] Dayā, [4] Kṣānti, [5] Śauca, [6] Ācāra, [7] Ahimsā, [8] Adambha and [9] Rakṣā,<sup>822</sup> [10] Lokasākṣin, [11] Vṛṣabha,<sup>823</sup> [12] Adṛṣṭa,<sup>824</sup> obeisance [to you]!, being controlled, in both halves [of each month] for a year,

<sup>820</sup> The vocative has been used for metrical reasons where we would expect the dative. It seems probable that one name is missing from the list here, for we require 12 names for the 12 months. The redactor of the *Śivadharmasaṅgraha* appears to have responded to this need by reading *ugraḍaṇḍograhastāya* (8.60). It is likely that there might have been an instance of textual corruption at an earlier stage in this passage as it features in the *Niśvāsamukha*. We take the redundant word *nityam* as indicator of such a possibility.

<sup>821</sup> Some items in the list refer to *yamas* and *niyamas*. The *Yogasūtra* (2.30) records *yamas* as *ahimsāsatyāsteyaabrahmacaryāparigrahā yamāḥ*, and the *niyamas* as *śauca-santoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ* (2.32). In our text, among the twelve names of Dharma, two qualities [vis. *ahimsā* and *satya*] of *yamas* and one quality [viz. *śauca*] of *niyama* are shared. The *Mataṅgavidyāpāda* 17.29c–31 gives a list of *yamas* and *niyamas* that also shares the three names [viz. *ahimsā*, *satya*, and *śauca*] of Dharma. Furthermore, the *Mataṅgavidyāpāda* (17.29cd) clearly states that the Dharma is of twofold: *yama* and *niyama* (*dharmaś ca dvividhaḥ prokto yamaś ca niyamo 'paraḥ*). The *Parākhya* (4.75–78) contains the same list of *yamas* and *niyamas* as the *Mataṅga* does. The list of *yamas* and *niyamas* is commonly mentioned in the *Purāṇas* and it differs from text to text. For more details, see GOODALL (2004: 253–254).

<sup>822</sup> Note an irregular use of gender.

<sup>823</sup> This depiction of Dharma as a bull is known from other sources, for example *Manu-smṛti* 8.16a (*vṛṣo hi bhagavān dharma*).

<sup>824</sup> It is not clear to us why Dharma is called unseen but it is possible that he has no bodily form, and so is called *adṛṣṭa*. In the Mīmāṃsā system *adṛṣṭa* is a key term and refers to the unseen force produced from the sacrificial act that will provide its reward in the next life. In the Vaiśeṣika system both *dharma* and *adharma* are defined as *atīndriya* or *adṛṣṭa*. Cf. *Prāśastapādabhāṣya* pp. 272–280: *dharmaḥ puruṣaguṇaḥ | kartuḥ priyahitamokṣahetur atīndriyo 'ntyasukhasaṃvijñānavirodhī puruṣāntaḥkaraṇasaṃyogaviśuddhābhisandhijāḥ varṇāśramaṇām pratiniyata-sādhanaṇimittāḥ... adharmo 'py ātmaguṇaḥ | kartur ahitapratyavāyahetur atīndriyo 'ntyaduḥkhasaṃvijñānavirodhī*. Cf. also *Śaddarśanasāṅgraha* pp. 416–417 *karṭr-*

he will be freed from the [looming] sorrows of the world of Yama; he will be reborn as a king.

**3:125c–126b** By worshipping him (*samarcan tan*)<sup>825</sup> and making a libation with water mixed with sesame seeds [in each half of each month] for a lifetime, one obtains an excellent realm of rebirth [in heaven]; once he obtains this [excellent realm of rebirth] he will not return [to this world].

**3:126c–127b** By worshipping [1] Keśava on the twelfth day of each half of Mārgaśīra,<sup>826</sup> while consuming [only] the urine of a cow, a man obtains the fruit of the Agniṣṭoma.<sup>827</sup>

**3:127c–128b** If someone fasts<sup>828</sup> and worships [2] Nārāyaṇa on the twelfth day [when the sun is] in [the constellation of] *puṣya* [viz. in the month of Pauṣa], consuming [only] cow-dung, he obtains the fruit of the Agniṣṭoma.<sup>829</sup>

**3:128c–129b** If someone fasts<sup>830</sup> and worships [3] Mādhava on the twelfth day in the month of Māgha, consuming [only] milk, he will obtain the fruit of the Ukthyamedha.<sup>831</sup>

*phaladāyy ātmaḡaṇa ātmamanahsaṃyogajāḥ svakāryavirodhī dharmādharmarūpatayā bhedaṇān parokṣo 'drṣṭākhyo ḡaṇaḥ | tatra dharmah puruṣaḡaṇaḥ ....*

<sup>825</sup> Understand *samarcayams tam*.

<sup>826</sup> We find precisely the same list of twelve names of Viṣṇu with reference to the twelve months, starting from Mārgaśīrṣa up to Kārttika, in *Mahābhārata* (appendix) 14.4:2998 ff. The reward of worship, however, is different. The fact that we find this list of twelve names of Viṣṇu also in Vaiṣṇava sources, such as the appendix passage of the *Mahābhārata*, indicates that the *Niśvāsamukha* has appropriated the framework of twelve names in conjunction with their association with twelve months from the Vaiṣṇava traditions.

<sup>827</sup> Our text (3.127–133) follows the traditional list of seven *Somasamsthās*, basis of a *Soma* sacrifice, in the same order. This shows the author's authoritative knowledge of Vedic sacrifices. KANE II.2:1204 lists the seven *Somasamsthās* as follows: Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Āptoryāma. This sacrifice may have been called Ṣoḍaśin because in the process of its performance, during the third course ('*savana*'), one should add a *stotra* (a.k.a. *uktha stotra*) and a corresponding *śastra* (known as *uktha śastra*), called Ṣoḍaśin to the fifteen *stotras* and the fifteen *śastras* of the Ukthya. For more detail see KANE II.2: 1204–1205.

<sup>828</sup> Note an *aiśa* hiatus within a *pāda*.

<sup>829</sup> Perhaps there is a transmission error here, for we expect the mention of a different soma sacrifice, the Atyagniṣṭoma (see p. 325). On that basis, we could conjecture something like *phalaṃ cātyagniṣṭomasya*. The *Śivadharmasāgraha* (8.70) displays 'Jyotiṣṭoma' instead, an unlikely candidate for the original reading.

<sup>830</sup> Once again an *aiśa* hiatus within a *pāda*.

<sup>831</sup> *Ex conj.* The name Ukthyamedha is not common among Vedic sacrifices, but it most

- 3:129c–130b** If someone fasts and worships [4] Govinda on the twelfth day in the month of Phālguna, consuming [only] curds, he will obtain the fruit of the Śoḍaśī.
- 3:130c–131b** If someone fasts and worships [5] Viṣṇu on the twelfth day in the month of Caitra, consuming [only] clarified butter, he will obtain the fruit of the Vājapeya.
- 3:131c–132b** If someone fasts and worships [6] Madhusūdana on the twelfth day in the month of Vaiśākha, consuming [only] water mixed with *kuśa* grass, he will obtain the fruit of the Atirātra.
- 3:132c–133b** If someone fasts and worships [7] Trivikrama on the twelfth day in the month of Jyeṣṭha, consuming [only] water mixed with sesame seeds, he will obtain the fruit of the Āptoryāma.
- 3:133c–134b** By worshipping [8] Vāmana attentively on the twelfth day in the month of Āṣāḍha, consuming [only] fruits, a pure soul will obtain the fruit of the Āśvamedha.
- 3:134c–135b** If someone fasts and worships [9] Śrīdhara on the twelfth day in the month of Śrāvaṇa, consuming [only] leaves, that pure soul will obtain the fruit of the Rājasūya.
- 3:135c–136b** Similarly, by worshipping [10] Hṛṣīkeśa, as prescribed,<sup>832</sup> [on the twelfth day] in the month of Bhādra, the wise man obtains the fruit of the Gavāmaya.<sup>833</sup>
- 3:136c–137b** One should worship the god [11] Padmanābha, in the month of Āśvayuja;<sup>834</sup> [by doing so], a man obtains (*labhati*)<sup>835</sup> the fruit of the Naramedha sacrifice.

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likely refers merely to the *ukthya*. We conjectured *ukthyamedha*<sup>o</sup> as all the sources display an initial *uk*, followed by a gap, and completed by *medha* in the end.

<sup>832</sup> *Ex conj.* Though the corresponding text is lost in our manuscripts, this reading is attested to in *Śivadharmasaṅgraha* (8.77), wherein the text states *vidhivad*, ‘as prescribed’. The *vidhi*, ‘method’, is not mentioned. Thus, this passage might not be original. Given this section topicalizes observances, we would be expecting a substance listed fit for consumption during the time of the observance (as e.g. at 3.31–33).

<sup>833</sup> Cf. *Chāndogyaopaniṣad* 4.2:2, *Mahābhārata* 13.109:44 etc.

<sup>834</sup> Most commonly known as a *āśvina*.

<sup>835</sup> Note an *aiśa parasmaipada* for *ātmanepada*.



**3:137c–138b** If a man fasts and worships [12] Dāmodara on the twelfth day of each half of the month of Kārttika, he will obtain the fruit of the Bahusuvarṇa.<sup>836</sup>

**3:138c–141b** By worshipping [Viṣṇu thus] for a year he will obtain all desired fruits. If someone is sinless, he will obtain [the fruit of having performed the above mentioned] sacrifices, [and if someone is sinful, he will] be freed from [possible] destruction. By worshipping [Viṣṇu thus] for a lifetime with flowers, sweet-smelling fragrances, *bhakṣya*, *bhojya*, incense, umbrellas, banners, awnings, divine golden ornaments, various gems and jewels, cloths and performing a splendid worship, one will go to the world of Viṣṇu (literally ‘locality of Viṣṇu’).

**3:141c–145** If someone who knows precepts worships Anaṅga on the thirteenth day of [each] half month with *bhakṣya*, *bhojya*, beverages, fragrances, incense, garlands and the like [and] should worship mighty Kāmadeva with these [of his] names: [1] Anaṅga, [2] Manmatha, [3] Kāma, [4] Īśvara, [5] Mohana, [6] Pañcabāṇa, [7] Dhanurhasta, [8] Unmāda, [9] Vaśaṃkara, [10] Ratipriya, [11] Prītikara [and] [12] Hṛdayāpahārin (*hṛdayasyāpahāriṇam*). By worshipping [him] beginning in the month of Mārgaśira and up until Kārttika, there will be [sexual] good fortune (*saubhāgyam*), wealth, grain and sons and wives [for that worshipper]; one obtains union with Kāmadeva by worshipping [him] for a lifetime.<sup>837</sup>

**3:146–150** One should worship god, the supreme lord [=Śiva], again on the fourteenth day [of the fortnight]. One should worship the supreme lord with the prescribed procedure and with these [of his] names: [1] Hara, [2] Śarva, [3] Bhava, [4] Tryakṣa, [5] Śambhu, [6] Vibhu, [7] Śiva, [8] Sthāṇu, [9] Paśupati, [10] Rudra, [11] Īśāna, [12] Śaṅkara [and] practice a religious observance in both halves of the month, beginning in

<sup>836</sup> This sacrifice, as its name suggests, may indicate that it is connected with offering a substantial amount of gold or grains to the priest. SANDERSON, in his unpublished contribution ‘*Śaivism and Brahmanism in the Early Medieval Peral Period*’ (forthcoming, p. 77) relates that Narasiṃhavarman I is reported to have performed a Bahusuvarṇa, which might have been equated to ten Aśvamedhas. He (forthcoming, p. 74–75) takes note of Mādhavavarman who performs Bahusuvarṇa along with other Vedic sacrifices. The occurrence of the Bahusuvarṇa sacrifice is frequent in inscriptions, but not in “technical *Śrauta* literature” (forthcoming, p. 78).

<sup>837</sup> The syntax of the sentence is slightly opaque because the correlative of *yo* in 141d is missing and an unusual genitive *yāvajjīvasya* is used (which could either be understood as *yāvajjīvaṃ* or *yāvajjīvena*).

the month of Mārgaśīrṣa (*mārgaśīrṣasya māsādau*), for a year, with flowers, fragrances, incense, *bhakṣya*, *bhojya*, different kinds of decorations, parasols, banners and awnings. [By doing so,] one will obtain all desired objects; if a concentrated person who has no [worldly] desires worships [the god thus] for a year, he will become a Gaṇa; [by doing so] for a lifetime, he will obtain union with [the supreme god]; [if a worshipper is a] sinful [person], he will be freed from sins.

**3:151–153** If someone, on the new moon day (*amāvasyā*) of Mārgaśīras, satisfies [his] ancestors [...] <sup>838</sup> by means of the ritual called *śrāddha* (*karmanā śrāddhayuktena*), [i.e.] by [the act of offering] balls of rice (*piṇḍena*), sesame seeds and water; similarly, if he satisfies [his] ancestors with rice-balls together with sesame seeds and water by the means of the ritual connected to *śrāddha* on the full-moon day, listen to the fruit of that for him: those of his ancestors will be satisfied who dwell in the world of Yama. <sup>839</sup> By doing so for a year, [his] ancestors will be liberated from the punishments [assigned] by Yama.

**3:154** If he does so for a lifetime in both halves of the month, he will be freed from sin [if] he is a sinner; if [already] sinless, he will go to heaven.

**3:155** In the case of a Brāhmin, the ancestors are [called] Somapās; in the case of a Kṣatriya, Havirbhujas, <sup>840</sup> in the case of a Vaiśya, Ājyapas; and for Śūdra, [they are called] Sukālins.

**3:156a–157b** [If someone] fasts [and] worships Agni again <sup>841</sup> on the full moon day [...], he will obtain the world of Agni. [If someone] is a sinner, he will be freed from sin, and [if someone is already sinless,] he will be reborn as a rich man.

**3:157c–158b** O Brāhmins, I have taught this procedure of fasting for both halves of a month; now listen to [the procedure of] worshipping gods. <sup>842</sup>

<sup>838</sup> Text is lost in the manuscript due to a lacuna incepting after *pitṛṃs tarpa*—the lacuna did not, however, contain anything pivotal for the correct understanding of the sentence. We may conjecture something like *pitṛṃs tarpayate tu yaḥ*.

<sup>839</sup> Hereafter, manuscript N is damaged for the remainder of *pāda*. K leaves a gap that extends over about two *pādas*, and W, which faithfully copies N, leaves no gap. In a number of instances, folios in W display an incomplete sixth line without marking textual loss in its source, N. For that reason it does not surprise us here that W does not indicate the textual loss in this particular instance.

<sup>840</sup> The *Śivadharmasaṃgraha* (8.109) corrects an irregular plural to a standard plural. For the parallel to this verse see *Manusmṛti* 3.197 and our discussion on page 91.

<sup>841</sup> The word *punaś* in the verse is significant as the text already mentioned an observance of Agni on the second day of the lunar calendar in verses 3.67–69.

<sup>842</sup> The details of the fasts have indeed been given above in every case, whereas no details

**3:158c–160b** On the new moon day, one should feed Brāhmins after first worshipping Prajāpati, [and one should] make a golden lotus marked with [Prajāpati's] names;<sup>843</sup> then [he] should give it to a Brāhmin having put it in a copper vessel filled with clarified butter; one will get the desired objects. If someone is without desire, he will obtain the world of Brahmā.<sup>844</sup>

**3:160c–163** After first worshipping Agni on the second day [of the fortnight], a man should satisfy Brāhmins [i.e. by offering food], and having carefully (*yatnataḥ*) written the names of Agni on a [statuette of] a golden goat (*sauvarṇavaste*), he should put it into a vessel [of] *udumbara* filled with clarified butter;<sup>845</sup> having installed two pots filled with milk together with *bhakṣya* and *bhojya*, one should give this to an excellent Brāhmin<sup>846</sup> in both halves of the month; [by doing so] the Fire[-god] will be the bestower of all desired objects [to the giver] within a year. If one does so for a lifetime he will go to the world of Agni.

**3:164** Having first worshipped Yakṣa on the third day [of the fortnight]

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of how the *pūjā* of each divinity is to be conducted have as yet been given. Furthermore, it is uncertain who is the speaker here and who has/have been addressed. We could certainly retain the reading of N and W (*dviḥ*) which would easily agree with *śṛṇu*. If Nandikeśvara is addressing the Brāhmins, we would expect the optative verb in the plural. If Śiva is addressing Devī, the word *dviḥ*, *dviḥ* is problematic. It is also possible to read 3.157cd separately. In this case we assume that Nandikeśvara is addressing the Brāhmins. In the following lines (3.158a ff.) Śiva is addressing Devī. Then *śṛṇu* in optative third person singular remains unproblematic.

<sup>843</sup> Note that the text does not presently specify the names of Prajāpati (*alias* Brahmā), which are to be inscribed on a golden lotus. The appropriate names could be identical to those mentioned in the section of fasting (3.64–5), wherein the twelve names of Brahmā are mentioned.

If this were to be the case, a systematic connection would become apparent between the textual section 3.158–195, topicalizing the worship of divinities that are lords of the different lunar days, and segment 3.61–156, on fasting in the context of the same divinities. As a consequence, the names of the divinities who are alluded to as the lords of the fifteen lunar days in this section of worship (3.158–195) would refer to the names of the same divinities mentioned in the section on fasting (3.61–156).

<sup>844</sup> Note that the whole section on worship here seems to be related with the accomplishment (*samāpana*) of fasting as it involves the donation to Brāhmins.

<sup>845</sup> Presumably *udumbarejyapūrṇe* is an *aiśa* formulation for *audumbare ājyapūrṇe*. The reading of the *Śivadharmasaṅgraha* (8.118) supports this.

<sup>846</sup> Note an *aiśa* use of locative which is used in apposition to a dative noun.

one should give a golden mace<sup>847</sup> [to a Brāhmin] writing the names of [Kubera on it and putting it] in a vessel filled with clarified butter.<sup>848</sup>

**3:165–166** On the fourth day [of the fortnight], one should give a [statuette of] a golden elephant<sup>849</sup> marked with the names<sup>850</sup> of the god Vighneśvara placed in [a vessel made of] *udumbara* wood<sup>851</sup> [to a Brāhmin], after first having feasted Brāhmins,<sup>852</sup> and offered pots as well as eatables.<sup>853</sup> Supernatural power will arise for him within a year; by [doing so for] a lifetime, he will obtain the state of being a lord of Gaṇas.

**3:167** On the fifth day [of the fortnight], after having feasted Brāhmins, one should give (*dattvā*)<sup>854</sup> a golden lotus (*padma*)<sup>855</sup> marked with the name [of a serpent from among those listed below], putting it in a copper pot filled with clarified butter, [to a Brāhmin].

**3:168–169** [1] Ananta, [2] Vāsuki, [3] Takṣaka, [4] Trirekhin, [5] Padma, [6] Mahābja,<sup>856</sup> [7] Śaṅkha,<sup>857</sup> or the great serpent [8] Kulika.<sup>858</sup> one

<sup>847</sup> The *gadā* is the weapon of Kubera in his function as the Lord of the Northern direction.

<sup>848</sup> The syntax of the sentence is opaque and there is no mention of the reward of worshipping Kubera.

<sup>849</sup> This evidence shows that Vighneśvara is already identified with *gajavaktra* in this period. The *Śivadharmasaṅgraha* (8.121) reads *radanam* 'tusk' instead of *dantinam* 'elephant'. This reading of the *Śivadharmasaṅgraha* might be secondary.

<sup>850</sup> Note an *aīṣa* compound having *ca* in between members of the compound.

<sup>851</sup> Note that 156d is hypermetrical.

<sup>852</sup> Once again *viprāṇ* stands for *viprān*.

<sup>853</sup> Could *bhakṣān ghatān* possibly also be understood as 'pots [filled with] eatables'?

<sup>854</sup> This presumably stands for *dadyāt*.

<sup>855</sup> The occurrence of *padma* here is suspicious. Note that the *Śivadharmasaṅgraha* (8.123) reads *sarpam* instead.

<sup>856</sup> Most commonly known as Mahāpadma. For this see our reference to the list of serpents below.

<sup>857</sup> Śaṅkha is otherwise called Śaṅkhaṇḍa. Cf. *Brahmāṇḍapurāṇa* 3.20:54, *Ajītāgama* 39.30, *Kāmika Uttarabhāga* 80.70 etc.

<sup>858</sup> Kulika is otherwise recorded as Gulika. For the list cf. *Mahābhārata* 1.59:40, *śeṣo 'nanto vāsukis ca takṣakas ca bhujamgamah | kūrmas ca kulikas caiva kādraveyā mahābalāḥ ||*; *Brahmāṇḍapurāṇa* 3.20:53–54, *ananto vāsukis takṣaḥ karkoṭaḥ padma eva ca || mahāpadmaḥ śaṅkhaṇḍo gulikaḥ subalas tathā | ete nāgeśvarās caiva nāga-koṭibhir āvṛtāḥ* (We have considered *subala* as an adjective of *gulika*, otherwise we have nine names of serpents). Cf. also *Rājanighaṇṭu* 19.65; *Svacchandatantrodyota* chapter 7, p. 198; *Ajītāgama* 39.29–30; *Kāmika Uttarabhāga* 80.69–70; *Rudrayāmala* 22.68; *Kāraṇa Uttarabhāga* 107.15; *Īśvarasaṃhitā* 10.252–254; *Pādmasaṃhitā* (*caryāpāda*) 10.65–67 etc. Our text provides the standard list of eight serpents with one vari-



should worship one of these with fragrances, incense, garlands, etc., and also with *bhakṣya* and *bhojya* food and beverages; [as a result of this, that serpent will become a] bestower of desired objects, [and] a destroyer of sins.

**3:170–172** On the sixth day [of a fortnight], however, having made a [statuette of] a golden peacock marked with the auspicious names of Skanda, one should give it, placed in a pot of *udumbara* filled with ghee, to a Brāhmin [and also one should give] jars filled with milk together with *bhakṣya* and *bhojya*.<sup>859</sup> By giving [thus] in both halves of the month one will obtain the desired objects; a man, [by doing so], for a year will obtain [all] desired objects that are longed for. A sinner will be freed from [his] sins, and a pure soul (i.e. who has not committed sins) will obtain [the world of] Skanda (*skandam āpnuyāt*).

**3:173–174** [On the seventh day of a fortnight], a wise man should give a [statuette of] a golden horse marked with the name of Sun-god [to a Brāhmin] in both halves of the month, putting it in a copper vessel filled with clarified butter; [by doing so,] a sinner will be freed from many sins within a year; [by doing so] for a lifetime, he will obtain the world of the Sun (*ādityapadam āpnuyāt*).

**3:175a–177b** On the eighth day [of a fortnight], one should give a [statuette of a golden] bull marked with the names of Bhava to a Brāhmin in both halves of the month, putting it in a copper vessel filled with clarified butter, together with jars filled with food and with milk; [by doing so,] being purified, one will obtain the desired fruits within a year; if someone worships Hara with [his] names for a lifetime, he will obtain the state of being a Gaṇa.

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ant, Trirekhin; in its place we generally find Karkoṭa (*Rājanighaṇṭu*), Kārkoṭaka (*Īśvarasaṃhitā*) or Kākoṭa (*Pādmasaṃhitā*). *Trirekhin* alludes to the bodily feature of Kārkoṭaka. According to *Śivadharmasāstra* 6.188, Karkoṭaka has three lines in his throat.

Note that the *Mahābhārata* presents a different list of eight serpents, including only four of what eventually become their ‘standard’ names later scriptures—these four are shared by our text: Ananta, Vāsuki, Takṣaka, and Kulika. The *Garuḍapurāṇa* 1.129.29–32, prescribing each to be worshipped in the respective month, records 12 names of serpents: Ananta, Vāsukī, Śaṅkha, Padma, Kumbala, Kārkoṭaka, Nāga, Dhṛtarāṣṭra, Śaṅkhaka, Kāliya, Takṣaka and Piṅgala. Five of these names are to be found in our text: Ananta, Vāsukī, Śaṅkha, Padma and Takṣaka.

<sup>859</sup> Note that 170d is hypermetrical.

**3:177c–178b** On the ninth day [of a fortnight], [one should give a statuette of a golden] lion [provided] with her name[s after first] worshipping Devī (*abhyarcitena?*), [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brāhmin]....<sup>860</sup>

**3:178c–180** One should give to Yama a [statuette of] a [golden] buffalo covered in ghee, marked with the names [of Yama], and placed in a copper vessel, together with a pot filled with milk and together with [some] eatables on the tenth day [of the fortnight], [and] give [it] to Brāhmins after feeding them. [By doing so], even those who [have committed] great crimes will be freed from [possible] sorrows of the world of Yama; [by doing so] for a year, one will be purified, [and will get] an excellent realm of rebirth after death.<sup>861</sup>

**3:181–182** One should give a [statuette of a golden] bull marked with<sup>862</sup> the name of Dharma, [in] a copper pot filled with clarified butter, together with eatables, to an excellent Brāhmin on the eleventh day [of the fortnight]; [by doing so] for a year, [being] purified, he will obtain a wholesome realm of rebirth. A desirous person will obtain desired objects, [and] a desireless person will obtain the realm of Dharma.

**3:183–185** On the twelfth day [of the fortnight], one should give a [statuette of a golden] Garuḍa [having installed] two pots filled<sup>863</sup> marked with

<sup>860</sup> This is a tentative translation, the syntax of the sentence is convoluted and elliptical. It seems that some text is missing in our manuscript, for no reward is mentioned. This would suggest again that this manuscript is a copy of a prior manuscript. Here, the *Śivadharmasaṅgraha* (8.134) reads

*pūrvoktavādhinā siṃhaṃ devyā nāmāṅkitam śubham |  
datvā navamyāṃ viprāya prayāti paramāṇi gatim ||*

By giving a beautiful lion marked with the name of the goddess to a Brāhmin according to the above mentioned procedure on the ninth day [of the fortnight] (*navamyāṃ*) one will get an excellent rebirth.

This reading may give sense, but it is probably not the original reading.

<sup>861</sup> This last half-verse is anacoluthic.

<sup>862</sup> We have understood *nāmāṅkam* as *nāmāṅkitam*.

<sup>863</sup> Our understanding of *ghaṭam eva vā* rests on verse 3.162a: *toyapūrṇe ghaṭe sthāpya*. The reading *ghaṭam eva*, here, is considered to be the result of a *sandhi* between *ghaṭe* and *eva*, then followed by the insertion of the hiatus breaker *m*. The problem remains with *vā*, ‘or’, as there seems to be no alternative stated in the verse. Thus, we understand *vā* in the sense of *ca*, ‘and.’

the names [of Viṣṇu], placed in a copper vessel,<sup>864</sup> [to a Brāhmin], [and] pots filled with water. [These] should be given in the name of Viṣṇu (*viṣṇor nāmnā*) in both halves of the month. [By doing so] for a year, one becomes purified, [and being sinless] obtain the fruit of sacrifices.<sup>865</sup> But by worshipping [Viṣṇu] for a lifetime with foods together with sacrificial fees [to be given to the same Brāhmins(?)], he will obtain the world of Viṣṇu and rejoice with Viṣṇu.

**3:186a–188b** Having first worshipped Kāmadeva [on the thirteen day of the fortnight], one should give a golden bow together with five arrows [placed] in a copper vessel filled with clarified butter [to Brāhmins]. He should [also] give pots filled with eatables and water to Brāhmins, having feasted [them].<sup>866</sup> [By doing so], a sinless person certainly will obtain [sexual] good fortune, money and grain,<sup>867</sup> but by worshipping him (i.e. Kāmadeva) [thus] for a lifetime, he will go the world of Kāmadeva.

**3:188c–191b** After first worshipping the supreme god, one should give a [statuette of a golden] bull on the fourteenth day of the fortnight, having marked it with his names, placed in a copper vessel; one should give it to excellent Brāhmins, after first having feasted them as prescribed, [and he also should give] pots filled with eatables and water in both halves of the month. [By doing so] for a year, one will be freed from [the consequences of] bad deeds; by [continuing for] twelve years, he will be a lord of Gaṇas; and by performing this for a lifetime, [he will obtain] union with Maheśvara.<sup>868</sup>

**3:191c–195b** On the new-moon and full-moon days of both halves of a month, one should honour [one's] ancestors by giving balls of rice [of]

<sup>864</sup> *Ex conj.* Cf. 3.179.

<sup>865</sup> In 184d, there is a possibility of reading *pāpī* instead of *apāpī* as it is a choice of *sandhi*. We chose the reading *apāpī* on the basis of the fact that N displays an uncertain marking before the word *pāpī* which looks like an *avagraha* and the reading of the *Śivadharmasaṅgraha* (8.141) *vipāpaḥ kratum āpnuyāt*, where the word *vipāpa* is equivalent to *apāpī*. If we were, however, to read *pāpī* our translation would be: '[By doing so] for a year, a sinner will be purified [and] will obtain the fruit of sacrifices'.

<sup>866</sup> There are a certain number of familiar irregular usages in 187ab. We have understood it thus: *bhakṣyāmbupūrṇān ghaṭakān viprān sambhojya dadyāt*.

<sup>867</sup> We assume that *samvatsareṇa* 'by worshipping for a year' is missing in the text.

<sup>868</sup> We assume that *sāyojyaḥ* is the author's way of saying *sāyujyam* (cf. *Śivadharmasaṅgraha* 8.147), but it is perhaps conceivable that it is intended to refer to 'one who has attained *sāyujya*'.

*śrāddha* in water.<sup>869</sup> A man, having made a [statuette of a] golden man marked with the name of his ancestor, should give it to excellent Brāhmins, placed in a copper vessel and covered with clarified butter, and by also giving pots filled with eatables and water; he will become sinless. [By doing so] for a year, a concentrated person will become sinless [and obtain] desired objects; [by continuing it] for a lifetime, he will [obtain] the world of ancestors. Once he falls from there, he will be reborn as a prosperous person (*bhogavān*); he<sup>870</sup> will be rich in money, grain and sons.<sup>871</sup>

**3:195c–196** O twice-born ones!<sup>872</sup> I have taught this procedure for worshipping the gods. I have told [you what I had heard] in the conversation of Devī and Śaṅkara uttered eternally by his Western face,<sup>873</sup> [namely] worldly [religion].

Thus is the third chapter, with regard to worldly duty, in the  
*Niśvāsamukhatattvasaṃhitā*.

<sup>869</sup> In this *aśa* compound, we are assuming that the locative plural *apsu* has been irregularly treated as a stem-form.

<sup>870</sup> We assume *so* to be a frozen sandhi form of *saḥ* occurring in conjunction with *bhavet*, applied here *metri causa*.

<sup>871</sup> EINO (2005) has discussed the *tithis* and their presiding deities in *Purāṇas* and texts that belong to the *Gr̥hyapariśiṣṭa* level. His study shows that the list of the presiding deities varies. Many of the deities mentioned in EINO's study also appear in our list, although there are variations. The only major difference that occurs in the list of EINO (2005: 106) when we compare it with ours is the eleventh *tithi*. Our text explicitly associates this *tithi* with Dharma, but EINO's list provides no such reference. Instead, his list shows an association of this *tithi* with "Munis, Rudra/Śiva, Viśve Devāḥ, Bull, Dhanada", or with Viṣṇu, unless we take 'Bull' to mean 'Dharma', with which the animal is commonly associated.

<sup>872</sup> Presumably this plural vocative is intended to remind the reader that it is Nandin speaking to a group of sages, one of which is Mataṅga (see verse 1.22 above).

<sup>873</sup> Verse 1.51 suggests that Śiva has already taught the Five Streams at some point in time. We assume that the term *sadā*, 'eternally' bears this connotation. In this text, Śiva is teaching the *vedadharmā* with his northern face, the *Ādhyātmika* with his southern face, the *Laukika dharma* with his western face, the *Mantramārga* with his upward-facing face, and the *Atimārga* with his eastern face.



## CHAPTER IV

### [2. The Vaidika stream]

#### Goddess spoke:

4:1 How should the *dharma* prescribed in the Vedas, o god, be practised by one who desires an [excellent] course of rebirth, for the sake of heaven and liberation?<sup>874</sup> Pray tell [me] by [your] grace.

#### [2.1 Injunctions for Vedic students]

#### God spoke:

4:2–3 One should<sup>875</sup> wear a girdle (*mekhalī*)<sup>876</sup> and carry a staff (*daṇḍa-dhārī*),<sup>877</sup> [and should be] wholly intent on the observances of the junctions of the day.<sup>878</sup> He should do his daily recitation [of the Veda] (*svādhyāyī*), perform sacrifice, and recite mantras (*homajāpī*).<sup>879</sup> And [he should] subsist on alms and abstain from sexual intercourse,<sup>880</sup> as well as from liquor and meat and [anything] pungent or salty (*sakṣāralavaṇāni*)<sup>881</sup> [He should also refrain] from

<sup>874</sup> *svargāpavargahetoś ca* is an irregular *dvandva* compound followed by *ca* connecting its elements.

<sup>875</sup> Note that the following specifications predate the *Vijñāneśvara*, being attested to in the *Gṛhyasūtras*. *Muñja* and *palāśa* are prescribed in most *Gṛhyasūtras* for Brāhmins, with the bilva fruit functioning as a possible substitute; other materials are to be employed for devotees of the remaining *varṇas*. Note that this distinction presents innovation, since some *Gṛhyasūtras* instead present the Brāhmin's paraphernalia fit for use by all *varṇas*. I would like to credit Prof. LUBIN for this clarification, which reached me *by way of personal communication*, April 7<sup>th</sup>, 2018.

<sup>876</sup> *Mitākṣarā*, a commentary on *Yājñavalkyasmṛti*, states that the *mekhalā* should be made of *mauñja* grass and the like (see the commentary on verse 1.29ab).

<sup>877</sup> Once again the *Mitākṣarā* tells us that the staff should be fashioned of *palāśa* wood (see commentary on 1.29ab).

<sup>878</sup> Since this injunction is Vedic, the junctions of the day referred to may be three in number, rather than the four we find in tantric contexts.

<sup>879</sup> This is an *aiśa* compound, but we assume that this is the sense.

<sup>880</sup> In order to avoid an *aiśa* hiatus within a *pāda*, *Śivadharmasaṅgraha* 9.2 reads *tyakta-maithunī* instead of *ca amaithunī*.

<sup>881</sup> Here one would expect *akṣāralavaṇāni ca* instead, since forms with alpha privative

climbing trees<sup>882</sup> and [from] isolation,<sup>883</sup> and he should not eat betel.

4:4 He should avoid (*varjanam*)<sup>884</sup> looking in wells<sup>885</sup> and should not bathe naked.<sup>886</sup> He should not look at women and should avoid garlands and incense.<sup>887</sup>

4:5ab He should avoid ointments and perfumes and should not traverse rugged ground (*viṣamalaṃghanam*).<sup>888</sup>

4:5c–7 The [aforementioned] observance [should last] thirty-six years, and [this] commitment, based on the triple-Veda, [should be carried out] at his teacher's [house]. Alternatively, [it may last] half of that [time] (i.e. eighteen years), or a quarter (i.e. nine years), or until he has learnt

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are standard in prescriptions for *brahmacarya*, or else *akṣāralavaṇāsi ca* (cf. BGS 1.7.9; BhGS 1.10. I would like to credit Prof. LUBIN for this clarification, which reached me *by way of personal communication*, April 7<sup>th</sup>, 2018.). Note that we have to construe this expression with *na bhakṣayet* at the end of the verse; yet in case of the two immediately ensuing expressions (4.3c), we have to supply a prohibitory verb form such as *na kuryāt*.

<sup>882</sup> Cf. *Kauṣītakaśr̥ṣyasūtra* 40.11:26 (*udapānāvekṣaṇavṛkṣārohaṇaphalaprapatanasaṃdhisarpaṇavivṛtasnānaviṣamalaṃghanasūktavadanasaṃdhyādityaprekṣaṇabhaikṣaṇāni na kuryāt na ha vai snātvā bhikṣetāpaha vai snātvā bhikṣāṃ jayatīti śruteḥ*) and *Pāraskaraśr̥ṣyasūtra* 2.7:6 and *Vasiṣṭhadharmasūtra* 12.25. These texts assign this injunction to a 'bath-graduate' *snātaka*. At the same time, it declares that this rule can be observed by anybody. Our text, however, reserves this injunction for a *brahmacārīn*, a celibate student.

<sup>883</sup> Cf. *Kauṣītakaśr̥ṣyasūtra* 40.11:26.

<sup>884</sup> If the text is correctly transmitted here, *varjanam* may have the sense of an optative singular, or we may follow the *Śivadharmasaṅgraha* and emend it to *varjayet*.

<sup>885</sup> Cf. *Kauṣītakaśr̥ṣyasūtra* 40.11:27 and *Pāraskaraśr̥ṣyasūtra* 2.7:6. These texts again contextualize this injunction as befitting a *snātaka* ('bath-graduate'), not a *brahmacārīn* ('celibate student').

<sup>886</sup> Cf. *Pāraskaraśr̥ṣyasūtra* 2.7:6, *Baudhāyanadharmasūtra* 2.3.6:24 and *Manusmṛti* 4.45. These sources again mention these injunctions particularly for a *snātaka*. The *Śivadharmasaṅgraha* (9.4) here reads: *varjayet prekṣaṇaṃ kopam aghṛṣṭvā snānam ācaret*|. In this case perhaps he is enjoined to avoid people or enjoined to refrain from staring at people 'in anger'.

Please be advised that Prof. LUBIN, *by way of personal communication*, April 7<sup>th</sup>, 2018, noted that it might be the case that "this conflation of the rules for *brahmacārīn* and *snātaka* suggest that the author really had a *bhautika-brahmacārīn* in mind, rather than a *yauvana-*, despite the mention of the *vrata* concluding when the Veda has been learnt (9–36 years)". Prof. LUBIN further noted that in the *Manusmṛti* the *snātaka*'s rules are conflated with the rules for *ghṛastha* (*ibid.*).

<sup>887</sup> Cf. similar injunctions in *Manusmṛti* 2.177–178.

<sup>888</sup> Cf. *Pāraskaraśr̥ṣyasūtra* 2.7:6 for the injunction of not traversing the rugged ground.

them [i.e. the Vedas].<sup>889</sup> This is the *brahmacārin*'s observance, which I have taught previously, o goddess! One who strays from [these rules] will go to hell; observing [them] properly, he will go to the realm of heaven. The *brahmacārin*'s injunction has [now] been taught. [Next,] I will teach the householder's [injunction].

## [2.2 Injunctions for householders]

**4:8–10** One who is married (*kṛtadārah*) should perform sacrifices<sup>890</sup> at home and [pay] the sacrificial fees [to the officiating priest]. He should study the Vedas daily (*pratyahāḥ*) and perform oblations (*hāvanam*)<sup>891</sup> in the evenings and mornings. He should make Bali offerings and [perform] the *vaiśvadeva* rite and he should venerate [any] uninvited guests. He should observe *darśa*, *paurṇamāsa* and *paśubandha* sacrifices. He should perform the *śrāddha* ritual and [pay] the sacrificial fee [to the officiating priest]. He should go to [his] spouse [for sex] at the seasonal time [of her fertility after menstruation].<sup>892</sup> And he should avoid the wives of others. By observing [these injunctions] one will find an [excellent] realm of rebirth.

**4:11–12** [He should adopt] nonviolence and selflessness, and he should refrain from troubling [others] and [from] stealing. He should rid [himself] of desire and anger, and [he should both] respect and greet his religious teachers. Forbearance, self-restraint, compassion, generosity, truthfulness, purity, fortitude (*dhṛtiḥ*), being well-disposed towards others, knowledge, wisdom, and faith are the characteristics of a Brāhmin.<sup>893</sup>

<sup>889</sup> Cf. *Manusmṛti* 3.1:

*ṣaṭtriṃśadābdikaṃ caryam gurau traivedikaṃ vratam |  
tadardhikaṃ pādikaṃ vā grahaṇāntikam eva vā ||*

<sup>890</sup> Once again, what should be filed as feminine accusative singular, *yajñām*, is intended to be understood as a masculine accusative plural.

<sup>891</sup> This is an *aiśa* formation for *havanam*.

<sup>892</sup> The same injunction is given in *Manusmṛti* (3.45ab) as follows: *ṛtukālābhigāmī syāt svadāranirataḥ sadā* "Finding his gratification always in his wife, he should have sex with her during her season." (OLIVELLE 2005: 110)

<sup>893</sup> Cf. *Manusmṛti* 6.92:

*dhṛtiḥ kṣamā damo 'steyam śaucam indriyanigrahaḥ |  
dhīr vidyā satyam akrodho daśakam dharmalakṣaṇam ||*

- 4:13 He who recites the [Vedic] *saṃhitās* everyday will attain accomplishment within a year. He will gain mastery over the GĀYATRĪ-mantra (*gāyatrīśiddhiḥ*)<sup>894</sup> within three years; [if he does it for a lifetime],<sup>895</sup> he will obtain the world of Brahmā [after death].
- 4:14 One should recite daily the *saṃhitās* of *Rk*, *Sāman*, *Yajuḥ*, and *Atharvan*.<sup>896</sup> Having conquered his senses and free from possessions, he will go to the world of Brahmā.
- 4:15 He should live by gleanings or agriculture (*pramṛtena*).<sup>897</sup> Without engaging in trade done by himself he lives without harming living beings.<sup>898</sup>
- 4:16 He should regularly do mantra-recitation (*japti*) and (*vā*) perform oblations;<sup>899</sup> [by doing so] he will partake of the fruit of heaven. He<sup>900</sup> who does not perform the five sacrifices will certainly go to hell.
- 4:17–18 The sacrifice to the Veda is teaching; the sacrifice to the ancestors

<sup>894</sup> We are not sure what *gāyatrīśiddhiḥ* means here. It could be understood as referring to mastery of the Vedas or to mastery of the well-known GĀYATRĪ-mantra. Note that the stem-form has been shortened for metrical reasons.

<sup>895</sup> *Ex. conj.* We need some time-frame here. Thus we venture to conjecture a lifetime, following *Nīśvāsamukha* 3.66cd: *yāvajjīvan tu kurvāṇo brahmalokaṃ sa gacchati* ||.

<sup>896</sup> *Ex. conj.* If we are right, *ṛgyajuḥsāmātharvāṇām* contains another *aiśa* shortening of *ā* perhaps for the sake of the metre.

<sup>897</sup> For this expression, see *Manusmṛti* 4.4–5:

*ṛtāmṛtābhyāṃ jīvet tu mṛtena pramṛtena vā |*  
*satyānṛtābhyāṃ api vā na śvavṛttyā kadā cana ||*  
*ṛtam uñchaśīlaṃ jñeyam amṛtaṃ syād ayācitam |*  
*mṛtaṃ tu yācitam bhaiṣaṇaṃ pramṛtaṃ karṣaṇaṃ smṛtam ||*

The word order within the compound *śīloñcha* is inverted *metri causa* in the *Nīśvāsamukha*. In the *Manusmṛti*, gleanings, *uñchaśīla*, is the gloss of *ṛtam*. In the *Nīśvāsamukha*, *pramṛtena* is understood as agriculture on the strength of the above mentioned passage of the *Manusmṛti*. It seems that the reading of 15ab is fabricated depending on *Manusmṛti* 4.4–5.

<sup>898</sup> Cf. *Manusmṛti* 4.2a: *adroheṇaiva bhūtānāṃ*. Perhaps the reading of the *Śivadharmasaṅgraha*, *vāñijyādi tyajet karma bhūtadrohaṇ ca sarvadā* is intended here. Furthermore, we have assumed that *asvayañkṛtavāñijye* is intended as an instrumental.

<sup>899</sup> An irregular syncope of *japati* for metrical reasons, and *vā* presumably does not stand for option; to obviate these problems the *Śivadharmasaṅgraha* (9.13) reads *japāgnihomasamyuktaḥ* instead of *japti juhoti vā nityam*.

<sup>900</sup> Here we again encounter a frozen *sandhi*. The *Śivadharmasaṅgraha* (9.14) has rephrased the text as *sa dhruvaṃ vrajet* to do away with the problem.



is the quenching libation; the sacrifice to gods is the burnt offering; the sacrifice to beings is the Bali offering; and the sacrifice to humans is the honouring of guests. If a man never fails to offer these five great sacrifices to the best of his ability, he remains unsullied by the taints of his slaughter-houses in spite of living permanently at home.<sup>901</sup>

- 4:19** Mortar and pestle, fireplace, water-pot and broom are the five slaughter-houses of [a householder]; these have been taught to you, o beautiful one!
- 4:20** He, who by means of offering sacred knowledge alone, [effectively] performs sacrifices [involving] sacrificial fees, and he who delights in self-contemplation, that wise person is an expert in the Vedic *dharma*.
- 4:21** By meditating using the *praṇava*<sup>902</sup> he may attain the state of omnipresence, if he wishes [this] power for himself (*siddhim ātmanah*), by means of the sixteen-spoked wheel (*ṣoḍaśāreṇa cakrena*).<sup>903</sup>
- 4:22** [He should meditate] with devotion, [his] mind one-pointed, enduring all opposite extremes (*sarvadvandvasahena*), [being] ever with a mind that is not greedy and that sees oneness in all [things].
- 4:23** If he remains thus regularly engaged in mantra recitation, meditation, worship, and sacrifice, he will not undergo a miserable rebirth; he will go to the world of Brahmā.

<sup>901</sup> This translation is based on Patrick OLIVELLE's translation of the *Manusmṛiti* (2005: 112).

<sup>902</sup> This appears to refer to a breath-control type of meditation involving *mantroccāra*, in which the breath is homologised with the mantra in question, namely *om*.

<sup>903</sup> This teaching can only be found, as far as we are aware, in tantric sources. We are, however, here in the section on the brahmanical householder, the second stage of life according to the Vedic teachings. Thus, it is unusual to encounter this verse in the present context.

In *Brahmayāmala* 89.10ab, this refers to the sixteen-spoked wheel situated in the middle of the navel: *nābhmadhye paraṃ cakram ṣoḍaśāraṃ* (*ṣoḍaśāraṃ* corr; *ṣoḍaśāraṃ* ed.) *prakīrttitam*. The *Mālinīvijayottaratantra* 19.24–36 also mentions that this *cakra* is located at the navel. The *Tantrasadbhāva* 1.499 states that the sixteen-spoked wheel is situated in the palate (*tālu*). MALLINSON (2007: 236–237), upon consultation of a variety of sources, concludes that commonly the Viśuddhi/Viśuddha *cakra* is located in the throat. The inconsistency with regards to the location of this *cakra* should be noted, for which reason we are unable to determine conclusively where a Yogin is supposed to focus his mind.

**4:24** If he should perform works alone and forgo meditation on the Self, thus not attaining the [state of] the omnipresent *brahman*, he will obtain only heaven [as his] reward.<sup>904</sup>

### [2.3 Injunctions for forest-dwellers]

**4:25** After that [household life], he, together with his spouse, [his] senses mastered, should become a forest-dweller (*vanevāsī*). He should go to the forest and live there by means of [water] drops [that form] on *kuśa* grass.

**4:26** He should [sustain himself with] bulbs, roots, fruits, vegetables, black wild rice or *kāṅgu*<sup>905</sup> and make fire sacrifice [every] evening and morning with the same.

**4:27** He should satisfy gods and Brāhmins with wild food obtained without [using] the plough. He should satisfy [his] ancestors [and] be always intent upon mantra recitation and sacrifice.<sup>906</sup>

**4:28** He should be engaged in benefitting all beings [and] should endure all sufferings. He should accommodate himself to heat and cold [of the weather] (*śītātapaṇvakāśādi*). [He should attend to] the five-fires [in the hot season, and practice] sleeping in water [in the cold season].

**4:29** He should be clothed in *kuśa* grass, or tree-bark, and always wear the skin of a black antelope. [He should] always [observe the penitential practices known as] Kṛcchra, Atikṛcchra, Tapta[kṛcchra], Parāk,<sup>907</sup> Cāndrāyaṇa, and so forth.

**4:30a–31c** [Mortifying himself,] he should dry himself out<sup>908</sup> by consuming fallen leaves and water [that falls as dew].<sup>909</sup> He should move like a

<sup>904</sup> Note that Prof. LUBIN, by way of personal communication, April 7<sup>th</sup>, kindly made us aware that one should not take this statement to imply that “the householder state may last until death, without the need to proceed to the further *āśramas*”.

<sup>905</sup> Dictionaries record *kaṅgu* as ‘a kind of Panic seed’, commonly viewed as food for the poor. There is, however, no reference to *kāṅgu*.

<sup>906</sup> *Ex conj.*

<sup>907</sup> *parāk* is an *aiśa* shortening for *parāka*. Seeing the problem, the redactor of the *Śivadharmasaṃgraha* (9.33) opted to note down *parākaiḥ*, although this violates the metre.

<sup>908</sup> Cf. *Manusmṛti* 6.24d *śoṣayed deham ātmanaḥ*.

<sup>909</sup> According to the *Skandapurāṇa* (34.41) Devī seems to have followed these procedures while she was doing her *tapas*: *kadācit sā phalāhārā kadācit parṇabhojanā | kadācid ambubhākṣābhūt kadācid anilāśanā ||*. Cf. also *Haracaritacintāmaṇi* 21.21.

wild animal, not dwell with others (*sahāvāsa*), and resort to a difficult lifestyle. A Brāhmin [who does this] will go to heaven; if he fails [in this observance], he will go to hell. I have explained the religious observance of a forest hermit.

#### [2.4 Injunctions for ascetics]

**4:31d–34b** [Now] hear about the fourth *āśrama* [from me]. Having put the [Vedic] fires inside his body, he should place the ether [of the bodily cavities] in the ether, he should place his [bodily] air in the air, [bodily] fire in the fire, [bodily] water in the water, the body in the earth, the mind in the moon [and] the organs of hearing (*śrotrāṇi*)<sup>910</sup> in the quarters; he should deposit the feet in Viṣṇu, energy in Rudra [and] speech in the fire; he should place (*nyasya*) the faculty of excretion in the sun and the penis in Prajāpati.<sup>911</sup>

**4:34c–35b** Having done [this] depositing in the right order, devoid of anger and greed, abstaining from causing injury to any being, he will see everything in the Self.

**4:35c–37** Possessed of a triple-stick, a water pot (*tridaṇḍakuṇḍī*),<sup>912</sup> and being a wanderer (*cakrī*), he should eat from begging, [but] he should not eat food [given] by one person.<sup>913</sup> He should not make use of

<sup>910</sup> The plural is used for the dual.

<sup>911</sup> In *Manusmṛti* 12.120 ff., series of placements are given, but in the reverse direction: the ether is placed in the orifices of the body, and so forth. In *Bhāgavatapurāṇa* 7.12:24 ff., however, we encounter the same direction of placement as stated in our text.

<sup>912</sup> Generally, *tridaṇḍakuṇḍin* refers to a class of ascetic (see *Yājñavalkyasmṛti* 3.58) who carries a triple-stick, tied together, to indicate his affiliation. The *Manusmṛti*, however, (12.10) gives the following metaphysical interpretation of the *tridaṇḍin*:

*vāgdaṇḍo 'tha manodaṇḍaḥ kāyadaṇḍas tathaiva ca |  
yasyaite nihitā buddhau tridaṇḍī sa ucyate ||*

The rod of speech, the rod of mind, and the rod of action—a man in whose intellect these are kept under control is said to be “triple-rodged” (OLIVELLE, 2005: 230).

<sup>913</sup> *Manusmṛti* 2.188b (*naikānnādī bhaved vrati*) mentions the injunction. Cf. also *Kūrmapurāṇa* 2.12:60 and 2.28:15, *Nāradaṇḍapurāṇa* 1.25:29 and 1.27:95, *Nāradaṇḍaparivṛājakopaniṣad* 5.35 and *Samṇyāsopaniṣad* 2.60. It is likely that the source of our text is the *Manusmṛti* as there are considerable borrowings from the *Manusmṛti*, particularly in the Vedic section.

that which does not belong to him, he should resort to the practice of eating alms-food [only].<sup>914</sup> He should stay [no more than] one night in a village and five nights in a city. During the rainy season, he should stay in one place; he should remain free from arrogance and hypocrisy. He should abstain from contact with the village [people]; he should be free from the fault of attachment.

- 4:38 He should be the same with regard to all beings; [he should] not undertake [anything], should avoid [causing] harm, [and] should daily delight in meditation on the Self, suffused with the reality of *brahman*.
- 4:39 Whoever always remains thus, he will go to the world of Brahmā (*brahmalaukikam*).<sup>915</sup> He will rejoice [there] with Brahmā, and (*tu*) will [then] be dissolved in *brahman*.
- 4:40 If he fails [in this observance], full of desire and greed, he will go to hell. Acting as instructed [and] having *brahman* in his heart (*brahmātmā*), he will go to the world of Brahmā.
- 4:41 I have taught the *dharma* [prescribed in] the Vedas which is excellent (*parah*), which leads to heaven and the highest good (*svarganaiśreyasaḥ*).<sup>916</sup> I have explained [all this] in brief, specifically (*eva*) with [my] Northern face (i.e. Vāmadeva).

### [3. The Ādhyātmika stream]

- 4:42 [Now] I will teach the [*dharma*] called Ādhyātmika with [my] Southern (Aghora) face: [namely] the great science of the Sāṅkhya, as well as Yoga, o you who observe the *mahāvrate*.<sup>917</sup>

<sup>914</sup> This appears to be an otiose repetition. Note that the *Śivadharmasaṅgraha* (9.38) has avoided the repetition by altering the earlier *pāda* that speaks of living off alms to an injunction that he should not eat more than 8 mouthfuls.

<sup>915</sup> This is an odd compound: *brahmalaukikam* is used as though it meant *brahmalokam*.

<sup>916</sup> Of course, the grammatically correct form would be *svarganaiśreyasaḥ*.

<sup>917</sup> Alternatively, we could interpret this half-line to mean: "The *sāṅkhya* is truly (*eva*) a great [field of] knowledge and so is the *yoga*, o you of great religious observance!" This is the first time that Devī is addressed as *mahāvrate*, a term with many potential connotations and layers of meaning, and possibly emotionally evocative. However, we are not able to trace what Devī's *mahāvratas* are.



## [3.1 Sāṅkhya]

**4:43–44** [Regarding] *prakṛti* and *puruṣa*, they are united together in one [...] <sup>918</sup> as a consequence of which, (*yataḥ*) everything comes into being. [...] <sup>919</sup> *rajas* and *sattva* arise. <sup>920</sup> [It, viz. *pradhāna*] is endowed with these three qualities; from it (*tataḥ*) the intellect (*buddhiḥ*) is born.

**4:45** From the intellect, I-ness comes into being, <sup>921</sup> then the [five] subtle elements arise. <sup>922</sup> In the same manner, sense faculties [arise] here; <sup>923</sup> the gross elements (*bhūtaḥ*) <sup>924</sup> come into being from the [five] subtle elements. <sup>925</sup>

<sup>918</sup> Irregular neuters *prakṛtiṃ* and *puruṣaṃ* are meant for feminine *prakṛtiḥ* and masculine *puruṣaḥ*. Note that Prof. LUBIN (by way of personal communication, dating April 7<sup>th</sup>, 2018, voiced his doubt about whether “the author considered these neuters; rather they are accusatives of an implicit verb. This heinistich possibly echoes BhG 13.19ab: *prakṛtiṃ puruṣaṃ caiva viddhy anādī ubhāv api*. Perhaps the author was anticipating a gerund like *yojayitvā* or a finite form, in which case the two accusatives would be in apposition to *ubhau*”. We could consider *svargāpavargahetuś ca* as a possible conjecture as we are told (1.52) that the teachings of the five streams are meant for *svarga* and *apavarga*. Furthermore the teaching of the Vedic streams (4.1: *svargāpavargahetoś ca*) is also presented as leading to the attainment of *svarga* and *apavarga*. Although the manuscript, N, is damaged here, we can still see the upper part of the missing letters. These letters do not seem to have contained two *r* particles for the conjecture we proposed *svargāpavargahetuś ca*. Thus, although the conjecture seems logical, it is not likely. An alternative conjecture could be *saṃyogas tatra hetuś ca* ‘the union is the reason there’ reflecting the *Sāṃkhyakārikā*, 21: *saṃyogas tatkrtaḥ sargaḥ*. The term *prakṛti/pradhāna* might also have featured in the gap, as this refers to the primordial source out of which the world came into being (*Sāṃkhyakārikā*, 22).

<sup>919</sup> It is certain that at least the term *tamas* is missing here as the following verse refers to the three *guṇas*, ‘qualities’. For the three qualities see *Sāṃkhyakārikā*, 13. We are not able to propose a likely conjecture here.

<sup>920</sup> Present third person singular *prajāyate* stands for dual *prajāyete*.

<sup>921</sup> This translation assumes *buddhyahamkāras* is not intended as a compound but as a metrically required contraction of *buddher ahamkāraḥ*.

<sup>922</sup> These elements are: sound (*śabda*), touch (*sparśa*), sight (*rūpa*), taste (*rasa*) and smell (*gandha*). (See Gauḍapāda’s commentary on verse 22 of the *Sāṃkhyakārikā*).

<sup>923</sup> There are altogether eleven sense faculties in this system. Among these, there are five sense organs (viz. ear, skin, eye, tongue and nose) and five organs of action (viz. tongue, hands, feet, anus and the generative organ) and the mind being the eleventh. (See Gauḍapāda’s commentary on verse 22 of the *Sāṃkhyakārikā*).

<sup>924</sup> These five gross elements are: sky (*ākāśa*), air (*vāyu*), fire (*agni*), water (*jala*) and earth (*prthivī*). (See Gauḍapāda’s commentary on verse 22 of the *Sāṃkhyakārikā*)

<sup>925</sup> The masculine singular *bhūtaḥ* and °*saṃbhavaḥ* here are used for neuter plural. Verses 45 and 46 seem to be saying the same thing as the *Sāṃkhyakārikā*, 22:

4:46 All [these manifested things] are insentient; [only] the *puruṣa* is considered to be sentient.<sup>926</sup> So long as he maintains a sense of ‘mine’, so long the person is bound.

4:47 [Knowing] all works are [accomplished] through *prakṛti*, he [...] <sup>927</sup> should be content. But the non-renouncer (*asaṃnyāsin*) will remain bound [to the cycle of transmigration] for as long as he does not find out *māyā*.<sup>928</sup>

### [3.2 Yoga]

4:48a–49b I have taught the knowledge of the Sāṅkhya; hear from me [now] the knowledge of Yoga. [One] who endures all pairs [of extremes], is resolute, devoid of all faults, with a mind troubled by worldly existence, is called a *yogin*.<sup>929</sup>

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*prakṛter mahāṃs tato 'haṃkāras, tasmād gaṇaś ca śoḍaśakah |*  
*tasmād api śoḍaśakāt pañcabhyaḥ pañca bhūtāni ||*

<sup>926</sup> Cf. *Sāṃkhyakārikā* 11.

<sup>927</sup> We are not certain how to fill the gap here. Perhaps one could assume *sa saṃnyāsi* and interpret the line to mean: ‘[knowing] all works [are accomplished] by matter, the renunciant becomes happy.’ Or alternatively, as suggested by Ramhari TIMALSINA, we could consider emending the text to *prakṛtyā sarvakarmāṇi saṃnyasya sa sukhī bhavet*. In that case, our translation would read: ‘renouncing all works to Prakṛti, one becomes happy’. We are not aware of the idea of *saṃnyāsa* attested in Sāṅkhya sources.

<sup>928</sup> It is worth noting that the *māyā* is missing in *Sāṃkhya* sources. According to the Sāṅkhya system *puruṣa* is bound so long as he sees *prakṛti* (*Sāṃkhyakārikā*, 61). Could it be the case that *māyā* here refers to *prakṛti* as in the *Śvetāśvataropaniṣad* (4.10): *māyāṃ tu prakṛtiṃ vidyān māyinaṃ tu maheshvaram?*

<sup>929</sup> Here begins the yoga section. In this section we are taught the *śaḍaṅga* yoga corresponding to the Śaiva Yoga system (VASUDEVA 2004: 367–382 offers an informative introduction to *śaḍaṅga* yoga). The *Rauravasūtrasaṅgraha* 7.5 writes:

*pratyāhāras tathā dhyānaṃ prāṇāyāmo 'tha dhāraṇā |*  
*tarkaś caiva samādhiś ca śaḍaṅgo yoga ucyaṭe ||*

However, this is not to be confused with the *aṣṭāṅga* yoga of Patañjali as it is referred to in the *Yogasūtra* 2.29: *yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo 'ṣṭāv aṅgāni |*.

**4:49c–51** After facing north and then assuming a yogic posture, [such as one of the following:] [1] Svastika,<sup>930</sup> [2] the lotus-posture,<sup>931</sup> [3] Bhadra,<sup>932</sup> [4] Arddhacandra,<sup>933</sup> [5] Prasārita,<sup>934</sup> [6] Sāpāsraya,<sup>935</sup> [7] Añjalika,<sup>936</sup> [8] Yogapaṭṭa,<sup>937</sup> in whatever posture is comfortable [for him],<sup>938</sup> [and] having correctly assumed a yogic posture, with the body

<sup>930</sup> Vācaspati Miśra in *Tattvavaiśārādī* commenting on *Yogasūtra* 2.46 defines the Svastika posture thus: *savyam ākuñcitam caraṇam dakṣiṇaṇghorvantare, dakṣiṇam cākuñcitam caraṇam vāmajaṇghorvantare nikṣipet | etat svastikam*. See also GOODALL 2004: 349, fn. 725 and *Pāñcārthabhāṣya* p. 38.

<sup>931</sup> The *Yogabhāṣyavivaraṇa* commentary on section 2.46 in the *Yogasūtra* defines this posture as follows: *tatra padmāsanaṃ nāma savyam pādān upasamhṛtya dakṣiṇopari nidadhīta | tathaiiva dakṣiṇam savyasyopariṣṭāt | kaṭyurogrīvaṃ ca viṣṭabhya mṛ(ga)?tasuptavann nāsikāgranihitaḍṣṭiḥ, samudgakovad apihitoṣṭhasamputaḥ dantair dantāgram aparāmṛśan muṣṭimātrāntaraviprakṣṭacibukorassthalāḥ rājadantāntara nihitarasanāgrāḥ hastau pāṇyora upari kacchapakaṃ brahmāñjaliṃ vā kṛtvā, sakṛd āsthāpitaitthaṃsamsthānaḥ punaḥ punaḥ śarīrāvayavaśarīravinyāsa-viśeṣaparityaktaprayatnaḥ san yenāśīta tat padmāsanaṃ |*. See also *Pāñcārthabhāṣya*, p. 38.

<sup>932</sup> Vācaspati Miśra, in the *Tattvavaiśārādī*, commenting on *Yogasūtra* 2.46, defines this yogic posture as follows: *pādān vṛṣaṇasamīpe samputīkṛtya tasyopari pāṇikacchapikāṃ kuryāt tad bhadraśanam*. See also *Pāñcārthabhāṣya* p. 38.

<sup>933</sup> This yogic posture is defined in the *Parāṅkhyatantra* 14.6c–7b in the following manner: *dviguṇe jānūnī kṛtvā pādān anyonyasamgatau || tadvad bhuvī kṛtvāse tad bhaved ardhacandrakam |*. See also *Pāñcārthabhāṣya* p. 38. For further details, consult GOODALL (2004: 350, fn. 728).

<sup>934</sup> See also *Pāñcārthabhāṣya* p. 38.

<sup>935</sup> Kṣemarāja, commenting on *Svacchandatantra*, 7.291a, remarks on this posture: *bhityāśrayāt sāpāsrayam etat*. Although all occurrences of this posture in the *Nisvāsātattvasamhitā* appear as ‘Sāpāsraya’, we assume that the original name of the posture may have been ‘Sopāsraya’ since *Yogabhāṣya* (see commentary on 2.16) and commentators on it keep the reading ‘Sopāsraya’. *Carakasamhitāsūtrasthāna* 15.11 mentions the reading ‘Sopāsraya’ as well as ‘Svāpāsraya’.

<sup>936</sup> See also *Pāñcārthabhāṣya* p. 38.

<sup>937</sup> Kṣemarāja, commenting on *Svacchandatantra* (7.291ab) glosses this posture: *yogārtham paṭṭam parikarabandhāya badhvā etad anyatam āsanam |*.

<sup>938</sup> We may count *yathāsukha* as a separate yogic posture as we know there is a well known posture called *sukhāsana*. In this case we will have a list of nine yogic postures. We have a parallel for these postures in *Nayasūtra* 4.14–15

*yatra tatra sthito deśe yatra tatrasrame rataḥ |  
svastikaṃ padmakam bhadram arddhacandram prasāritam |  
sāpāsrayam añjalikam yogapaṭṭam yathāsukham |  
aṣṭāsanāni mukhyāni kīrtitāni samāsataḥ |*

The same list of yogic postures occurs again in *Nayasūtra* 4.105; the text explicitly states that the number of yogic postures is eight, which is the reason we do not count *yathāsukha* as a separate yogic posture. The *Yogabhāṣya* on 2.46 does however count

upright, focused, one should place one's tongue on the palate, and

*yathāsukha* as a separate yogic posture. The *Svacchandatantra* 7.290–291 records the list of the six (if we do not count *Yathāsukha*) or seven yogic postures, sharing its list with our text except that *Prasārīta* and *Añjalika* are not on its list, thus:

*āsanam padmakam badhvā svastikam bhadram āsanam* || 290  
*sāpāśrayam arddhacandraṃ yogapaṭṭam yathāsukham* | 291ab

- 290cd *āsanam padmakam badhvā svastikam bhadram āsanam* ]  $N_{28}^K$ ;  
*āsanam svastikam baddhvā padmakam bhadram eva vā* KSTS
- 291ab *arddhacandraṃ* ]  $N_{28}^K$ ; *sarddhacandraṃ* KSTS

*Kīraṇatantra* 58.4–5, however, presents the list of eight *āsanas*—*Svastika*, *Padma*, *Ardhacandra*, *Vīra*, *Yogapaṭṭa*, *Prasārīta*, *Paryāṅka* and *Yathāsaṃstha*—sharing five *āsanas* with our text:

*baddhvāsanam yathābhīṣṭam svastikam padmam eva vā* |  
*arddhacandraṃ ca vīrākhyam yogapaṭṭam prasāritam* ||  
*paryāṅkam ca yathāsaṃstham āsanāṣṭakamucyate* |

The *Sarvajñānottarayogapāda*, verse 9 gives a list of seven *āsanas* of which it shares sharing four with our text:

*padmakam svastikam vāpi upasthātyañjalim tathā* |  
*pīṭhārdham arddhacandraṃ vā sarvatobhadram eva vā* ||

The *Parākhyanatantra* 14.5 mentions four *āsanas*—*Padma*, *Svastika*, *Daṇḍa* and *Ardhacandra*—thereof sharing three with our text. The *Makūṭāgama* 11.6cd–7ab mentions six *āsanas*—*Gomukha*, *Svastika*, *Padma*, *Ardhacandra*, *Vīra*, and *Yogāsana*(?)—sharing three of them with our text:

*gomukham svastikañ caiva padmañ caivārdhacandrakam* ||  
*vīraṃ yogāsanam proktaṃ śaḍvidhañ cāsanam kramāt* |

The *Matanigayogapāda* 2.13 records six *āsanas*—*Paryāṅka*, *Kamala Bhadra*, *Svastika*, *Acala* and *Ḍṛḍha*—sharing two of them with our text thus:

*tataḥ samādhau yogyaḥ syān nānyathā munipuṅgava* |  
*paryāṅkam kamalam bhadram svastikam cācalaṃ ḍṛḍham* ||

*Pāśupatasūtra* 1.16 mentions eight *āsanas*—*Padmaka*, *Svastika*, *Upastha*, *Añjalika*, *Ardhacandra*, *Pīṭhaka*, *Daṇḍayata* and *Sarvatobhadra*—sharing four with our text. This sketch of the *āsanas* found in Śaiva texts shows that almost every text mentions a different number of *āsanas*, only a few of which are shared. Note that the *Yogabhāṣya*, which might have been the source for other texts, in 2.46 records following thirteen *āsanas*—*Padmāsana*, *Bhadrāsana*, *Vīrāsana*, *Svastikāsana*, *Daṇḍāsana*, *Sopāśraya*, *Paryāṅka*, *Krauñcaṇīṣadana*, *Hastinīṣadana*, *Uṣṭranīṣadana*, *Samasaṃsthāna*, *Sthira-sukha* and *Yathāsukha*—sharing four *āsanas* with our text.



should not allow [one's upper] teeth to come into contact with [one's lower] teeth.<sup>939</sup>

**4:52** With regard to the five [sense-objects], hearing, touch, sight, taste and smell, the group of the senses is unruly; one should restrain [them] with effort.<sup>940</sup>

<sup>939</sup> This is what is called *karaṇa* in the context of the yoga which is to be performed once a Yogi has assumed a yogic posture and before he engages in *prāṇāyāma*. Our reading (51cd) is closely paralleled by *Skandapurāṇa* 179.40cd (*tālau jīhvām samād-hāya dantair dantān na ca spṛśan*). The *Maṭaṅgayogapāda* (2.22c–28) presents this idea as follows:

*karaṇam ca pravakṣyāmi yathāvat tan nibodha me ||  
ubhayor jaṅghayor madhye hastāv ānīya tiryagau |  
kṛtvottānau samau vidvān vāmasyopari dakṣiṇam ||  
nyaset karaṇ yathāṅguḷyo dakṣiṇā vāmamūlataḥ |  
kiṃcid ākuñcitāṅguṣṭhau kartavyo niyātātmanā ||  
uraśconnamya vivataṃ kṛtvā bāhū pariślathau |  
pṛṣṭham ākuñcayet skandhadeśam unnamayet sudhīḥ ||  
niṣkampāṃ sudṛḍhāṃ rjuṃ nātistabdhāṃ na kuñcitām |  
grīvāṃ vidhārayed yatnāc chiraḥ kāryaṃ samaṃ sadā ||  
dyāvāpṛthivyābhimukho dṛṇāsāgrasamāśrayā |  
kiṃcit sammūlayen netre dantair dantān na saṃspṛśet ||  
tālumadhyagatenaiṃ jīhvāgreṇa mahāmune |  
karaṇam yogamārgoktaṃ yathāvat parivistarāt ||*

The *Trīśikhibrahmaṇopaniṣat* 91–92 presents the same notion without explicitly referring to this practice as *karaṇa*:

*badhvā prāḡ āsanaṃ vipro rjukāyaḥ samāhitaḥ |  
nāsāgranyastanayano dantair dantān asaṃspṛśan ||  
rasanām tāluni nyasya svasthacitto nirāmayaḥ |  
ākuñcitasīraḥ kiṃcin nibadhnan yogamudrayā |  
hastau yathoktavidhinā prāṇāyāmaṃ samācaret ||*

A portion in the same Upaniṣad (144–146b, especially 146ab: *saṃyamec cendriya-grāmaṃ ātmabuddhyā viśuddhayā*) comes quite close to 4.52ab of our text. Cf. *Sarva-jñānottarayogapāda* 250–251, *Svacchandatantra* 4.365–367, *Uttarakāmika* 23.209–210, *Jayottara* 9.19–23, *Vāsudevakalpa* 394–395, Bhojadeva's *Siddhāntasārapaddhati* B 28/19, fol. 39r:1–3 *Bṛhatkālotara* A 43/1, fol. 13v:4–5, *Īśānagurudevapaddhati* V:3, p.185 etc. See also TAK:2 v.s. *karaṇa*.

<sup>940</sup> The *Manusmṛti* (2.99–100) presents this idea as follows: *indriyāṇāṃ tu sarveṣāṃ yady ekaṃ kṣaratīndriyam | tenāsya kṣarati prajñā dṛteḥ pādād ivodakam || vaśe kṛtvendriya-grāmaṃ saṃyamya ca manas tathā | sarvān saṃsādhayedarthānakṣiṇvan yogatas-tanum ||*.

**4:53ab** When [the senses are] restrained one by one, this is called *pratyāhāra*.<sup>941</sup>

**4:53cd** All pervading [[...]],<sup>942</sup> whose form is meditation, formless.

**4:54ab** For the destruction of passion and hatred one should practise meditation (*cintayed dhyānam*) alone.

**4:54c–56b** Now I will teach controlling of the breath (*prāṇāyāma*): one should practise three varieties. After having first exhaled [and] then inhaled, the retention [of breath] is called Kumbhaka.<sup>943</sup> One should fill one's body [with air] until [it is] completely filled; this is called Pūraka, the second type of breath-control.

**4:56c–57b** If someone exhales [retained] air from [his] body, [...] <sup>944</sup> this is called Recaka, which is the third type of breathing exercise.<sup>945</sup>

**4:57c–58** One should meditate on the all-pervading, moving air [as being situated] in the tip of one's big toe,<sup>946</sup> and should fill everything

<sup>941</sup> The *Yogasūtra* 2.54 defines the *pratyāhāra* as follows: *svasvaviśayāsamprayoge cittasvarūpānukāra ivendriyāṇāṃ pratyāhāraḥ*. Further, Vyāsa comments on *pratyāhāra* thus: *yathā madhukararājaṃ makṣikā utpatantam anūtpatanti nivīśamānam anuviśante tathā indriyāṇi cittanīrodhe niruddhānīti eṣa pratyāhāraḥ* |.

<sup>942</sup> We could consider conjecturing *sarvagam ekaṇiṣṭhaṃ tu* as suggested by Prof. D. ACHARYA. Alternatively, we might consider conjecturing *sarvagam ekacittas tu*.

<sup>943</sup> Once again the neuter is used for the masculine.

<sup>944</sup> We are not missing the essential part of the text since in this breathing exercise the retained air is exhaled which is what we already have in the existing text. Prof. D. ACHARYA has suggested to conjecture something like *svadehāt tu śanaiḥ śanaiḥ*.

<sup>945</sup> These are the commonly known three types of *prāṇāyāmas*. Some other sources, however, mention four kinds of *prāṇāyāmas*. For instance, *Nayasūtra* 4.113, *Svacchandatantra* 7.298 and *Tantrasadbhāva* 27.23 mention the fourth kind of *prāṇāyāma*, known as *supraśānta*. The *Dharmaputrikā* (1.19), a late Śaiva yoga text, also mentions the four kinds of *prāṇāyāma*, the fourth being *praśānta* instead of *supraśānta*:

*pūrakāḥ kumbhakaś caiva recakas tadanantaram |  
praśāntaś caiva vijñeyaḥ prāṇāyāmaś caturvidhaḥ ||*

• 19b *recakas tadanantaram* | B<sub>7</sub>E<sub>N</sub>; *rekaka tadanantaram* C

• 19c *praśāntaś caiva* | B<sub>7</sub>E<sub>N</sub>; *praśāntaś caiti* C

<sup>946</sup> Here begins the section on *dhāraṇā*. We have the four types of *dhāraṇā*—air, fire, earth and water, appearing in this order. The *Rauravasūtrasaṅgraha* (7.6–9) mentions four types of *dhāraṇā*: fire (*āgneyī*), moon (*saumyā*), sovereign (*aiśānī*) and nectar (*amṛtā*):

(*viśvam*) with air filled with black dust. He who practices thus, he acts as one who has the nature of air.

**4:59** One should meditate [next] on blazing fire which consumes all the quarters;<sup>947</sup> he who mediates thus becomes of the nature of fire.

**4:60** Listen to how the earth is situated in the body as something firm in nature: it should be meditated upon as extending up to the ocean, yellow, and having immobility as its defining characteristic.

**4:61** If one meditates on flowing water (*varuṇam*) in the uvula (*ghaṇṭikāyām*), he, his sins having been destroyed by [this] mental concentration (*dhāraṇā*), will become of the nature of water.

**4:62** One should discriminate the causes of Yoga and wisdom,<sup>948</sup> which are to be discriminated according to the *āgamas*.<sup>949</sup> Confident, he should aim for knowledge of the Self, with a view to that [knowledge] arising.<sup>950</sup>

*prathamā dhāraṇāgneyī nābhimadhye tu dhārayet |*  
*tasyāṃ vai dhāryamāṇāyāṃ pāpaṃ nirdahati kṣaṇāt |*  
*hṛdaye dhārayed vidvān saumyāṃ somasṛtāṃ kalām |*  
*tasyāṃ vai dhāryamāṇāyāṃ sarvatrāpy āyanaṃ bhavet |*  
*aiśānīṃ dhārayen mūrdhni sarvasiddhikarīṃ nṛṇām |*  
*yayā prayānti vai kṣīpraṃ śivasya paramaṃ padam |*  
*amṛtā dhāraṇā yā tu vyāpīnī tu śivaṃkarī |*  
*āpyāyayati sarvatra sarvaṃ jñānāmṛtena ca ||*

The same list of type of *dhāraṇā*, found in the *Rauravasūtrasaṅgraha*, is also attested to in the *Svāyaṃbhuvāsūtrasaṅgraha* (20.4–7). The *Matanigayogapāda* (2.38–65) has the list of the four *dhāraṇās*: fire (*āgneyī*), water (*vāruṇī*), sovereign (*aiśānī*) and nectar (*amṛtā*). The list of *dhāraṇā* listed in the *Niśvāsamukha* seems to be unique.

<sup>947</sup> Although K and W record the grammatically correct form *sarvatodiśam*, we have retained the reading of N *sarvatodiśām* considering it to be original, not least of all, since N is the oldest extant witness.

<sup>948</sup> Once again what appears to be a feminine accusative singular is in fact intended as a masculine accusative plural, used in lieu of a neuter.

<sup>949</sup> It is not clear what group of texts this refers to, but presumably it does not refer to *Siddhāntatantras*. *Tarka* ‘reasoning/judgement’ is one of the most distinguishing characteristics of the Śaṅgāyoga. VASUDEVA (2004: 173) writes about the latter: “Śaṅgāyoga is uncompromisingly theistic and distinguished by the presence of ‘Judgement’ (*ūha*, *tarka*) as the most important ancillaries”.

<sup>950</sup> Alternatively, the *m* could be a euphonic glide in the middle of a compound, in which case we could interpret the following: ‘he should focus [his attention] for the sake of the arising of complete self-knowledge’.

- 4:63 He who abides in *samādhi* [will] see amazing [things] [...] he should meditate [...] until he attains oneness with them.
- 4:64 Sound, touch, form, taste, and smell as the fifth; he does not perceive (*ajānāti*)<sup>951</sup> any of these when he attains oneness with them.
- 4:65 He does not experience [the sound of drums and the like] being beaten<sup>952</sup> and he does not see with his eyes; divine sight will arise when he attains oneness with those [elements].
- 4:66 All kinds of spells (*sarvavidyāḥ*)<sup>953</sup> will function [for him, and] everything will be directly perceptible to him, and he will [be able to] converse with accomplished ones [everywhere], when he attains oneness with [them].<sup>954</sup>
- 4:67 [...] <sup>955</sup> and he will be omniscient. By [means of] this very body he will be able to create and destroy.
- 4:68 All this will work for him who meditates on Īśvara;<sup>956</sup> he will [finally]

<sup>951</sup> Finite verbs are not usually used with an alpha privative. Prof. Dominic GOODALL writes, in an email dated 26<sup>th</sup> of September, 2007: “S. A. SRINIVASAN appears inclined to assume that Vācaspatimiśra, in his *Sāṅkhyatattvakaumudī*, may have used the negative *a* without intending to express reproach. He begins his discussion of the privative with this observation (P1.4.5.16, p. 40):

Das a-[P]rivativum ist sandhigef[ä]hrdet und geht manchmal verloren.  
Die [Ü]berlieferer tilgen es daher manchmal, oder sie [ä]ndern die Wortstellung, um es vor Verlust zu sch[ü]tzen.”

<sup>952</sup> Cf. *Kulasāraṇtantra* fol. 38r:3: *tāḍyamānair na vindeta yadā tanmayatām gataḥ* |.

<sup>953</sup> Alternatively, this may refer to knowledge.

<sup>954</sup> *Ex conj.* 65c–66 echoes *Nayasūtra* 3.21c—22:

*siddhaś caiva svatantraś ca divyaśṛṣṭiḥ prajāyate ||*  
*ṣaṇmāsāddhyānayogena divyasiddhiḥ prajāyate |*  
*trailokye yaḥ pravartteta pratyakṣaṇ tasya jāyate ||*

In light of this reading of the *Nayasūtra*, we may consider emending *divyadrṣṭi* to *divyaśṛṣṭi* in our text, since *sarvaṃ pratyakṣato bhavet* has the same connotation of *divyadrṣṭi*. Otherwise, either (*sarvaṃ pratyakṣato bhavet* or *divyadrṣṭi*) is tautologous.

<sup>955</sup> In the *Niśvāsa*-corpus *sarvajñāḥ*, when it appears to refer to a state of the aspirant (*sādhaka*), is often accompanied by *śivatulyaḥ* ‘equal to Śiva’ and *kāmarūpī* ‘able to assume form at will’. For example see *Nayasūtra* 3.23. *śivatulyaḥ kāmarūpī* would be a possible conjecture here. Our passage is in the context of general yoga, rather the Śaiva Yoga. Thus, the gap may not have particularly contained the word *śivatulyaḥ*.

<sup>956</sup> Given that the text is a Śaiva work, Īśvara is here taken to refer to Śiva; perhaps



obtain the position of Īśvara. Similarly (*ca*), by meditating on Brahmā, he will obtain his (i.e. Brahmā's) position.

**4:69a–70a** By meditating on Viṣṇu, he will obtain the position of Viṣṇu; by meditation on other [gods], he will obtain [their] positions. Whatever contemplation [he employs], he will obtain the corresponding (*tat tat*) position.<sup>957</sup> I have taught you [the stream of revealed knowledge] relating to the Self (*adhyātmikam*);

#### [4. The Atimārga stream]

**4:70b** Now hear as well the Atimārga from me.<sup>958</sup>

[4.1 Atyāśrama: paraphrase of the Pāśupatasūtra]

**4:70c–71** [He should bathe ...] with ash,<sup>959</sup>

this is evocative of the *Yogasūtra* (1.23): '*īśvarapraṇidhānād vā*'. According to the *Yogasūtrabhāṣya*, the fruit of fixing [the mind] on Īśvara is equivalent to the result of remaining *samādhi*; however, in our present context, the fruit of concentrating the mind on Īśvara is the obtaining of the position of Īśvara.

<sup>957</sup> This cliché *yena yena hi bhāvena* is so well known that the syntax has been left incomplete here. Refer, *inter alias*, to *Manusmṛti* 4.234, *Netratontra* 22.67, *Kubjikāmata-tantra* 3.97 and so on. Cf. also *Bhagavadgītā* 4.11ab *ye yathā mām prapadyante tāṃs tathaiva bhajāmy aham*, and 9.25 *yānti devavratā devān pitṛn yānti pitṛvratāḥ | bhūtāni yānti bhūtejyā yānti madyājino 'pi mām ||*.

<sup>958</sup> The term Atimārga refers to the systems of the Pāśupatas. According to the *Niśvāsamukha*'s classification, Pāśupatas are said to be of two types: Atyāśrama and Lokātīta (*Niśvāsamukha* 4.88). As far as we are aware, there is no earlier parallel for the use of the term Atimārga. Hence, there is a considerable possibility that *Niśvāsamukha* may be responsible for coining the term. The subsequent history of the term has been thoroughly scrutinized by SANDERSON (2006). For a detailed discussion refer to our introduction on p. 78.

<sup>959</sup> Here commences a lengthy section constituting a paraphrase of the *Pāśupatasūtra*. Our translation of the *Pāśupatasūtra* and the °*bhāṣya* in the footnotes to this section mainly is based on HARA (1966). Unless otherwise stated, the translation has been provided by ourselves. As our text consists of a paraphrase of the *Pāśupatasūtra*, we have provided a translation but of those *sūtras* which further our understanding of the *Niśvāsamukha*.

Cf. *Pāśupatasūtra* (1.2) *bhasmanā triṣavaṇaṃ snāyīta*. Given that this section consists of a paraphrase of the *Pāśupatasūtras*, one should expect to encounter a reference here to bathing in ash three times a day (*Pāśupatasūtra* 1.2). We may therefore conjecture, although it is hypermetrical, *bhasmanā triṣavaṇasnāyī* or *bhasmanā triṣkālasnāyī* (cf. *Niśvāsamukha* 3.43). Both of these conjectures have been proposed by Prof. D. ACHARYA and to our mind, appear plausible; after all, the consecutive

he should sleep on ash,<sup>960</sup> [and] control his sense faculties;<sup>961</sup> he should wear *nirmālya*,<sup>962</sup> live on alms,<sup>963</sup> [and] frequent secret places.<sup>964</sup> In order to [obtain] a *darśana* of god he should perform worship in those very places.<sup>965</sup>

*Pāśupatasūtra* (1.3), *bhasmani śayīta*, is paraphrased in *Niśvāsamukha* 4.70d in the same manner as *bhasmaśāyī*. Therefore, we may also conjecture something along the line of *bhasmanā kurute snānam* (cf. *Brahmāṇḍapurāṇa* 1.2:27:123, *Līṅgapurāṇa* 34.18) or *bhaṣmanā digdhasarvāṅgaḥ* (cf. *Skandapurāṇa* 32.115 and 122.78), which would be rather weak since it deviates from the original wording in the *Pāśupatasūtra*. Note that moreover we find a reference to the injunction of bathing in ashes in *Guhyasūtra* 12.9–12.10:

*bhasmasnānaṁ ca śaucaṁ ca upasaṃhāraṇaṁ tathaiva ca* | 9cd  
*kapālaṁ caiva khaṭvāṅgaṁ bhasmavāsaṁ ca sarvadā* | 10ab

- 9d upasaṃhāraṇaṁ tathaiva ] NW(unmetrical); upahāraṁ tathaiva ca K • 10a  
kapālaṁ caiva ] KW; kapālaṁ caiva N • 10b khaṭvāṅgaṁ ] K; khaṭvāga  
N; khaṭvāṅga W

- <sup>960</sup> Cf. *Pāśupatasūtra* 1.3 (*bhasmani śayīta*). Kauṇḍinya emphasises the injunction to sleep on ashes during the night: *bhasmany eva rātrau svaptavyam nānyatrety arthaḥ*.  
<sup>961</sup> The *sūtra* 'jīteन्द्रियाḥ' is not found in the first chapter, but instead is contained in 5.11 of the *Pāśupatasūtra*. It is unlikely that the same *sūtra* would appear twice, for which reason we assume that this cliché is merely a *pādapūraṇa*.  
<sup>962</sup> Cf. *Pāśupatasūtra* 1.5: *nirmālyam*. This is a technical term most often referring to a collection of flowers that had been offered in worship to an image of Śiva. According to Kauṇḍinya's interpretation, a Pāśupata ascetic should wear *nirmālya* for two reasons. The first is to increase his devotion to his lord and the second is to show his sectarian affiliation: *bhaktivivṛddhyartham līṅgābhivṛddhyartham ca tad dhāryam ity arthaḥ*. (Kauṇḍinya's commentary and *Pāśupatasūtra* 1.5).  
<sup>963</sup> The practice of *bhāikṣyam* (living on alms) is not mentioned in the *sūtras* contained in the first chapter of the *Pāśupatasūtra*, but in the *Pāśupatasūtra* 5.14.  
<sup>964</sup> Although this resembles a *sūtra*, no clear parallel can be found in either the *Pāśupatasūtra* or the *Pāśupatasūtrabhāṣya*. However, it might well be related to *Niśvāsamukha* 3.29cd:

*guhyānyānyapi devasya dṛṣṭvā mucyanti kilbiṣaiḥ*

by visiting (*dṛṣṭvā*) other secret [places] of god they will be freed from sins.

Unfortunately we are not able to trace the toponyms of the places referred to, here. Might this possibly refer to the *Guhyāṣṭaka*?

- <sup>965</sup> There is no clear parallel for the half line (71cd) in either the *Pāśupatasūtra* or the *Pāśupatasūtrabhāṣya*. This is the first time that we encounter the *pūjā*-element among Pāśupata injunctions. For more details, see our introduction p. 82 ff. This element appears to have been added at a later stage among Pāśupata practices.

- 4:72 He [should take up his] abode in the house of a *liṅga* [i.e. a temple],<sup>966</sup> he should praise with the sound HUDDUṆ, sing, dance, [pay] homage with the word *namas* and recite the [five] *brahma* [mantras].<sup>967</sup>
- 4:73 He should wear one garment,<sup>968</sup> or [be] naked,<sup>969</sup> and he should resort to Dakṣiṇāmūrti.<sup>970</sup>

<sup>966</sup> Cf. *Pāśupatasūtra* 1.7: *āyatanavāsi*. Although neither the *Pāśupatasūtra* nor the *Pāśupatasūtrabhāṣya* here make mention of the *liṅga*, the *Niśvāsamukha* references the *liṅga* in its paraphrasing of the *Pāśupatasūtra*. Consult p. 80 in the introductory section for more details. According to Kauṇḍinya, the abode should be constructed by others (see Kauṇḍinya's commentary (ad loc.) *Pāśupatasūtra* 1.7). Note that residing in a temple marks the beginning of the first stage of the religious life of a Pāśupata ascetic according to Kauṇḍinya.

<sup>967</sup> Cf. *Pāśupatasūtra* 1.8: *hasitagītanṛttadumḍumkāranamaskārajapyopahāreṇopatiṣṭhet*. The *Ratnaṭikā* (pp. 18–19) refers to the *hasita-gīta* etc. as the 'sixfold deeds' (*ṣaḍaṅgapahāra* 'six-limbed offering') We assume that *dumḍumkāra* is a corruption of *huddunkāra*. Thus, we propose this *sūtra* should be read as follows: *hasitagītanṛtyahuddunkāranamaskārajapyopahāreṇopatiṣṭhet*. This *sūtra* is widespread amongst Śaiva sources, though it sometimes features in more close, at other times as more loose paraphrased formulations. The *Ratnaṭikā*, p. 18–19; *Sarvadarśanaśaṅgraha*, p. 169; *Tīrthavivekanakāṇḍa* p. 82, *Svacchandatantra* 10.588 and the *Śivadharmasāṅgraha* 5.31.

<sup>968</sup> Cf. *Pāśupatasūtra* 1.10: *ekavāsāḥ*.

<sup>969</sup> Cf. *Pāśupatasūtra* 1.11: *avāsā vā*. Kauṇḍinya, commenting on this *sūtra*, states that the particle *vā* ('or') in the *sūtra* does not suggest an 'optional choice' between two equally deserving possibilities. Instead, it postulates that one should aspire to roam about naked, and only if one is not able to do so, one should clad oneself in a single piece of clothing (Kauṇḍinya (ad loc.) *Pāśupatasūtra* 1.11).

<sup>970</sup> Cf. *Pāśupatasūtra* 1.9: *mahādevasya dakṣiṇāmūrtim* (according to BISSCHOP 2007: 5). BAKKER (2004) argues that the concept of Dakṣiṇāmūrti, which he convincingly shows to be of Vedic origin, comprises two chief elements: first of all, it presents Śiva as the teacher, secondly, it coordinates the seating positions in his vicinity. The teacher, being the protagonist, is understood to face 'eastwards'. His students are to be seated to his right ('south'), facing him (i.e. facing 'north'). This is directly evocative of the seating arrangement in relation to the teacher in the Vedic *upanayana* ritual. BAKKER (2004: 127) bases his presentation of the notion of Dakṣiṇāmūrti on his analysis of the concept as it features in Pāśupata sources:

The concept of *dakṣiṇāmūrti* thus comprises the manifested form (*rūpa*) of God, the (physical) image or body (*mūrti*) in which it may be envisaged, and the right side (*dakṣiṇe pārśve*), which indicates the Pāśupata position with respect to Mahādeva and his embodiment. As such, the term is applicable to every situation in which the Pāśupata enters into contact with his object of worship. And this appears to have been the intention of the author of the *Pāśupatasūtra* when we read PS 1.8–9 coherently (as also the author of the *Ṭikā* seems to have done: *upahārasūtra*, above p. 124): "He should worship with offerings of laughter, singing,

He should worship the god of gods with withered, fallen flowers.<sup>971</sup>

dancing, bellowing, obeisance, and muttering to the gracious form/body (*dakṣiṇāmūrti*) of Mahādeva". The same idea underlies the *Ratnaṭikā* at *Gaṇakārikā* 7 (p. 18) where it says that the Pāśupata should consecrate the ashes with mantras in the temple "at Śiva's Dakṣiṇāmūrti," or the *Skandapurāṇa* when it advises that one should offer rice pudding with ghee at the "southern *mūrti*" during one year in order to become like Nandin.

BAKKER (2014) concludes his assessment with stating that

[i]n sum, the Pāśupata Dakṣiṇāmūrti is a state in which God reveals one quarter of Himself, the form to which He grants access, that is, yoga; it is Śiva's body/form of grace. (BAKKER 2004: 127)

BAKKER's presentation is mostly congruent with Kauṇḍinya's account, who writes in this regard:

*devasya iti śāṣṭhī|svasvāmibhāvaḥ sambandhaḥ|parigrahārtham evād-  
hikurute|atra dakṣiṇeti dikprativibhāge bhavati|ādityo diśo vibha-  
jati|diśaś ca mūrṭiṃ vibhajanti|mūrtir nāma yad etad devasya dakṣiṇe  
pārśve sthitenodaṇmukhenopānte yad rūpam upalabhyate vṛṣadhva-  
śūlapāṇinandinamahākālordhvaliṅgādilakṣaṇaṃ, yadvā [yatra] laukikāḥ  
pratipadyante mahādevasyāyatanam iti tatropastheyam|dakṣiṇāmūrti-  
grahaṇāt pūrvottarapaścimānāṃ mūrtīnāṃ pratiśedhaḥ, mūrtiniyogāc ca  
mūrtiyabhāve niyamalopaḥ|*

"*devasya*" is a genitive. The relation is one of owner and owned; it bears reference to (His) grace (*parigraha*) only. "*Dakṣiṇā*" in the Sūtra has the meaning of a spatial division; the sun divides the quarters and the quarters divide the *mūrti*. (That) which the word "*mūrti*" designates is this form (*rūpa*) which is seen in (His) proximity by one who is facing north while standing at God's right side (*dakṣiṇe pārśve*), (a form) that is characterized by the bull-banner, lance in hand, Nandin, Mahākāla, erect phallus, etc., or it is (that) to which the laymen resort, "the sanctuary of Mahādeva." The object of worship is there. (Bakker 2004: 126)

In the *Guhyasūtra*, this expression occurs not in compound format, but in dissolved form: *dakṣiṇāyām mūrtau*, often preceded by *devasya*. This clarifies that the intended meaning of Dakṣiṇāmūrti here is in reference to the seating position at the right side of god (for example, see *Guhyasūtra* 3.18c–3.20ab, 10.8c–10.10b, 10.50–52, 11.112, 10.22, 10.29, 10.51, 11.59, 11.61, 11.73 and 11.83–85). It is hence neither to be taken as referring to Śiva as the teacher, nor to an iconographical form of Śiva that, as GOODALL (*Tāntrikābhidhānakośa* v.s. Dakṣiṇāmūrti) has shown, appears most commonly on the southern side of temples in South India.

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Note an irregular compound features here for metrical reasons. We do not find any parallel for this line. It certainly does not originate from the *Pāśupatasūtra*, *Pāśupatasūtrabhāṣya* or *Ratnaṭikā*. This injunction goes with the Pāśupata concept



4:74 He should not see [[urine and excrement]],<sup>972</sup> and he should not speak to women and Śūdras.<sup>973</sup> If he does see [urine and excrement and speak to women and Śūdras, he should first do] *prāṇāyāma*,<sup>974</sup> and then recite the Aghora [mantra].<sup>975</sup>

4:75 One should see all living beings with an unclouded disposition,<sup>976</sup> [then] the inauspicious [becomes] auspicious,<sup>977</sup> [and] circumambulating to the left [becomes] circumambulating to the right.<sup>978</sup>

of harmlessness ('*ahimsā*'). By employing fallen flowers one abstains from inflicting harm that would result from plucking them. See also SANDERSON (2014: 10, fn. 38), who shows that this notion has textual parallels in the *Devikālotṭara*.

<sup>972</sup> *Ex conj.* Cf. *Pāsupatasūtra* 1.12: *mūtrapuriṣaṃ nāvekṣet*. Cf. also *Baudhāyanadharmasūtra* 3.8:17.

<sup>973</sup> Cf. *Pāsupatasūtra* 1.13: *strīśūdraṃ nābhībhāset*. Cf. also *Manusmṛti* 11.224, *Baudhāyanadharmasūtra* 3.8:17, 4.5:4, *Viṣṇusmṛti* 46.25 etc. For more references, see BISSCHOP & GRIFFITHS (2003: 338, esp. fn. 121).

In the *Niśvāsamukha*, the grammatically irregular optative singular *abhībhāset*, which, according to Pāṇinian grammar should be *abhībhāseta* in *ātmanepada*, is paraphrased as *abhībhāṣayet*, which is also irregular. For variants of this line with the correct *ātmanepada* form, see *Atharvavedapariśiṣṭa* 40.6:2 in BISSCHOP & GRIFFITHS (2003: 338, esp. fn. 221), *Kāthakagrhyasūtra* 5.3 and *Mahābhārata* 12.36:35.

<sup>974</sup> Cf. *Pāsupatasūtra* 1.16: *prāṇāyāmaṃ kṛtvā*. On the basis of this *sūtra*, one could emend *dr̥ṣṭvā* to *kṛtvā*. But in this case we would miss the main cause in the sentence. For that reason, we have opted to supply the following on the strength of *Pāsupatasūtra* 1.14: *yady avekṣed yady abhībhāṣayet* | 'if one were to look, if one were to speak'.

<sup>975</sup> Cf. *Pāsupatasūtra* 1.17: *raudrīm gāyatrīm bahurūpīm vā japet*. Unlike our text, *Pāsupatasūtra* gives the option of reciting either *raudrī gāyatrī* or *bahurūpī gāyatrī*. The *Pāsupatasūtrabhāṣya* (p. 39) tells us that *raudrī* is *tatpuruṣa* and *bahurūpī* is the *aghora* mantra.

<sup>976</sup> Cf. *Pāsupatasūtra* 1.18: *akaluṣamateḥ*. Note that the 3rd singular *ātmanepada* optative *paśyeta* remains for 3rd singular *parasmaipada* *paśyet*.

<sup>977</sup> Cf. *Pāsupatasūtra* 2.7: *amaṅgalaṃ cātra maṅgalaṃ bhavati*. Kaunḍinya mentions that 'inauspicious' here refers to a multitude of transgressive methods (such as nakedness, anti-clockwise circumambulation and so forth) that are 'supposedly inauspicious' yet yield auspicious fruits; he concludes by saying, *kāraṇamūrtau kriyamāṇam amaṅgalaṃ maṅgalaṃ bhavatīty arthaḥ*. "The meaning is, inauspicious [acts] that are performed to the image of the cause (*kāraṇamūrtau*) [of the universe] (i.e. Śiva) become auspicious" (HARA 1966: 272).

<sup>978</sup> Cf. *Pāsupatasūtra* 2.8: *apasavyaṃ ca pradakṣiṇam*. Kaunḍinya glosses, *apasavyaṃ nāma yat savyād viparītam*. '*apasavya*' means that which is 'opposite of counterclockwise'. On clockwise circumambulation, he glosses, *pradakṣiṇaṃ nāma yad anyeṣāṃ apasavyaṃ tad iha pradakṣiṇaṃ dharmanīṣpādakaṃ bhavati*. 'clockwise circumambulation is to say that which is counterclockwise circumambulation for others; in this context (*iha*) it is clockwise circumambulation, and it becomes the accomplishment of *dharma*.'

- 4:76 Worship as performed for ancestors and worship as performed for gods: one should perform [them] both for the god (i.e. Rudra).<sup>979</sup> The great-souled one should practise intense austerity (*tapah*)<sup>980</sup> with exclusive devotion [for Śiva].<sup>981</sup>
- 4:77 Through the hardships of cold and heat; water [...]. He should always be dedicated to mantra recitation and meditation, and should [have] the capacity for patient endurance of all kinds of pairs [of opposites].<sup>982</sup>

He further says, *na kevalam kāraṇamūrtisāmarthyād amanigalam maṇigalām āpadyate, apasavyaṃ ca pradakṣiṇam āpadyata ity arthaḥ*. 'the meaning is—by the strength of the image of Śiva (*kāraṇamūrti*), not only does inauspicious becomes auspicious [but] also left-circumambulation becomes right-circumambulation.'

HARA (1966: 273, fn. 2) points out that *apasavya* means wearing a sacred thread on the left flank i.e. over the right shoulder. He states in a note (ibid.) "[i]t is possible that in giving the etymological sense of *apasavya*, Kauṇḍinya intends it to refer to the wearing of the sacred thread as well as to circumambulation." Although HARA's observation, reiterated, in fact, explicitly in Mitākṣarā glossing *Yājñavalkya-smṛti* (1.132cd), is insightful, the question remains whether a Pāśupata is allowed to wear a sacred thread or not.

- <sup>979</sup> Cf. *Pāśupatasūtra* 2.9–11; *sūtra* 9 states the following with regards to the worship of gods and ancestors on one hand, and Śiva on the other: *tasmād ubhayathā yaṣṭavyaḥ*. *Sūtra* 10, in turn, indicates that Rudra should be worshipped 'like gods and ancestors': *devavat pitrvac ca*, the reason being that Rudra/Śiva essentially contains both gods and ancestors: *ubhayaṃ tu rudre devāḥ pitaraś ca* (*Sūtra* 11). According to Kauṇḍinya, 'those who seek the end of suffering (*duḥkhānta*) should not worship gods and ancestors. For this [purpose] one should worship the great god (i.e. Śiva)':

*tasmād duḥkhāntārthinā te devapitaro na yaṣṭavyāḥ |*  
*tadarthe bhagavān maheśvaro yaṣṭavya ity arthaḥ |*

- <sup>980</sup> Our text distils the *Pāśupatasūtra* 2.16 *atitaptam tapas tathā*.

- <sup>981</sup> Cf. *Pāśupatasūtra* 2.20: *nānyabhaktis tu śaṅkare*, which literally means 'no devotion to any other [divinity] but Śaṅkara'.

- <sup>982</sup> This verse appears to be an elaboration on the previous half-verse's mention of *tapas* (*Niśvāsamukha* 4.76cd). No other parallel to this line has been traced in the *Pāśupatasūtra*; we do, however, find a similar notion relating to *sarvadvandva-sahiṣṇutā* in *Pāñcārthabhāṣya* p. 25: *ihādhyātmikādhibhautikādhidaivikānām sarvadvandvānām manasi śarīre ca upanipatitānām sahiṣṇutvam apratikāraś ceti*. "Since in this system forbearance (*sahiṣṇutva*) and absence of retaliation (*apratikāra*) [are taught] in the face of all the ills that can fall on mind or body from within oneself, from the outside world and from fate." (HARA 1966: 203). The same idea regarding forbearance when subjected to the vagaries of pairs of opposites is likewise mentioned in the *Pāñcārthabhāṣya* p. 121 and 122 as well. It cannot, however, be determined with unwavering certainty that the presentation of patience in the *Niśvāsamukha* is influenced by Kauṇḍinya's *bhāṣya*.

- 4:78 Being intent upon mantra recitation,<sup>983</sup> and enjoying solitude,<sup>984</sup> [he should be] noticeable [in his deeds] without [any] religious mark;<sup>985</sup> performing transgressive actions, [he should wish to be] censured by people.<sup>986</sup>
- 4:79 Being ill-treated,<sup>987</sup> he should observe the great Pāśupata observance; [by doing so, he] will give [his] sins to those [who insult him], and take [from them the fruit of their] good deeds.<sup>988</sup>

<sup>983</sup> We find no direct reference to this line in either the *Pāśupatasūtra* or Kauṇḍinya's *bhāṣya*. Note that the injunction of mantra recitation was mentioned above in 77a (*japadhyānaparo nityam*). Thus, one of the exhortations seems to be redundant. There is, however, a possibility that our text consulted an additional source which is not accessible to us any longer.

<sup>984</sup> We find no exact parallel to this segment in *Pāśupatasūtra*. A moderately substantiated connection to *Pāśupatasūtra* 5.39 can be traced: *ekaḥ kṣemī san vītaśokaḥ*. The *Guhyasūtra* (1.21ab) also records forbearance as a characteristic of an ascetic:

*ekāntaratiśīlāś ca dayāyukto yatih smṛtaḥ* | 121ab

- 121a *ekāntaratiśīlāś ca* ] *em.*; *ekāntarati* --- N; *ekāntaretisaṃ* □ K; *ekānaratiśī* — W  
• 121b *yatiḥ* ] K; *yati* NW

Cf. also *Brahmayāmala* 55.162 (*ekāntarataśīlāś tu sidhyate vigatāmayah*) and *Mārkaṇḍeyapurāṇa* 41.26

*samāhito brahmaparo 'pramādī śucis tathaikāntaratir jitendriyaḥ* |  
*samāpnuyur yogam imam mahādhiyo maharṣayaś caivam aninditāmālāḥ* |

This same verse features in *Vāyupurāṇa* 16.23 (albeit *tathaiṣvātmaratiḥ* features in place of *tathaikāntaratih*). It is likewise traceable to *Līṅgapurāṇa* 88.29 with some minor variations.

- <sup>985</sup> The purport of the *eka*-element in the compound (78b) is not entirely clear. We assume that *°līṅginah* is intended as a nominative singular. Cf. *Pāśupatasūtra* 3.1 *avyaktalīṅgī*, 'without [any] religious mark' and *Pāśupatasūtra* 3.2 *vyaktācārāḥ*, 'noticeable deeds'.
- <sup>986</sup> 78cd is a paraphrase of *Pāśupatasūtra* 3.3–4 *avamata*, 'dishonoured' and *sarvabhūteṣu*, 'among all beings'. Our text rephrases *avamataḥ* as *jugupsita* 'disliked' and *sarvabhūteṣu* as *loka* 'world'.
- <sup>987</sup> Cf. *Pāśupatasūtra* 3.5: *paribhūyamānaś caret*. This phrase refers to the well-known theory of exchanging good and bad *karma* which is briefly discussed in the *Pāśupatasūtra* (see INGALLS 1962: 287–293). Kauṇḍinya mentions that a Pāśupata ascetic should consider the reception of ill-treatment to be comparable to the consecration of a poor man as a king: *sa paribhavo daridrapuruṣarājābhīṣeka iva draṣṭavyaḥ*.
- <sup>988</sup> Cf. *Pāśupatasūtra* 3.8–9 *pāpam ca tebhya dadāti* and *sukṛtaṃ ca teṣāṃ ādatte*. On the strength of *Pāśupatasūtra* 3.8, we must understand that the sense of *ādatte* in our text is similar to the *dadāti* of the *Pāśupatasūtra*. If we were to understand *ādatte* literally as 'he takes away', the following conundrum would ensue: the ascetic would



**4:80a–81b** He should tremble, yell, limp (*maṇṭe*), or act the fool (*kuṇṭeti*),<sup>989</sup> [engage in] inappropriate behaviour [and] inappropriate speech,<sup>990</sup> he should always apply (*samupakramet*) inappropriate ointments, and always wear inappropriate ornaments on his body.<sup>991</sup>

**4:81c–82b** Humiliated, practicing harsh *tapas*, and censored everywhere (*sarvalokeṣu*), he becomes great in *tapas*,<sup>992</sup> bereft of respect and

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take away both sins and the fruit of good deeds from those who ill-treat him. This certainly is not the meaning which we would expect here.

<sup>989</sup> Cf. *Pāśupatasūtra* 3.13–14: *spandeta vā* and *maṇṭeta vā*. The *Taittirīyabrāhmaṇa* passage 2.3.9.9 has been pointed out as a model for *Pāśupatasūtra* 3.13–14 by OBERLIES (2000: 178). Prof. D. ACHARYA further holds that the reading of *Pāśupatasūtra* 3.13 and 3.14 might originally have been *spandeteva* and *maṇṭeteva* respectively (D. ACHARYA 2013a: 110). This translation (80ab) is based on Prof. D. ACHARYA's translation (2013a). In our context *spandamānas*, *maṇṭe* and *kuṇṭeti* are formulated in the third person optative singular, causing a number of problems in the reading. The first is *spandamānas*, which is presumably intended to mean *spandeta*; the second is the use of *maṇṭe*, where the last syllable *t* is dropped for the sake of the metre; thirdly, *kuṇṭeti* lacks the final letter, *t*, which would have signalled the third person *parasmaipada* imperative singular; finally, there is an *aiśa sandhi* between *kuṇṭe* and *iti*.

<sup>990</sup> These injunctions may be intended as a reflection of *Pāśupatasūtra* 3.16–17 *apitat kuryāt* and *apitad bhāṣet*, “he should act improperly” and “he should speak improperly” (HARA 1966: 327). Kauṇḍinya says on 3.16,

*yamānām avirodhinām śucirūpakāṇām* (corr/Hara; *śuvirūpakāṇām*)  
*dravyāṇām kṣāṭhaloṣṭādīnām grahaṇadhāraṇasaṃsparśanādīni kar-*  
*tavyāni | tatas te vaktāro vadanti asamyakkārī śucyaśucyoḥ kāryākāryayor*  
*avibhāgaṇā iti |*

‘[a Pāśupata-ascetic] should take or hold or touch an object such as a piece of wood or a lump of clay so that people say of him that he is acting improperly, and he does not know what is pure and what is not and so forth’.

This might be the sense adopted by our text which has been rephrased as *viruddha-ceṣṭitam*. In his commentary on the *Pāśupatasūtra* (3.17) Kauṇḍinya mentions that **the ascetic should utter** objectionable phrases, repetitively and contradictory, so that people will say of him that he is speaking ill and so forth: *apārthakaṃ punaruktaṃ vyāhataṃ bhāṣitavyam iti | tatas te vaktāro vadanti asamyagvādī vācyaṇvācyayor avibhāgaṇā iti |*. We assume that this is the basic sense of *viruddha vākya* as it features in our text.

<sup>991</sup> We do not find any parallel in either the *Pāśupatasūtra* or *Pāśupatasūtrabhāṣya* for *Niśvāsamukha* (80d).

<sup>992</sup> Both *kṛchratapā* and *mahātapā* do not display the final *s* and are hence treated as if they had been *n*-stem bahuvrīhi compounds. The segment 81c–82a paraphrases *Pāśupatasūtra* 3.19: *paribhūyamāno hi vidvān kṛtsnatapā bhavati |* ‘a wise man, being



benefit (*pūjālābhavivarjitāḥ*).<sup>993</sup>

**4:82c–83** He [should be one who carries out] religious observances in secret;<sup>994</sup> [he should] act [as though] mad,<sup>995</sup> contravening ordinary observances.<sup>996</sup> He [should] conquer his senses,<sup>997</sup> be restrained, be forgiving, [and] free from desire.<sup>998</sup> He should [act in the manner of] a cow or an antelope,<sup>999</sup> [but] he [should] never eat the food [that is obtained from] a [single house].<sup>1000</sup>

ill-treated accomplishes all *tapas*'. Our text does not mention two elements of *sūtra*: *hi* and *vidvān*. It reads *mahātapas* instead of *kṛtsnatapas*.

<sup>993</sup> This word appears to have no clear counterpart in the *Pāśupatasūtra*.

<sup>994</sup> Cf. *Pāśupatasūtra* 4.2: *gūḍhavrataḥ*. This marks the beginning of the fourth stage of the religious life of a Pāśupata ascetic according to Kaunḍinya.

<sup>995</sup> Note an *aiśa* double *sandhi*. Cf. *Pāśupatasūtra* 4.6 *unmattavad eko vicareta loke* | 'he must wander about by himself like a madman'. In this case the *Niśvāsamukha* does not rephrase the complete *sūtra*.

<sup>996</sup> Alternatively, this half-verse might be translated 'with regards to the practice [called] 'worldly', one conceals one's [own true] observance, acts as though mad and flouts convention (*vilomī*)'. We do not find any parallel to this in either *Pāśupatasūtra* or *Pāśupatasūtrabhāṣya*.

<sup>997</sup> Cf. *Pāśupatasūtra* 5.11: *jīṭendriyaḥ*. According to Kaunḍinya, the state of having subdued the senses enables one to direct and retain the senses according to one's own will. (*jīṭendriyatvaṃ nāma utsarganigrahayogyatvaṃ*). *Manusmṛti* 2.98, however, gives the following definition of a *jīṭendriya*:

*śrutvā sprṣtvā ca dṛṣtvā ca bhuktvā ghrātvā ca yo naraḥ |  
na hṛṣyati glāyati vā sa vijñeyo jīṭendriyaḥ |*

When a man feels neither elation nor revulsion at hearing, touching, seeing, eating or smelling anything, he should be recognised as a man who has mastered his organs (OLIVELLE 2005: 99).

This marks the beginning of the third stage of the religious life of a Pāśupata ascetic according to Kaunḍinya.

<sup>998</sup> We find no parallel to *dāntaś ca kṣamī kāmavivarjitāḥ* in either *Pāśupatasūtra* or *bhāṣya*.

<sup>999</sup> Cf. *Pāśupatasūtra* 5.18: *godharmā mṛgadharmā vā*. Kaunḍinya says that although there exist qualities in a cow and in an antelope, we should understand that the intended meaning here is spiritual qualities such as forbearance when subjected to pairs of opposites and the like (i.e. pain/pleasure etc.): *tayos tu sati dharmabahutve samāno dharmo grhyate, ādhyātmikādīdvandvasahiṣṇutvam*. Cf. also *Gaṇakārikā* verse 3b *dvamdvajayaḥ* 'overcoming the pairs of opposites' and the commentary *Ratnaṭikā* on it (p. 6). For more details, see D. ACHARYA 2013b.

<sup>1000</sup> Cf. *Niśvāsamukha* 4.35. and also *Ratnaṭikā* p. 5. There is, however, no parallel for this line in either *Pāśupatasūtra* or *Pāñcārthabhāṣya*.

4:84 Salt and [...] fallen into [his] alms will not be defiled,<sup>1001</sup> he, who practices the observances of the right path eats them.<sup>1002</sup>

4:85 With breath-control (*prāṇāyāmaḥ*) and meditative fixations (*dhāraṇābhiḥ*),<sup>1003</sup> he should focus his mind on the sound *om*,<sup>1004</sup> living in desolate dwellings or caves,<sup>1005</sup> [and] he should always go to the cremation ground.<sup>1006</sup>

<sup>1001</sup> Perhaps we may conjecture *lavaṇaṃ madhu māṃsaṃ ca*. Cf. *Pāśupatasūtra* 5.14–16: *bhāikṣyam* ‘alms’, *pātragatam* ‘fallen into [his alms] pot’ and *māṃsam aduṣyaṃ lavaṇena vā* ‘meat is undefiled with salt’. For the proposed supplying of *madhu*, cf. Kauṇḍinya’s *avatārikā* of 5.16, which reads: *āha brahmacārikalpe madhumāṃsa-lavaṇavarjanam iti*. Cf. also *Manusmṛti* 2.177 *varjāyem madhu māṃsaṃ ca gandhaṃ mālyam rasān striyaḥ | śuktāni yāni sarvāni prāṇinām caiva himsanam*. D. ACHARYA suggests that alternatively, we may conjecture *lavaṇaṃ cāpi māṃsaṃ ca* in which case the conjecture is closer to the *Pāśupatasūtra* than to the *Pāñcārthabhāṣya*; this is more likely since *Niśvāsamukha* contains no echo of *Pāñcārthabhāṣya*.

<sup>1002</sup> The syntax is irregular here. Perhaps Ms K is right in correcting to *°cāriṇaḥ*, which could be treated as a nominative. We find no exact parallel for this either in the *Pāśupatasūtra* or in Kauṇḍinya’s *Pāśupatasūtrabhāṣya*, yet there is a possibility that *sanmārggavratācāriṇe* is a distant paraphrase of the *Pāśupatasūtra* 4.16–17 *sarva-viśiṣṭo ’yaṃ panthāḥ* ‘This path excels all others’ and *satpathaḥ* ‘The righteous path’.

<sup>1003</sup> Cf. *Pāśupatasūtra* 5.25: *hṛdi kurvīta dhāraṇām* ‘he should fix [*om*] in the heart’.

<sup>1004</sup> Cf. *Pāśupatasūtra* 5.24: *oṅkāraṃ abhidhyāyīta*.

<sup>1005</sup> Cf. *Pāśupatasūtra* 5.9: *śūnyaḡāraguhānvāsī*.

<sup>1006</sup> Or alternatively ‘only (*eva*) when he is permanent[ly in the mental presence of god] (*nityaḥ*)’. This interpretation assumes that the *m* in *nitya-m-eva* is a euphonic glide consonant, and that *nitya* is intended as an adjective describing the ascetic, echoing *Pāśupatasūtra* 5.10: *devanītyaḥ* ‘constantly associated with God’ (HARA 1966: 395).

The *Ratnaṭikā* (p. 15) notes that the automatic uninterrupted flow of thought directed towards Rudra creates closeness to Rudra and when this very closeness reaches the highest degree, it is called *devanītyatva*: *viśayīṇām iṣṭaviśayeṣv ivānicchato ’pi rudre cittavṛttipravahāḥ samīpaṃ, tad evatyantotkarṣāpannam devanītyatvam iti*. The same text (p. 21) commenting on *Gaṇakārikā* 7b *sadārudrasmr̥tiḥ*, ‘always recalling Rudra’, makes a fundamentally identical statement.

Cf. *Pāśupatasūtra* 5.30: *śmaśānavāsī* ‘living in a cremation ground’. According to Kauṇḍinya, a *Pāśupata* ascetic is supposed to live in a cremation ground in the fourth stage. He notes in his comment on *Pāśupatasūtra* 5.30 there are five stages for a *Pāśupata* ascetic. In the first stage he lives in a temple; in the second he dwells wherever he happens to be (*loke*) (this is an insightful conjecture of HARA’s; especially since ŚĀSTRĪ’s edition reads *āyatane* which is undoubtedly wrong since *āyatana* has already been mentioned); in the third stage he lives in an empty house or a cave; in fourth stage in a cremation ground; and in the fifth he lives where the god is. See also *Ratnaṭikā* pp. 16–17.

4:86–87 If somebody always remains thus,<sup>1007</sup> devoid of pride and greed,<sup>1008</sup> he will obtain [the state of] omniscience,<sup>1009</sup> and also [of divine] hearing and seeing. [There will arise] reflection, purification, wisdom,<sup>1010</sup> and whatever he desires.<sup>1011</sup> Great [[...]],<sup>1012</sup> he will attain union with Rudra.<sup>1013</sup>

4:88a–c An accomplished one will not return [to this world]; if he fails [to practise these observances], he will go to hell. I have taught [you] the *atyāśramavrata*.<sup>1014</sup>

<sup>1007</sup> This may reflect *Pāśupatasūtra* 1.19 *carataḥ* ‘practising’.

<sup>1008</sup> We find no exact parallel to this in either *Pāśupatasūtra* or *Pāśupatasūtrabhāṣya*.

<sup>1009</sup> Cf. *Pāśupatasūtra* 1.22 *sarvajñatā*.

<sup>1010</sup> Cf. *Pāśupatasūtra* 1.21: *dūradarśanaśravaṇamananavijñānāni cāśya pravartante* ‘there comes about for him seeing, hearing, reflection and comprehension of [things that are] far-off’. Our text, if MS K is right in its reading, mentions one extra element: *śodhana* ‘purification’. Cf. also *Mūlasūtra* 7.19–20 and *Yogabhāṣya* on 2.43.

<sup>1011</sup> Cf. *Pāśupatasūtra* 1.24 *kāmarūpitvaṃ*. Our text does not have the same wording as the *Pāśupatasūtra*.

<sup>1012</sup> *Ex. conj.* There may have been a partial paraphrase of *Pāśupatasūtra* 5.26 (*ṛṣir vipro mahān eṣaḥ*), altered to accommodate to the dictates of metre, as this *sūtra* contains the segment ‘mahān’. We could possibly propose *mahāvīpraṛṣi*, assuming an irregular omission of *visarga* implemented due to metrical reasons. Alternatively, it could have been the case that the section constituted a paraphrase of the text of the *Pāśupatasūtra* (5.23) *ato yogaḥ pravartate*. If this were the case, a possible conjecture could be *mahāyogena*. In that case, the translation would be: ‘by the means of great yoga’ ...

<sup>1013</sup> Cf. *Pāśupatasūtra* 5.33: *labhate rudrasāyujyam*.

<sup>1014</sup> Literally *atyāśrama* means ‘beyond the [fourfold] *āśrama* system’. Already in the *Mahābhārata* the term *atyāśrama* is established with reference to the Pāśupata school. *Mahābhārata* 12.28:405–7 states that *atyāśrama* refers to a Pāśupata system; this system is similar in some respects to the dharma that is practised by *varṇāśramins* (those who adhere to the hierarchy of caste and stage of life) and different in others: *varṇāśramakṛtair dharmair viparītaṃ kvacit samam | gatāntair adhyavasitam atyāśramam idaṃ vratam | mayā pāśupataṃ dakṣa yogam utpāditam purā*. Paurāṇic references also imply that *atyāśrama* refers to the Pāśupata system. For this cf. *Kūrmapurāṇa* 1.13:38 and 2.11:66–68, *Līṅgapurāṇa* 55.26c–27b and *Vāyavyāsaṃhitā* 33.84–84.

In Śaṅkara’s commentary on 2.1.23, however, it (*atyāśrama*) refers to the highest ascetic, a.k.a. *paramahansa*: *tathehāpi brahmasaṃsthaśabdo nirvṛttasarvakarmatat-sādhana-parivṛdḥ ekaviṣaye ’tyāśramiṇi paramahaṃsākhye vṛtta iha bhavitum arhati [...] tasmād idaṃ tyaktasarvabāhyaiṣaṇair ananyaśaraṇaiḥ paramahaṃsaparivṛjakaiḥ atyāśramibhir vedāntavijñānaparair eva vedanīyam*. This word *atyāśrama* occurs in *Śvetāśvataropaniṣad* 6.21, which may stand for the same meaning Śaṅkara follows.

## [4.2 Lokātīta: cosmology of the Lākulas]

- 4:88d–89** Hear now the (Lokātīta).<sup>1015</sup> Touched with the five Brahma-mantras and initiated, he should wander. He should carry a skull-topped staff (*khaṭvāṅgī*) and [an alms-bowl fashioned from] a human cranium (*kapālī*). He should have matted locks (*jaṭī*) or have his head shaved (*muṇḍaḥ*).<sup>1016</sup>
- 4:90** He should wear a sacred thread made from the hair [of the dead] (*vālayajñopavītī*) and he should adorn himself with a chaplet fashioned from human skull-bones. He may wear nothing but a strip of cloth to cover his private parts. He must smear himself with ashes and decorate himself with celestial ornaments.
- 4:91** Seeing all things as Rudra in essence he should hold firmly to his observance as Rudra's devotee. He may eat and drink anything. No action is forbidden to him. He should remain immersed in contemplation of Rudra.
- 4:92** [Thinking] 'none but Rudra can save me. He is the deity supreme'. Provided that he has first understood the [Lākula] cosmic hierarchy of eleven [levels] he should practise his observance, remaining free of all inhibition (*nirviśaṅkaḥ*).
- 4:93–94** On the first [level] is this [lower universe which we call the] Net (*jālam*).<sup>1017</sup> On the second are the Embodiments (*mūrtisaṃjñakam*) [the Śatarudrāḥ, the five Ogdoads (*pañcāṣṭakāni*), the eight Devayonis,

<sup>1015</sup> This translation, from 88c–100b, closely follows that of SANDERSON (2006: 164–165). The gloss, which is concerned mainly with the linguistic features of the text, is mine. See SANDERSON (2006: 164 ff.) for more details about the interpretation of this part of the text.

<sup>1016</sup> Note a euphonic glide *m* in *muṇḍameva*; alternatively this might be an *aīsa* use for *muṇḍī eva*.

<sup>1017</sup> Prof. D. ACHARYA has pointed out an interesting discussion in Kaṇḍinya's *Pāśupata-sūtrabhāṣya* (on *Pāśupatasūtra* 5.35) where the Net is defined. I quote here his translation of the relevant portion:

In this system, when demerit is in unaltered state/uniformity, it has not yet begun to produce its effects, till then it is named as 'the cause'. But when by the force of the latent impression of nescience it is consolidated and, by that process, has entered the state of stability and further, it receives the name 'net' (D. ACHARYA 2013b: 18).



the eight Yogas, the three Lines of Gurus (*gurupaṅkititrayam*)). On the third is the bound soul (*paśuḥ*). On the fourth are the bonds (*pāśaḥ*) (Gahana up to Ananta) and on the fifth are the Vigrahas. These are termed the impure [levels]. I have explained the impure cosmos (*aśuddhamārga*). Hear me now as I teach the pure cosmos (*śuddhamārgaḥ*).

**4:95** [First is] the Womb (*yonih*), Vāgeśvarī, from which one is [re]born as Praṇava [the second pure level]. The third is [that of] Dhātṛ and the fourth is [that of] Dhyāna.

**4:96** The fifth is called Tejīśa[’s] and the sixth is placed as Dhruva[’s]. When he has gained knowledge of all this, from the lowest hell (Avīcī) [in the Net] up to [the world of] Dhruva, he attains liberation.

**4:97** In order to enable him to accomplish his goal of sporting (*krīḍārthasiddhaye*) [in ever higher levels of the universe, the officiant] should first meditate on the hierarchy of these levels. Then [when he has] purified that hierarchy,<sup>1018</sup> he should initiate [him] by means of the word ‘*atha*’.

**4:98** Initiated through the descent of that word (*athaśabdanipātena*) he will cease to be a soul in bondage. Provided that [the initiate] maintains the observances he attains liberation [at death], even if he is a sinner. Of this there is no doubt. I have now explained the Lokātīta. What else do you wish to know?

### Goddess spoke:

**4:99** I have learned these eleven levels (*tattvāḥ*) only as names. Explain this matter again in greater detail, o Maheśvara.

### Great god spoke:

**4:100–106** [1] Avīcī, [2] Kṛminicaya, [3] Vaitaraṇī, [4] Kuṭaśālmālī, [5] Yamala (mount),<sup>1019</sup> [6] Ucchvāsa, [7] Nirucchvāsa and then

<sup>1018</sup> *Ex conj.* As the Lākula initiation involves purification of the cosmic hierarchy (SANDERSON, 2006: 192), we are tempted to accept the conjecture of Prof. D. ACHARYA, viz. *sodhya* ‘having purified’.

<sup>1019</sup> The *Guhyasūtra* (4.46), however, records *giriṇyāmala*. Many Śaiva sources record this hell by referencing different appellations. Variation is made possible as it involves two words *giriḥ yāmalaḥ* and the authors could play with the synonyms of both. The *Skandapurāṇa* (BAKKER, BISSCHOP & YOKOCHI (2013: 82, fn. 285) calls it Yamalācala. In *Svacchandatantra* 10.46 it is called Yugmaparvata.

[8] Pūtimāṃsadrava, [9] Trapu, [10] Taptajatu then [11] Paṃkālaya, [12] Asthibhaṅga, [13] Krakacaccheda and [14] Medo'srṅkṣūyahrada, [15] Tīkṣṇāyastuṇḍa, then [16] Aṅgārārāśibhuvana, [17] Śākuni, [18] Ambarīṣaka, [19] [...], [20] Asitālavana, then [21] Sūcīmukha, [22] Kṣuradhāra, [23] Kālasūtra, then [24] Parvata,<sup>1020</sup> then [25] Padma is taught, then [26] Mahāpadma, then [27] Apāka, [28] Sāra,<sup>1021</sup> [29] Uṣṇa, [30] Sañjīvana, [31] Sujīvana, [32] Śītatamas, [33] Andhata-mas, [34] Mahāraurava and [35] Raurava; these thirty-two hells I have taught, o goddess, together with one hundred and eight [...] conjoined. [I have] taught these one hundred and forty hells.<sup>1022</sup>

**4:107a–111b** Now I shall teach the *pātālas*; learn [about them] o famous [one]!<sup>1023</sup> The first (*ādau*), called Mahātala, is said [to have] a black

<sup>1020</sup> The mention of Parvata as a hell is unusual. Thus, *'tha parvataḥ* could be a corruption for *'siparvata* as in the *Guhyasūtra* 4.36. In this case number [24] would be Asiparvata.

<sup>1021</sup> We do not know the hells Apāka and Sāra from other sources. It is possible that these two words refer to a single hell.

<sup>1022</sup> *Ex conj.* This is a conjecture of SANDERSON's that refers to a Middle Indo-Aryan form (*catālisa*) for forty. This conjecture appears likely since it is found in the *Guhyasūtra* (4.33c–34b) that the total number of hells is one hundred plus the half of eighty:

*tasyopari samākhyātan narakāṇāṃ śataṃ priye || 4.33 ||  
aśītyarddhottaraṃ ghoraṃ avīcyaḍyaṃ bhayaṅkaram |*

• 34a aśītyarddho° ] N; aśī 𑀭 ttaraṃ K; aśīya — W

We find *catālisa*, meaning 'forty', in the ninth century manuscript of *Pārameśvara* fol. 22r, lin. 1, where its colophon reads *iti pārameśvare mahātantre sāmānyaparakaraṇe samayapaṭalam/|| ślokaḥ ṣaṭcatālisa*. It is worth noting that in the *Pāia-sadda-mahāṇṇavo*, the cardinal number forty is called *cattālisa* (see s.v. *cattālisa*). If *catālisa* was indeed the original form behind *catāla*, which is the reading of N and W, then this might have noteworthy consequences in the assessment of the language of our manuscript. The text in its original version may have contained more Prākṛtic forms and they may have disappeared during transmission of the text. This evidence, moreover, provides us with further support for the supposition that this portion of the text must have been composed somewhere in Northern India, as we would not expect Sanskrit written in Southern India to contain such Prākṛtic forms.

Although the text states that there are thirty-two hells, in actual count it records thirty-five of them. A similar list of hells is shared by the *Guhyasūtra* (4.34 ff.). However, a common list of hells consists of twenty-one (BAKKER, BISSCHOP & YOKOCHI, 2013: 81, fn. 279). In the context of Śaiva Siddhānta, the standard list bears thirty-two hells (SANDERSON, 2003-4: 422); GOODALL (2004: 282, fn. 487). The *Skanda-purāṇa* attests only thirteen hells (BAKKER, BISSCHOP & YOKOCHI, 2013: 81, fn. 279). It is possible that the Pāsupatas had a different number of hells in their system or, alternatively, their list did not have a fixed number.

<sup>1023</sup> Our text records the list of seven *pātālas* which are as follows: [1] Mahātala, [2]

ground;<sup>1024</sup> the second is Rasātala: it is said to be made of white crystal; the third one, Talātala, is [said to] have brazen ground; the fourth one has ground of copper and it is called Nitala. Sutala, which has a silver ground,<sup>1025</sup> is taught as [being] the fifth [*pātāla*]. The sixth, named Vitala, is encrusted with gemstones. The seventh is named Nitala and it is said to be golden. I have taught the seven [*pātālas*] in due sequence; [now] hear about the lords of *pātālas*.<sup>1026</sup>

**4:111c–114b** Nāgas, Garuḍas, egg-born Kimpuruṣas,<sup>1027</sup> Agni, Vāyu, Varuṇa and the lords of demons [viz. Rākṣasas(?)]<sup>1028</sup> are the denizens [of these underworlds] (*nivāsinyah*)<sup>1029</sup> have been taught; now hear [about] the earth (*bhūlokaṃ*) which encompasses the seven continents and is bounded by seven oceans, is endowed with land-masses, trees and mountains, is covered with forests and groves, endowed with rivers and seas, filled with throngs of sages and gods, and frequented by Gandharvas and nymphs.

**4:114c–115b** Virtue (*dharma*), material achievement (*artha*), fulfilment of desires (*kāma*) and liberation (*mokṣa*)—all are rooted in this [world].<sup>1030</sup> This [world] I have taught is the terrestrial world (*bhūr-lokaḥ*); beyond this there is the world [called] *bhuvah*.

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Rasātala, [3] Talātala, [4] Nitala, [5] Sutala, [6] Vitala and [7] Nitala. Their respective colour is: [1] black, [2] white crystal, [3] brazen, [4] copper, [5] silver [6] gemstones and [7] golden. KIRFEL (1967: 144) lists the *pātālas* attested in the Purāṇic sources, whereby it swiftly becomes evident that the *pātālas* are attested there also. The order and colour of the *pātālas* mentioned in our text, however, are different from those recorded in Purāṇic sources.

<sup>1024</sup> This most likely means that it is made of iron.

<sup>1025</sup> *Ex conj.* SANDERSON here (2006: 166) conjectures differently (*raityabhauman tu*), but the sequence of materials suggests that silver would be appropriate.

<sup>1026</sup> Probably a portion of the text is lost here as what are mentioned in the following section seem to be the creatures that are the inhabitants of the respective *pātālas* and not the lords of the *pātālas*. Alternatively, the mentioned creatures in the following section can be considered as the lords of *pātālas*. The problem remains that the concerned section starts with *pātālādhipatiṃ śṛṇu* ‘hear about the lords of *pātālas*’ and ends with *kathitās tu nivāsinyo* ‘the inhabitants [of the *pātālas*] have been taught’. This indicates that some form of textual corruption has taken place.

<sup>1027</sup> *Ex conj.* SANDERSON here (2006: 166) reads *kimpuruṣāṃtajāḥ*.

<sup>1028</sup> Note an irregular genitive plural within the *aluksamāsa*.

<sup>1029</sup> We assume that this feminine nominative plural is used in place of the required masculine in order to avoid an undesirable metrical cadence.

<sup>1030</sup> This may be intended to asseverate, by implication, that the earth is to be understood as *karmabhūmi*, the plane in which to exercise *karma*. Presumably, all remaining worlds are hence to be classified as *bhogabhūmis*, in which the fruits of actions can be enjoyed but not stored.



**4:115c–118** The world [called] *sva* is above that, [then further] the worlds *mahas*, *jana*<sup>1031</sup> and *tapas*, and [further] above [those] the world [called] *satya*, and above that the world of Brahmā; then above [that] the residence of Viṣṇu, and [further] above [that] the city of Śiva. This [that] I have explained is the *brahmāṇḍa* covered in layers of shell. [Beyond that, supporting it, are] the hundred Rudras,<sup>1032</sup> [above them] the five groups of eight [abodes] (*pañcāṣṭau*),<sup>1033</sup> then the eight Devayonis, [above them]<sup>1034</sup> the eight Yogas (*yogāṣṭaka*), [above them]<sup>1035</sup> Suśiva,<sup>1036</sup> and above [him] the three lineages of Gurus. Above that<sup>1037</sup> is the group of *tattvas* (*tattvasargam*).<sup>1038</sup> Now hear [this] from me as I tell you about it.

**4:119a–120b** [This consists of] primal nature (*pradhāna*), intellect (*buddhi*), I-ness (*ahankāra*), the [five] subtle elements (*tanmātrāṇi*), the

<sup>1031</sup> Prof. LUBIN, by way of *personal communication*, dated 7<sup>th</sup> May, 2018, kindly pointed to the fact that “here, (but normally elsewhere), *janas*, as in the seven *vyāhrtis* of *Taittirīyāraṇyaka* 10.35.2/*Mahānārāyaṇopaniṣad* 340, ... are taken as the names of seven worlds. Cf. *Śivadharmā* 6.113: *maharloke janaloke tapaloke sthitāś ca ye* [Pondicherry T860: *janarloke*]; *Atharvaśiras* 2 (southern recension), *Bṛhajjābālupaniṣad*. 8.4, *Devibhāgavatapur*. 7.33.25, etc.”

<sup>1032</sup> The individual names of these hundred Rudras are listed in *Guhyasūtra* 7.81–110b.

<sup>1033</sup> These are the forty *bhuvanas* grouped into five sets of eight that have the same name of the forty pilgrimage sites on earth (*Niśvāsamukha* 3.19 ff.). As far as we can tell, the Lākula sect of Pāśupatas was responsible for including the forty pilgrimage sites into the list of *bhuvanas* of their cosmological system.

<sup>1034</sup> According to *Guhyasūtra* 7.126, these eight Devayonis are: Paisāca, Rākṣasa, Yākṣa, Gāndharva, Indra (which is meant to be Aindra), Prājāpatya, Saumya and Brāhmya. Cf. also *Svacchandatantra* 10.315.

<sup>1035</sup> These Yogāṣṭakas are: Akṛta, Kṛta, Raibhava, Brāhma, Vaiṣṇava, Kaumāra, Bhauma and Śrīkaṇṭha (see *Guhyasūtra* 7.134–135). These, according to *Guhyasūtra* 7.135, are the abodes of Yogis.

<sup>1036</sup> Suśiva seems to be employed in lieu of a collective singular noun. After all, the *Guhyasūtra* 7.136–138 and *Svacchandatantra* 10.139–141 record twelve Suśivas. The first two names are not visible in the manuscript due to physical damage. According to the *Svacchandatantra* these two first names are Vāma and Bhīma. The rest of the names recorded in the *Guhyasūtra* are: Bhava, Śarva, Vidyādhpati, Ekavīra, Pracandadhṛt, Īśāna, Umābhartā, Ajeśa, Ananta and Ekaśiva.

<sup>1037</sup> The three lineages of gurus are mentioned with their names in *Guhyasūtra* 7.145–160 and *Svacchandatantra* 10.147–1061. The list of gurus presumably involves eighty-two in number (*Svacchandatantra* *ibid.*). The first row consists of thirty-three gurus, the second row consists of thirty gurus and the third row consists of twenty-one. It is clear that these teachers are considered to be the Rudras (*Guhyasūtra* 7.144). Note an *aśa* double *sandhi* between *tataḥ* and *ūrdhvam* in 115c and 116a.

<sup>1038</sup> This presumably refers to the ontology of Sāṅkhya which consists of the well-known twenty-five *tattvas*, extrapolated in the verses immediately following. Cf. *Guhyasūtra* 7.160 ff.



[ten] senses (*indriyāṇi*), the five [gross] elements (*bhūtāni*), and the mind (*manas*), which is included among both [organs of action and perception].<sup>1039</sup> These are the twenty-four *tattvas*; *puruṣa* is the twenty-fifth.

**4:120c–121b** This twenty-fifth (i.e. *puruṣa*) is born out of six *kośas*, with

<sup>1039</sup> The assigning of a dual function to the mind is found already in *Sāṅkhyakārikā* 27a: *ubhayātmakam atra manaḥ*, Gauḍapāda (ad loc.) glosses as follows:

*atra indriyavarge mana ubhayātmakam | buddhīndriyeṣu buddhīndriyavat, karmendriyeṣu karmendriyavat | kasmāt, buddhīndriyāṇāṃ pravṛttim kalpayati karmendriyāṇāṃ ca | tasmād ubhayātmakaṃ manaḥ |*

here in the set of organs, the mind is of the nature of both. Among the organs of sense, it is like an organ of sense; among the organs of action, it is like an organ of action. Why?—[Because] it determines the functioning of the organs of sense and action. Therefore, the mind is of the nature of both (SHARMA, 1933: 40).

Kauṇḍinya's comment on *Pāśupatasūtra* 2.27 (*manomanāya namaḥ*) expresses the idea as follows: *atra manaḥśabdenāntaḥkaraṇaṃ tattantratvāt udāharaṇārthatvāt ca manograhaṇasya ubhayātmakatvāt ca manasaḥ sarvakaraṇagrahaṇānugrahaṇāt ca*. Similarly *Guhyasūtra* 7.165 reads: *buddhīndriyāṇi pañcaiva manaś caivobhayātmakaḥ*. See also *Svacchandatantra* 11.81 and *Parākhya* 4.125. *Mataṅgavidyāpāda* 18.80–82 describes the mind with its presiding deity and activity in detail. For further details, refer to GOODALL (2004: 267, fn. 427).

A second meaning of this expression is the mind's being associated with *dharma* and *adharma* or with *pāpa* and *puṇya*. The *Yogabhāṣya* is very likely the first text to attest the idea. The *Yogabhāṣya* on the *sūtra* *abhyāsavairāgyābhyāṃ tannirodhaḥ* (1.12) comments as follows: *cittanadī nāma ubhayatovāhinī, vahati kalyāṇāya vahati pāpāya ca | yā tu kaivalyaaprāgbhārā vivekaviṣayanimnā sā kalyāṇavahā; saṃsāraprāgbhārāvivekaviṣayanimnā pāpavahā |*

The stream of mind flows both ways; flows towards good and it flows towards evil. That which flows on to perfect independence (*kaivalya*) down the plane of discriminative knowledge, is named the stream of happiness. That which leads to re-birth and flows down the plane of indiscriminative ignorance, is the stream of sin. PRASĀDA (1998: 26)

For an expression of this idea in our text, see *Niśvāsana* 2.14: *manaś caikādaśo jñeyam ubhayor api dhāvati*, 'mind should be understood as the eleventh [sense organ] which runs after both'. That this is intended to refer to *dharma* and *adharma* is implied by *Niśvāsana* 2.53ab: *manas tu kathitaṃ hy etad dharmmadharmmanibandhakam*.

[three coming] from the mother [and three] from the father, and nourished with food and liquids.<sup>1040</sup>

**4:121c–122** [Above these twenty-five *tattvas* that are known as Sāṅkhya *tattvas*] there is Gahana;<sup>1041</sup> above that is Vighraheśa;<sup>1042</sup> above him is Śivaśaṅkara,<sup>1043</sup> Asādhyā, Harirudra,<sup>1044</sup> [and] ten lords

A third double function of mind is ‘volition and doubt’ (*saṅkalpavikalpātmaka*), see *Nīśvāsana* 2.52cd *saṅkalpāś ca vikalpāś ca daśadhākṣeṣu dhāvati* | ‘[the mind], for the sake of volition and doubt, engages in sense faculties tenfold’. *Svacchandatantra* 12.31 makes *Nīśvāsana*’s reading smoother by rephrasing *saṅkalpe ca vikalpe ca ...* instead. Kṣemarāja (ad loc.) glosses *buddhikarmendriyaviṣaye yaḥ idaṃ śritam idam ādadhe iti saṅkalpaḥ, yaś ca idam idṛdam iti niṣcayātmā vikalpaḥ*, which means, to him *saṅkalpa* is ‘approach’ and *vikalpa* is ‘resolution’. Cf. also Śaṅkara’s commentary on *Īśāvāsyopaniṣad* 4, and *Gītābhāṣya* ad 3.43, 10.22, 12.8 and 12.14.

<sup>1040</sup> *Guhyasūtra* 7.161–62 defines this as:

*snāyavasthiśukrasaṃghātaṃ paitṛkaṃ trikaṃ ucyate |*  
*tvaṇimāṃsāṇ caiva raktaṇ ca mātṛkaṃ trikaṃ ucyate || 7.161 ||*  
*etad annena satataṃ pānena ca vivarddhitam |*  
*sarvayonyāṃ śarīraṇ tu ṣaṭkauśikaṃ udāhṛtam || 7.162 ||*

• 161b trikaṃ ] K; tṛkaṃ NW • 161d trikaṃ ] K; tṛkaṃ NW • 162a satataṃ ] NW; samtatam K

The group of tendons, bones and marrow is called a triad [coming from] the father; skin, flesh and blood is called a triad coming from the mother. These six elements always come to be enveloped by food and water: the body, in all wombs, is taught—made of six *kośas*.

In the list of the *Suprabhedāgama śukra* is replaced by *majjā*. See *Suprabhedāgama-vidyāpāda* 21.22:

*asthi snāyus ca majjā ca pītṛjaṃ trayam eva tu |*  
*tvaṇimāṃsaśoṇitaṇ caiva mātṛjaṃ trikaṃ eva ca |*  
*itthaṃ ṣaṭkauśikaṃ proktaṃ śarīraṇ tais tu jāyate |*

For further details, consult GOODALL (2007: 154–155).

<sup>1041</sup> Gahana probably refers to Gahaneśa Rudra who is listed among the teachers that are grouped amongst the first row of gurus (GOODALL et al. 2015: 296).

<sup>1042</sup> We are not able to identify the position of Vighraheśa. According to GOODALL et al. (2015: 298) “Vighraha refers either to Vighraheśa (cf. *Nīśvāsamukha* 4.122, *Guhyasūtra* 1.117, 7.56 and perhaps 7.149) or to the group of eight worlds (*vighrahaṣṭaka*) which he presumably governs (cf. *Guhyasūtra* 7.220-1).”

<sup>1043</sup> According to *Guhyasūtra* 7.225–228, this refers to ten Śaṅkaras and ten Śivas with reserved order of two sets.

<sup>1044</sup> The reading of *Guhyasūtra* 7.131 and *Svacchandatantra* 10.1113 suggest, by reading the dual *hariharu varau*, that these are two distinct worlds.

(°*daśeśakam*).<sup>1045</sup> Then five pupils, five teachers,<sup>1046</sup> then [above them] three great gods.<sup>1047</sup>

<sup>1045</sup> Note an *aśa dvandva* compound containing a number in between. The ten lords, as recorded in *Guhyasūtra* 7.232–33, are listed as follows:

*tasmād api daśeśānāḥ saṁsthitāḥ kāmarūpiṇaḥ |*  
*suhṛṣṭas suprahṛṣṭas ca surūpo rūpavarddhanāḥ || 232 ||*  
*manonmanas samākhyātāḥ sumanonmana eva ca |*  
*mahāvīras suvīras ca vīreśo daśamaḥ smṛtāḥ || 233 ||*

- 233b *sumanonmana* ] KW; *sunonmana* N

The *Svacchandatantra* mentions nine of these, referring to them as *vīreśas* (see *Svacchandatantra* 10.1113–114):

*suhṛṣṭaḥ suprahṛṣṭas ca surūpo rūpavarddhanāḥ || 1113 ||*  
*manonmano mahādhīraḥ vīreśaḥ parikīrtitāḥ | 1114ab |*

- 1113a *suhṛṣṭaḥ suprahṛṣṭas ca* ] KSTS; *suhṛṣṭa suprahṛṣṭāḥ ca* N<sub>28</sub><sup>K</sup>
- 114b *vīreśaḥ parikīrtitāḥ* ] N<sub>28</sub><sup>K</sup>; *vīreśāḥ parikīrtitāḥ* KSTS

Kṣemarāja, as we know, depends on the Kashmirian recension of *Svacchandatantra* when giving an eightfold count whereby they are referred to as *vīreśas*. *Svacchandatantra* (ad loc.): *yathā niyatikālagatā rudrāḥ śaṅkarāḥ śivāś caktāḥ, tathā ete vīreśa ucyante duṣpariharatvāc caivam uktā |*.

<sup>1046</sup> *Guhyasūtra* 7.234–35 lists these five groups of pupils and five groups of teachers as follows:

*ata ūrdhvaṃ bhavec chiṣyāḥ kalyāṇā ((du)) --- rmmītāḥ |*  
*kalyāṇaḥ piṅgalo babhrus sarvaḥ suvara eva ca || 234 ||*  
*medhāvi atithiś caiva cchedako dāhakaś tathā |*  
*śāstrakāri ca nirdiṣṭā daśaite guravaḥ smṛtāḥ || 235 ||*

- 234b *sarvaḥ suvara* ] em.; *sarva śuvara* N; *sarva □ vara* K; *sarva □ W*

At first sight, this list may appear to indicate that ten teachers are referred to here (*daśaite guravaḥ smṛtāḥ*). However, it needs to be understood that although they are all in some sense gurus, the first five listed refer to pupils and the second five names refer to teachers. Kṣemarāja, in the commentary of verse 10.1115cd, clarifies this point by stating *ādyāḥ śiṣyāḥ, antyā ācāryā* ‘the first [group] are pupils and the second [group] are teachers’. The *Svacchandatantra*, however, records a slightly different list of pupils and teachers than the *Guhyasūtra* does: instead of the two pupils Sarva and Suvara, the *Svacchandatantra* mentions Vira and Prabha; likewise, instead of Chedaka, it displays Chandaka. See *Svacchandatantra* 1115–6:

*kalyāṇaḥ piṅgalo babhrur vīraś ca prabhavaś tathā |*  
*medhātithiś cchandakaś ca dāhakaḥ śāstrakāriṇaḥ || 1115*  
*pañca śiṣyāś tathācāryā daśaite parikīrtitāḥ | 1116ab*

- 115a *babhrur* ] KSTS; *babhru* N<sub>28</sub><sup>K</sup> • 116b *parikīrtitāḥ* ] N<sub>28</sub><sup>K</sup>;  
*saṁvyavasthitāḥ* KSTS

**4:123** Then above [them] Gopati, situated in the knot [of *māyā*],<sup>1048</sup> at the head [of the knot of *māyā* are the] five lords (*mūrdhnābhībhavapañcakam*).<sup>1049</sup> [Then above] is Ananta,

<sup>1047</sup> *Guhyasūtra* 7.236 records the list of three great gods as follows: *vāmo jyeṣṭhaś ca rudraś ca mahādevatrayaṃ smṛtam*, 'Vāma, Jyeṣṭha, and Rudra are understood to be the three great gods'. However, for their part, the *Svacchandatantra* and the *Tantrasadbhāva* (10.1152) give a different list of three gods: Mahādeva, Mahātejā, and Mahājyoti. See *Svacchandatantra* 10.1118–1119:

*kalātattve mahādevi mahādevatrayaṃ sthitam || 1118cd ||*  
*mahādevo mahātejo mahājyotiḥ pratāpavān | 1119ab |*

• 1119a mahātejo | N<sub>28</sub><sup>K</sup>; mahātejā KSTS

<sup>1048</sup> Literally 'he knot of Gopati,' which is not likely to reflect the intended meaning. We would expect simply 'Gopati, situated in the *granthi*' i.e. the *māyāgranthi*. That is what we encounter in the *Guhyasūtra* (1.119): *mahādevatrayaṃ yac ca gopatir granthisaṃsthitāḥ* (perhaps we need to emend it to *granthisaṃsthitāḥ*, or at least, interpret its meaning accordingly). *Guhyasūtra* 7.239, *Uttarasūtra* 1.5, *Nīśvāsamūla* 5.12 also confirm that there is not such a thing that is the knot of Gopati. *Svacchandatantra* 10.1124–1125 mentions that the Gopati is situated in the lower part of the *māyā*.

<sup>1049</sup> It appears that the instrumental *mūrdhnā* is to be understood as a locative *mūrdhni*. The *Guhyasūtra* lists the constituents of this group of five, even though it does not employ the label *abhībhavapañcaka*: Trikala, Kṣemīśa, Brahman (*brahmaṇo*), Adhipati and Śiva. See *Guhyasūtra* 7.240–241:

*granthyordhve saṃsthitam viśvaṃ trikalakṣemīśam eva ca || 240cd ||*  
*brahmaṇo 'dhipatiś caiva śivaś ceti ca pañca vai | 241ab |*

• 240cd granthyordhve saṃsthitam viśvaṃ trikalakṣemīśameva ca ] em.; —  
 nthyorddha sa --- ṭṛkalakṣa --- N; □ K; — ndhyorddha saṃsthitam viśvaṃ  
 ṭṛkalakṣamīśameva ca W

In the uppermost part of the knot is situated the world(?); then Trikala, Kṣemīśa, Brahman (*brahmaṇo*), Adhipati and Śiva. These are the five [Lords].

*Nīśvāsamūla* 5.12 mentions the same list as *Guhyasūtra* 7.240–241 but does not rank them *abhībhava*. *Svacchandatantra* 10.1130–31 records the same list without levelling them, except that it reads *kṣema* instead of *kṣemīśa*. *Nīśvāsakārikā*: T. 127 p.159–60 and T. 150 p. 200 record a different name, *suśiva*, instead of *trikala*:

□ *kṣemīśaḥ brāhmaṇo 'dhipatis tathā || 1514cd ||*  
*suśivaś ca śivaś caiva kathitā anupūrvaśaḥ | 1555ab |*



and the fetters;<sup>1050</sup> this [group of fetters(?)/totality of the cosmos so far(?)] is called the net.<sup>1051</sup>

4:124–125 [Then above] actions, sufferings, knowledge, instruments and ‘truth(s?)’ (*tattvam*).<sup>1052</sup> The sixth is that which is to be accomplished (*sādhya*), sovereignty, and the cause (*kāraṇam*)<sup>1053</sup> is the eighth. I have taught the subject of ignorance;<sup>1054</sup> [now] I shall tell [of] the [subject which is] above the cause. I have explained the impure path, [now] hear [about] the pure path from me.

• 1555b *kathitā* ] T<sub>127</sub>; *adhitā* T<sub>150</sub>

Transcript T. 17, p. 897 records a corrupt version of this list, which mentions only two of them: Trikaḷa and Kṣemiṣa. The term *abhibhava* occurs once more in *Guhyasūtra* 1.119, without any mention of individual names.

<sup>1050</sup> It is difficult to arrive at anything more than an educated guess about the precise nature of these ‘fetters’, especially since in the absence of alternative source material, we can resort to but the *Niśvāsa*-corpus in our delineation of the *atimārga* cosmology. It is hence somewhat difficult to fathom what the functionality and significance of the *pāśas* were conceived to be according to that system. SANDERSON’s translation (4.93) implies that the cosmological section extending from Gahana to Ananta is to be located above the *pāśas*.

The *Uttarasūtra*, *Niśvāsanaya*, and *Guhyasūtra* all give a different account of *pāśa*, but congrue in placing them above Ananta; this appears to be an alteration stringently applied to the account of Mantramārga cosmology given in these books.

*Uttarasūtra* 2.28 ff. mentions a list of *pāśas* which is further expounded in *Niśvāsanaya* 1.83–92. *Guhyasūtra* 7.241–2 states that fetters have already been taught which are said to ‘persist’ (*saṁsthitāḥ*) above Ananta; it is not clear however, where precisely that fact would have already been taught as stated. The *Svacchandatantra* 10.1131–1132 also mentions fetters in the plural in this context and states that these have already been taught. Kṣemarāja (ad loc.) explains: *pūrvam eva puruṣatattvanirūpaṇāvasare ’ṁbā ca salilā oghā ... | ityādinā tuṣṭisiddhyādyā vidyeśapāśāntā ye pāśā uktāḥ, te iha pararūpeṇa avasthitā ity arthaḥ*]. For this list of fetters, see *Svacchandatantra* 10.1069–1104. This solution of Kṣemarāja also seems implausible since those *pāśas* have already been placed at a lower level.

<sup>1051</sup> Perhaps *jālam etat prakūrtitam* rather points forward and identifies the group of eight entities enumerated in the next two half-lines.

<sup>1052</sup> This may refer to the group of twenty-five *tattvas* known to the Sāṅkhyas, which were mentioned in *Niśvāsamukha* 4.119–120.

<sup>1053</sup> In Kauṇḍinya’s Pāsupatism, this is an expression that refers to god, which is echoed by Kṣemarāja, who, commenting on *Svacchandatantra* 10.1089, states it is god, the cause of primordial *tattva*: *kāraṇam iti kāraṇarūpasya pradhānatattvasya utthāpakam devatārūpam ity arthaḥ*. It seems that the cosmology of the Lākulas considers all principles up to the highest reality (*kāraṇam*) of the Pāñcārthikas to be impure. Its cosmology extends further, including what is considered to be the pure path, which is taught in the section immediately following.

<sup>1054</sup> We have understood *viśayam ajñānam* as *viśayājñānam*.

**4:126–128** He who is released from the families of sages and from rebirth, which is difficult to escape, is then born in the womb of Vāgeśī<sup>1055</sup> [and] is called Praṇava. [In due order] Dhātāra, Damana, Īśvara, Dhyāna, and Bhasmīśa is told [of],<sup>1056</sup> then the eight Pramāṇas,<sup>1057</sup> then eight Vidyās,<sup>1058</sup> the eight Mūrtis,<sup>1059</sup> then Tejīśa, then Dhruva.<sup>1060</sup> The numbers of the pure path have been explained in brief.<sup>1061</sup>

**4:129** Having resorted to the observance [called] *kapāla* they will go to the realm of Dhruva. I have taught the observance which is called the Lokātīta, the super Pāśupata observance.

**4:130** Knowing the cosmography and conduct<sup>1062</sup> one certainly goes to the [respective] state [that he engages with]. If he fails to observe [these observances] he will go to hell [being] devoid of [knowledge of] cosmology and conduct.

**4:131** I have taught the Atimārga in two forms, o beautiful-visaged one!

<sup>1055</sup> Literally 'born in the womb in Vāgeśī.'

<sup>1056</sup> We are not sure who these names refer to. For a discussion on these names see GOODALL et al. (2015: 298 ff.).

<sup>1057</sup> The eight Pramāṇas have the same name as the eight scriptures of Lākulas. They seem to be Rudras named after these scriptures (cf. *Svacchandatanrodyota*, p. 477). These are recorded in the *Guhyasūtra* 7.224–225 as: [1] Pañcārtha, [2] Śivaguhyā, [3] Rudrāṅkuśa, [4] Hrdaya, [5] Lakṣaṇa, [6] Vyūha, [7] Ākarṣaka and [8] Ādarśa. For a detailed discussion on these, see SANDERSON (2006: 169 ff.) and GOODALL et al. (2015: 300).

<sup>1058</sup> We are not told what these eight *vidyās* are. *Guhyasūtra* 7.246 and *Svacchandatantra* 10.1138 mention *māyā* in this place. Above *māyā*, *Guhyasūtra* 7.246 and *Svacchandatantra* 10.1143 mention *mahāvidyā* which is subdivided into eight divisions. These eight divisions, according to *Svacchandatanrodyota*, p. 484 are the letters: *a*, *ka*, *ca*, *ṭa*, *ta*, *pa*, *ya* and *śa*. We are not sure whether this eightfold division is the intended point of reference in our text. See also the discussion concerning this matter given in GOODALL et al. (2015: 300).

<sup>1059</sup> These eight *mūrtis*, according to *Guhyasūtra* 257–258, are: [1] Ananteśa, [2] Sūkṣma, [3] Śivottama, [4] Ekanetra, [5] Ekarudra, [6] Trimūrti, [7] Śrīkaṇṭha and [8] Śikhaṇḍī.

<sup>1060</sup> Tejīśa is the highest goal for those who follow the Vimala system of Pāśupatas and Dhruva is the ultimate goal for those who follow the Pramāṇa system of the Pāśupatas. For a detailed discussion on this topic, see SANDERSON (2006: 169 ff.).

<sup>1061</sup> The cosmology of the Lākulas is divided into pure and impure levels. Although the cosmology presented in *Guhyasūtra* (ch. 1 and ch. 7) is close to the account of the Lākulas presented in the *Niśvāsamukha*, the *Guhyasūtra* does not divide the universe into a pure and an impure stratum. The *Kiraṇatantra*, however, does include these two categories. For more discussion on the division into pure and impure, see GOODALL et al. (2015: 301) and SANDERSON (2006: 173 ff.).

<sup>1062</sup> Note an irregular shortening of the vowel in °*carya* for metrical reasons.

Through the Eastern face I have taught this along with the secret.  
What further can I teach, o great goddess, o supreme deity?

### Goddess spoke:

**4:132** You have indicated the Mantramārga, o god, but not described, [that it is] the cause of extirpation of the *saṃsāra*: tell me [of] that o great god.

**4:133** Addressed thus by Pārvatī, Hara, the remover of all sins, spoke the sweet words established for the sake of the system of mantras (*mantra-tantrārthanīścītām*).<sup>1063</sup>

**4:134–135** Now then (*tad ato*), o Brāhmins, I shall tell [you] the discourse of the god Śiva (*īśvarasya*) with Umā, called Mantra (*mantrākhyam*), which is settled as the Mantramārga [and] which was formerly related to Devī by the fifth Īśāna face, o best of Brāhmins!

**4:136** I told you [about] the four streams, which I heard before by the grace of Devī; [they are] unfailing, o best of Brāhmins.

**4:137** But, the fifth is the highest stream [...] taught by the god of gods; what else do you want to hear?<sup>1064</sup>

<sup>1063</sup> This interpretation assumes that the term *tantra* is meant to refer to ‘system’ (*śāstra*). We are not absolutely sure about whether the term *mantratantrārthanīścītām* has been understood rightly or not. Literally, it might also mean ‘words established by reason of mantra and *tantra*’. This seems to be an unlikely reflection of the author’s intent, since it would entail that the god Śiva, supreme authority of the tradition, would be reliant on the very scriptures he is about to teach for the first time.

<sup>1064</sup> To our mind, the author of the *Niśvāsamukha* appears intent upon construing the context for, or at least providing a coherent connection with, the opening passage of the *Mūlasūtra*, the book immediately following in the manuscript. After all, in the inceptive section of the *Mūlasūtra*, the sages proceed to ask the question about the location where the revelation of Śiva-knowledge (*śivajñāna*) took place. Closing the *Niśvāsamukha* with the question concerning the site of the Śaiva teaching seamlessly connects with the scene which is to be explored in *Mūlasūtra* 1.1, to wit: *ṛṣaya ūcuḥ: śivajñānaṃ param guhyaṃ katham uktam svayambhuvā | kasmim sthāne śrutan devyā prasādād vaktum arhasi* | “The Ṛṣis spoke: How did the self-born [Lord] teach the supreme, secret Śiva-knowledge? In what place did the goddess hear it? Out of [your] grace [you should tell us]” (GOODALL et al., 2015: 233). It is possible that the first verse of the *Mūlasūtra* may have been added by the author of the *Niśvāsamukha*, who could have added it prior to the opening of the textual body of the *Mūlasūtra*. If that possibility were to hold true, the *Mūlasūtra* would originally have incepted with the setting of Mount Kailāsa (1.2), which would fit both context and the narrative story of the *Mūlasūtra*.

Thus is the fourth chapter in the *Niśvāsamukhatattvasaṃhitā*. One hundred and thirty seven verses. Four streams, verses 643.

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On this basis of this analysis, we could attempt to fill the present gap in our text by conjecturing something like *śivajñānaṃ svayaṃbhuvā* or *śivajñānaṃ dvijottamā*.



## शिवधर्मसंग्रहे पञ्चमोऽध्यायः ॥

ईश्वर उवाच ।

अज्ञानार्जितपापानां ब्रवीमि ध्वंसनं प्रिये ।

विज्ञायार्जितपापानां न ब्रवीमि कदाचन ॥ 5:1 ॥

न ज्ञानबलमाश्रित्य पापं कुर्वीत संयमी ।

लोकाः किम्मृत्युना योज्या बलमाश्रित्य भूभुजाम् ॥ 5:2 ॥

संवृत्तिं ज्ञानिनामेवं युक्तमेवाभिरक्षितुम् ।

विरुद्धाशनविच्छित्तिर्भैषजामेव शोभते ॥ 5:3 ॥

वमनै रेचनैः स्वेदैरौषधीनां बलेन च ।

रोगार्तान्शमयन्तीति किं सेव्या न हितैषिभिः ॥ 5:4 ॥

दानधर्मं प्रवक्ष्यामि प्रेतलोकागर्गलम्परम् ।

विधुरध्वान्तमार्तण्डं सोपानं सुरवेशमनाम् ॥ 5:5 ॥

5:0 ईश्वर उवाच ]  $CE_N$ ; --- श्वर उवाच A 5:1 विज्ञायार्जितपापानां ] C; विज्ञायार्जितपापानां A; विज्ञानार्जितपापानां  $E_N$  5:1 न ब्रवीमि कदाचन ]  $AE_N$ ; न ब्रवीमि कदाचनः C 5:2 भूभुजाम् ]  $AE_N$ , लो  $\simeq$  किं मृत्युना यो  $\simeq$  बलमा  $\simeq$  त्य भूभु  $\simeq$  C 5:3 संवृत्तिं ज्ञानिनामेवं ]  $CE_N$ ; संवृत्तिं ज्ञानिनामे --- A 5:3 युक्तमेवाभिरक्षितुम् ]  $CE_N$ ; युक्त  $\simeq$  वाभिरक्षितुम् A 5:3 विरुद्धाशनविच्छित्तिर्भैषजामेव ] *em.*; विरुद्धाशनविच्छित्तिर्भैषजामेव A; विरुद्धाशनविच्छित्तिर्भैषजामेव C; विरुद्धासनविच्छित्तिर्भैषजामेव  $E_N$  5:4 वमनै रेचनैः स्वेदैरौ० ]  $E_N$ ; वमनै विरेचनैः स्वेदैरौ० A (unmetrical); वमनै रेचनैः  $\simeq$  दैरौ० C 5:4 रोगार्तान्शमयन्तीति ] C; रोगा  $\simeq$  शमयन्तीति A; रोगार्तान् शमयन्तीति  $E_N$  5:4 सेव्या न हितैषिभिः ]  $E_N$ ; सेव्याश्च हितैषिभिः A; सेव्या न हितैषिभिः C 5:5 दानधर्मं ]  $CE_N$ ; दानधर्मं A 5:5 प्रेतलोकागर्गलम्परम् ]  $CE_N$ ; प्रेतलोकागर्गल परम् A 5:5 °मार्तण्डं ] AC; °मार्तण्डं  $E_N$  5:5 सुरवेशमनाम् ]  $E_N$ ; सुरवे --- A; सु  $\simeq$  वे  $\simeq$  मनम् C

इज्याध्ययनदानानि तपः सत्यं क्षमा धृतिः ।

अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ॥ 5:6 ॥

तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।

ऊर्ध्वश्चोत्तरवर्गस्तु स महात्मसु तिष्ठति ॥ 5:7 ॥

इज्या तपः स्वाध्ययनं दानानि विविधानि च ।

दममूलानि सर्वाणि तस्मादुपशमी भवेत् ॥ 5:8 ॥

दानाच्छोषमुपैति वैरजलधिर्दानाच्च लोकः प्रियः ।

दानात्कीर्तिरतीव रूपविभवः श्रीभोगसम्पत्तथा ।

मृत्योल्लोकगतः सुखानि परमाण्याप्नोति दानादपि ।

स्वर्गे नन्दति दानतो ऽपि सुचिरन्दानाद्धि सर्वं भवेत् ॥ 5:9 ॥

नागेन्द्रास्तुरगाः पदानि विभवो यानानि वन्दिस्तथा ।

दिव्याहारविहारभूषणसुखं सिंहासनञ्चामरम् ।

अर्थाशापरिपूरणं युवतयो हर्म्याः शशाङ्कप्रभाः ।

प्रज्ञा बोधगुणाः सदा निरुजता प्राग्दानचिह्नं नृणाम् ॥ 5:10 ॥

6 Cf., for example, *Hitopadeśa* 1.8–9: इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा । अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥ तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते । उत्तरस्तु चतुर्वर्गो महात्मन्येव तिष्ठति ॥

5:6 इज्याध्ययनदानानि ]  $E_N$ ; --- न  $\simeq$  नि A;  $\simeq$   $\simeq$  ध्ययन  $\simeq$  नानि C 5:6 स्मृतः ]  $AE_N$ ;  $\simeq$  तः C 5:7 चतुर्वर्गो ]  $CE_N$ ; चतुर्वर्ग A 5:7 दम्भार्थमपि ] AC; दम्भार्थमपि  $E_N$  5:7 स ]  $E_N$ ; त  $A^c$ ; ता  $A^{ac}$ ; ना C 5:8 इज्या तपः स्वाध्ययनं ]  $CE_N$ ; इज्या तप स्वाध्यय A (unmetrical) 5:8 दममूलानि सर्वाणि ]  $em.$ ; दमोमूलानि स --- A; दशमूलानि सर्वाणि C; दमो मूलानि सर्वाणि  $E_N$  5:8 तस्मादुपशमी ]  $em.$ ; --- मी A; त  $\simeq$  दुपशमी C; तस्यादुदसमी  $E_N$  5:9 दानाच्छोषमुपैति ]  $E_N$ ; दानाशोषमुपैति A; दानाच्छो  $\sqcup$  C 5:9 वै-रजलधिर्दानाच्च ]  $E_N$ ; वैरजलधिदानाच A;  $\sqcup$  C 5:9 लोकः प्रियः ]  $em.$ ; लोक प्रिये A;  $\sqcup$  C; लोकप्रियो  $E_N$  5:9 दानात् कीर्तिरतीवरूपविभवः ]  $em.$ ; दाना कीर्तिरतीवरूपविभवः A;  $\simeq$  नात्  $\simeq$  रतीव  $\sqcup$  C; दानात् कीर्तिरतीवरूपविभवः  $E_N$  ल्क् स  $\simeq$  तथा C 5:9 मृत्योल्लोकगतः ]  $E_N$ ; मृत्योलोकगतः A; मृ  $\simeq$  कगतः C 5:9 परमाण्याप्नोति ]  $CE_N$ ; परमान्याप्नोति A 5:9 नन्दति दानतो ऽपि ] AC; नन्दतिदानतो ऽपि  $E_N$  5:9 दानाद्धि सर्वं भवेत् ]  $AE_N$ ; दाना  $\sqcup$  C 5:10 नागेन्द्रास्तुरगाः पदानि विभवो ]  $E_N$ ; नागे --- भवो A;  $\sqcup$  C 5:10 यानानि वन्दिस्तथा ] A;  $\sqcup$  C; यानानि वन्दी तथा  $E_N$  5:10 दिव्याहार-विहारभूषणसुखं सिंहासनञ्चामरम् ]  $AE_N$ ;  $\sqcup$  C 5:10 अर्थाशापरिपूरणं युवतयो ]  $AE_N$ ;  $\sqcup$  C 5:10 हर्म्याः शशाङ्कप्रभाः ] A;  $\sqcup$  C; हर्म्य शशाङ्कप्रभम्  $E_N$  5:10 प्रज्ञा बोधगुणाः सदा निरुजता ]  $E_N$ ; प्रज्ञा बोधगुण सदा निरुजता A; प्रज्ञा  $\simeq$  ध गुणा  $\simeq$  दा  $\simeq$  निरुजता C 5:10 प्राग्दानचिह्नं ]  $CE_N$ ; प्राग्दानचिह्न A

गृहस्थस्योपजीवन्ति वरधेनोश्चतुस्तनान् ।

देवताः पितरश्चैव मानुषाश्च गिरीन्द्रजे ॥ 5:11 ॥

स्वाहाकारवषट्कारानुपजीवन्ति देवताः ।

स्वधाकारं पितृगणा हन्तकारञ्च मानुषाः ॥ 5:12 ॥

शूद्रो ऽपि पञ्चभिर्यज्ञैर्यजते मन्त्रयोगतः ।

अतो ऽन्यथा तु यो भुङ्क्ते स ऋणं नित्यमश्नुते ॥ 5:13 ॥

गृहस्थः सर्वदा कुर्याद्ददातियजतिक्रियाः ।

दानधर्ममकुर्वाणो द्रव्ये सति स यात्यधः ॥ 5:14 ॥

उदपानं तु यः कुर्यात्पापात्मा दुष्टचेतसः ।

विधूय पापसंघातं पितृभिः सह मोदते ॥ 5:15 ॥

पुष्करिण्याश्च यः कर्ता मोदते दिवि शक्रवत् ।

कुलैश्च सप्तभिर्युक्तो यावत्कीर्तिर्न नश्यति ॥ 5:16 ॥

गृहं द्रव्यसमोपेतं दद्याद्विप्राय यो नरः ।

तस्य हेममयं दिव्यं गृहं स्वर्गं प्रजायते ॥ 5:17 ॥

उद्यानं कुरुते यस्तु देवदेवस्य मंदिरे ।

तस्य दानफलं यत्तत्पुष्पे पुष्पे निबोध मे ॥ 5:18 ॥

दशसौवर्णिकं पुष्पं माला लक्षेण संमिता ।

5:11 गृहस्थस्योपजीवन्ति ]  $AE_N$ ; गृहस्थानुपजीवन्ति C 5:11 वरधेनोश्चतुस्तनान् ] C; वरधेनोश्चतुस्त --- A; वत्सो धेनोश्चतुस्तनान्  $E_N$  5:11 देवताः पितरश्चैव ]  $CE_N$ ; --- A 5:11 मानुषाश्च गिरीन्द्रजे ]  $E_N C$ ;  $\simeq$  नुषश्च गिरीन्द्रजे A 5:12 देवताः ]  $AE_N$ ; देव  $\simeq$  C 5:12 स्वधाकारं ]  $E_N$ ; स्वाधाकार A;  $\square$  C 5:12 हन्तकारञ्च ] A;  $\square$  C; पाङ्गकारश्च  $E_N$  5:13 शूद्रो ऽपि पञ्चभिर्यज्ञैर्यजते ]  $E_N$ ; शूद्रो ऽपि पञ्चभिर्यज्ञैर्यजन्ते A;  $\square$  य  $\simeq$  C 5:13 अतो ऽन्यथा तु यो भुङ्क्ते ]  $AE_N$ ;  $\square$  C 5:13 स ऋणं नित्यमश्नुते ]  $em.$ ; स ऋण नित्यमश्नुते A;  $\simeq$   $\simeq$   $\simeq$  नित्य  $\simeq$  नुते C; स त्राणं नित्यमश्नुते  $E_N$  5:14 गृहस्थः सर्वदा कुर्याद्ददातियजतिक्रियाः ]  $CE_N$ ; गृहस्थः सर्वदा कु --- A 5:14 दानधर्ममकुर्वाणो ]  $CE_N$ ; --- कुर्वाणो A 5:15 यः कुर्यात् ]  $CE_N$ ; य कुर्यात् A 5:15 पितृभिः सह मोदते ]  $AE_N$ ; पि  $\square$  C 5:16 पुष्करिण्याश्च यः कर्ता मोदते दिवि ]  $E_N$ ;  $\square$  वि C; पुष्करिण्याश्च यः कर्ता मोदते दिवि A 5:16 कुलैश्च सप्तभिर्युक्तो ]  $AE_N$ ; कु  $\square$  भिर्युक्तो C 5:17 दद्याद्विप्राय यो नरः ]  $E_N$ ; दद्या --- A; दद्या विप्राय यो नरः C 5:17 तस्य ]  $CE_N$ ; --- स्य A 5:17 स्वर्गं प्रजायते ] A; स्वर्गेषु जायते  $CE_N$  5:18 उद्यानं ]  $CE_N$ ; उद्यान A 5:18 तस्य दानफलं यत्तत् ] Cf. NiMukh; तस्य दानं फल यन्न A; तस्य दानफलं सम्यक्  $CE_N$  5:18 निबोध मे ] AC; निबोधमे  $E_N$  5:19 पुष्पं ]  $E_N$ ; पुष्प A;  $\square$  C 5:19 माला लक्षेण संमिता ]  $AE_N$ ;  $\square$  C

कोटिर्मालाशतेनाहुरनन्तं लिंगपूरणे ॥ 5:19 ॥

एवं कुर्वन्ति ये नित्यं ते गणा मम चाक्षयाः ।  
न तेषां मर्त्यभावो हि कल्पकोटिशतैरपि ॥ 5:20 ॥

ऋषय ऊचुः ॥

पृच्छन्ति ऋषयो भीताः संसारभयविह्वलाः ।  
तुष्यते च कथन्देव अर्चितस्य च किम्फलम् ॥ 5:21 ॥

क्षीराज्यदधितोयेन स्नापितस्य च किं फलम् ।  
पुष्पाणाञ्चैव सर्वेषां गन्धधूपस्य किम्फलम् ॥ 5:22 ॥

वस्त्रालङ्कारनैवेद्यैर्ध्वजादर्शवितानकैः ।  
किं फलं च्छत्रदीपाश्च गवादिमहिषीषु च ॥ 5:23 ॥

अजवारणदानस्य दासीदासस्य यत्फलम् ।  
सन्मार्ज्जने फलं किं स्यात्तथा चैवोपलेपने ॥ 5:24 ॥

गीतनृत्यफलं ब्रूहि तन्त्रीवाद्यफलञ्च यत् ।  
कृष्णाष्टम्यां चतुर्दश्यां जागरस्य फलं वद ॥ 5:25 ॥

उपवासस्य यत्पुण्यं देवदेवाश्रितस्य तु ।  
एतत्सर्वं समाख्याहि उपसन्नाः स्म ते वयम् ॥ 5:26 ॥

नन्दिकेश्वर उवाच ।

शतं संमार्ज्जने दानं सहस्रमुपलेपने ।

निष्काणां प्राप्नुयात्पुण्यं शिवभक्त्या समन्वितः ॥ 5:27 ॥

5:19 कोटिर्मालाशतेनाहुः ] *em.*; कोटिर्मालाशतेनाहुः  $AE_N$ ; □ तनाहुः  $C$  5:20 एवं कुर्वन्ति ये नित्यं ]  $A$ ; एवं कुर्वन्ति यो नित्यं  $C$  5:20 ते गणा मम चाक्षयाः ] *em.*; --- आः  $A$ ; स गणो मम चाक्षयः  $CE_N$  5:21 ऊचुः ]  $CE_N$ ; ऊचु  $A$  5:22 क्षीराज्यदधितोयेन स्नापितस्य च किं फलम् ]  $AE_N$ ; क्षीराज्यदधि □  $C$  5:22 पुष्पाणाञ्चैव सर्वेषां ]  $AE_N$ ; □ सर्वेषां  $C$  5:22 गन्धधूपस्य किम्फलम् ]  $C$ ; गन्धधूप (?) ---  $A$ ; गन्धपुष्पस्य किं फलं  $E_N$  5:23 वस्त्रालङ्कारनैवेद्यैर्ध्वजाः ]  $C$ ; --- लङ्कारनैवेद्यैर्ध्वजाः  $A$ ; वस्त्रालङ्कारनैवेद्यैर्ध्वजाः  $E_N$  5:23 किं फलं च्छत्रदीपाश्च ]  $A$ ; किं फलं च्छत्रदीपेषु  $CE_N$  5:24 अजवारणः ]  $CE_N$ ; अजावारणः  $A$  5:24 सन्मार्ज्जने ]  $C$ ; सम्मार्ज्जने  $AE_N$  5:24 फलं किं स्यात्तथा चैवोपलेपने ]  $E_N$ ; फलं किं स्यात्तथा चैवोपलेपयेत्  $A$ ; फलं किं स्यात्तथा चैवोपलेपने  $C$  5:25 गीतनृत्यफलं ब्रूहि तन्त्रीवाद्यफलञ्च यत् ]  $AE_N$ ; गीतनृत्यफलं ब्रूहि त □ च यत्  $C$  5:25 कृष्णाष्टम्यां चतुर्दश्यां जागरस्य फलं वद ]  $E_N$ ; कृष्णाष्ट --- गरस्य फलं वद  $A$ ; □ फलं वद  $C$  5:26 देवदेवाश्रितस्य ]  $AC$ ; देवदेवाश्रितस्य  $E_N$  5:26 उपसन्नाः स्म ते वयम् ]  $A$ ; उपसन्नाः स्म ते वयम्  $C$ ; उपसत्यः स्म ते वयं  $E_N$  5:27 नन्दिः ]  $A$ ; नन्दी म्स्त् 5:27 पुण्यं ]  $CE_N$ ; पुण्य  $A$



उपलिप्य शिवागारं शुचीभूय समाहितः ।

अर्चयेत्सततं देवं ज्ञानदीक्षाविवर्जितः ॥ 5:28 ॥

पत्रपुष्पफलैश्चैव दधिक्षीरघृतादिभिः ।

विचित्रैर्भक्तिपूतैश्च यः पूजयति नित्यशः ॥ 5:29 ॥

यस्तु नैवेद्यच्छत्रैश्च ध्वजादर्शवितानकैः ।

घण्टाचामरदानेन अलङ्कारौदनेन वा ॥ 5:30 ॥

सुवर्णमणिवस्त्रैश्च गन्धधूपोपलेपनैः ।

गीतवादित्रनृतैश्च हुडुङ्कारस्तवेन च ॥ 5:31 ॥

वक्ष्यामि सर्वमेवन्तु अपरिज्ञातकारणे ।

केवलम्भक्तिमापन्ने शृणुध्वं पूजने फलम् ॥ 5:32 ॥

तोयेन स्नापयेद्विद्धं गन्धदिग्धेन चैव हि ।

एकरात्रेण मुच्यन्ते मानसात्किल्बिषान्नराः ॥ 5:33 ॥

दशरात्रात्कायिकेन महापापेन पक्षतः ।

मासेन स्वर्गमाप्नोति अब्दाङ्गाणेश्वरीं गतिम् ॥ 5:34 ॥

त्र्यब्देन पितृतां याति पञ्चभिः कुलमुद्धरेत् ।

द्विषड्वैरीशसायुज्यं यावज्जीवं शिवं विशेत् ॥ 5:35 ॥

कृष्णाष्टम्याञ्चतुर्दश्यां यो दध्ना स्नापयेच्छिवम् ।

यावज्जीवकृतैः पापैर्मुच्यते नात्र संशयः ॥ 5:36 ॥

5:28 उपलिप्य शिवागारं] CE<sub>N</sub>; -- रं A 5:28 शुचीभूय] A; शुचीभूत्वा CE<sub>N</sub> 5:28 अर्चयेत्सततं] AC; अर्चयन् सततं E<sub>N</sub> 5:29 पत्रपुष्पफलैश्चैव] C; पत्रपुष्पफलं चैव A; बभ्रु-पुष्पफलश्चैव E<sub>N</sub> 5:29 विचित्रैर्भक्तिपूतैश्च] em.; विचित्रैर्भक्तिपूतैश्च A; विचित्रैर्भक्तिपूजैश्च C; विचित्रैर्भक्तिपूजैश्च E<sub>N</sub> 5:30 घण्टाचामरदानेन अलङ्कारौदनेन वा] CE<sub>N</sub>; घण्टाचामरदान -- A 5:31 ०वस्त्रैश्च] AC; ०रत्नैश्च E<sub>N</sub> 5:31 हुडुङ्कारस्तवेन] em.; हुडुङ्कारास्तवेन A; हुडुङ्कारस्तवैस्तथा C; हुडुङ्कारैस्तथैव च E<sub>N</sub> 5:32 अपरिज्ञातकारणे] C; संपरिज्ञातकारणे C; अपरिज्ञातकारणं E<sub>N</sub> 5:32 शृणुध्वं] CE<sub>N</sub>; शृणुध्व A 5:32 पूजने] conj.; पूजते A; पूजा C (unmetrical); पूजया E<sub>N</sub> 5:33 स्नापयेद्विद्धं] CE<sub>N</sub>; स्नापये लिङ्ग A 5:33 मानसात्किल्बिषान्नराः] CE<sub>N</sub>, मानसकिल्बि -- म्सा 5:34 दशरात्रात्कायिकेन] CE<sub>N</sub>; --- कायिकेन A 5:34 अब्दाङ्गाणेश्वरीं गतिम्] conj.; अब्दाङ्गाणेश्वरी गतिं A; अब्दाङ्गाणेश्वरी गतिम् C; आब्दाङ्गाणेश्वरीं गतिं E<sub>N</sub> 5:35 याति] CE<sub>N</sub>; यान्ति A 5:35 द्विषड्वैरीशसायुज्यं] E<sub>N</sub>; द्विषड्वैरीशसायुज्य A; द्विषड्वैरीशसायोज्यं C 5:35 विशेत्] AE<sub>N</sub>; शेत् C (unmetrical) 5:36 चतुर्दश्यां] CE<sub>N</sub>; चतुर्दश्या A 5:36 स्नापयेच्छिवम्] CE<sub>N</sub>; स्नापये शिवम् A 5:36 यावज्जीवकृतैः पापैर्मुच्यते नात्र संशयः] CE<sub>N</sub>; यावजीवकृतैः प -- A

प्रत्यहं स्नापयेद्यस्तु मासमेकं शुचिर्नरः ।

ऋतूनां फलमाप्नोति भिन्ने देहे सुरालयम् ॥ 5:37 ॥

षण्मासं स्नापयेद्यस्तु सुराणां चोत्तमो भवेत् ।

अब्दस्नानेन पितरस्तस्य यान्ति सुरालयम् ॥ 5:38 ॥

त्र्याब्देन रुद्रसायोज्यं द्वादशाब्दैः कुलैः स्वयम् ।

घृतेन स्नापयेद्विष्णुमेकाहमपि मानवः ॥ 5:39 ॥

दग्ध्वा तु सर्वपापानि अश्वमेधमवाप्नुयात् ।

दशरात्रात्स्वर्गगतिम्मासाद्गणेश्वरीङ्गतिम् ॥ 5:40 ॥

पितृन्नरकर्तस्थानुद्धरत्यविकल्पतः ।

षड्मासं स्नापयेद्यस्तु नित्यं चाभग्नयोगतः ॥ 5:41 ॥

तस्यापि पितरो यान्ति नित्यं गाणेश्वरीङ्गतिम् ।

द्विरब्देनैव सायुज्यं व्रजन्ति पितृभिस्सह ॥ 5:42 ॥

घृतस्नानात्परत्रास्ति उद्धरेत्कुलसप्तकम् ।

त्रिनेत्राः शूलहस्ताश्च वृषाङ्गाश्चन्द्रशेखराः ॥ 5:43 ॥

सर्वज्ञाः सर्वगा नित्या भवन्ति जगदीश्वराः ।

कृष्णाष्टम्यां चतुर्दश्यां मधुना स्नापयेच्छिवम् ॥ 5:44 ॥

राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ।

5:37 मासमेकं शुचिर्नरः ] C; मासमेकं शुचिर्नरः A; मासमेकं सुचिर्नरः E<sub>N</sub> 5:37 ऋतूनां ] AC; केतूनां E<sub>N</sub> 5:37 भिन्ने देहे ] AC; भिन्नदेहे E<sub>N</sub> 5:37 सुरालयम् ] CE<sub>N</sub>; सुरालये ज A 5:38 षण्मासं स्नापयेद्यस्तु ] AE<sub>N</sub>; षमासं स्नाप यस्तु C 5:38 अब्दस्नानेन पितरस्तस्य ] AC; अब्दस्नानेनपितरस्तस्य E<sub>N</sub> 5:39 त्र्याब्देन रुद्रसायोज्यं ] C; त्र्यब्देन रुद्रसायुज्य A; अयब्देन रुद्रसायुज्यं E<sub>N</sub> 5:39 द्वादशाब्दैः कुलैः स्वयम् ] CE<sub>N</sub>; द्वादशाब्दे कुलैः स्वयम् A 5:39 घृतेन स्नापयेद्विष्णुमेकाहमपि मानवः ] CE<sub>N</sub>; घृतेन स्ना --- नवः A 5:40 दग्ध्वा तु सर्वपापानि ] AC; दग्धा तु सर्व पापानि E<sub>N</sub> 5:40 दशरात्रात्स्वर्गगतिम् ] CE<sub>N</sub>; दशरात्रा स्वर्गगति A 5:40 मासाद्गणेश्वरीङ्गतिम् ] CE<sub>N</sub>; मासाद्गणेश्वरीगतिम् A 5:41 पितृन्नरकर्तस्थानुद्धरत्यविकल्पतः ] CE<sub>N</sub>; पितृ नरकर्तस्थानुद्धरत्वविकल्पतः A 5:42 तस्यापि पितरो ] AC; तस्योपरिवरा E<sub>N</sub> 5:42 गाणेश्व० ] AE<sub>N</sub>; गानेश्व० C 5:42 द्विरब्देनैव सायुज्यं व्रजन्ति पितृभिस्सह ] em.; द्विर --- २ स्सह A; द्विरब्देनैव सायोज्यं व्रजन्ति पितृभिः सह C; द्विरब्देनैव सायोज्यं व्रजन्ति पितृभिः सह E<sub>N</sub> 5:43 घृतस्नानात्परत्रास्ति ] C; घृतस्नानपर नास्ति A; घृत स्नानात्परं नास्ति E<sub>N</sub> 5:43 उद्धरेत्कुलसप्तकम् ] CE<sub>N</sub>; उद्धरे कुलसप्तकम् A 5:43 त्रिनेत्राः शूलहस्ताश्च ] CE<sub>N</sub>; तृणेत्र शूलहस्ताश्च A 5:43 वृषाङ्गाश्चन्द्रशेखराः ] CE<sub>N</sub>; वृषाङ्क चन्द्रशेखरः A 5:44 सर्वज्ञाः सर्वगा नित्या ] CE<sub>N</sub>; सर्वज्ञा सर्वगा नित्यं A 5:44 स्नापयेच्छिवम् ] CE<sub>N</sub>; स्नापये शिवम् A 5:45 राजसूयस्य ] AE<sub>N</sub>; राजसूर्यस्य C

प्रत्यहं स्नापयेद्यस्तु वर्षेणैव गणेश्वरः ॥ 5:45 ॥

पञ्चाब्देन तु सायोज्यं प्रयाति पितृसंयुतः ।

प्रत्यहं पञ्चगव्येन यः शिवं स्नापयेन्नरः ॥ 5:46 ॥

न तस्य दृश्यते चान्तं देवलोकञ्च गच्छति ।

सम्बत्सरेण शुद्धात्मा शिवसायोज्यतां व्रजेत् ॥ 5:47 ॥

द्विवर्षेण पितृन्सप्त समुद्धृत्य शिवं व्रजेत् ।

गन्धैश्च स्नापयेद्विद्धं दिव्यैश्चैव सुगन्धिभिः ॥ 5:48 ॥

वाजपेयस्य यज्ञस्य फलं प्राप्नोति मानवः ।

कर्पूरव्यतिमिश्रेण चन्दनेन तु लेपयेत् ॥ 5:49 ॥

विद्याधरत्वमाप्नोति रमते सुरपूजितः ।

अश्वमेधफलञ्चैव दशरात्रेण चाप्नुयात् ॥ 5:50 ॥

मासेन गणतां याति अब्दात्सायोज्यमाप्नुयात् ।

अभग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम् ॥ 5:51 ॥

पितरस्तस्य सर्वे ते गतिं यस्यन्ति चोत्तमाम् ।

अगरुन्दशसाहस्रं षट्साहस्रन्तु चन्दनम् ॥ 5:52 ॥

अनन्तो गुग्गुलश्चैव सहाज्येन सुयोजितः ।

द्वे सहस्रे पलानां तु महिषाक्षस्य गुग्गुलोः ॥ 5:53 ॥

प्रदहेत्तद्गतात्मा यः सर्वपापैः प्रमुच्यते ।

5:45 प्रत्यहं स्नापयेद्यस्तु वर्षेणैव गणेश्वरः ]  $CE_N$ ; प्रत्यहं स्नापयेद्यस्तु व --- A 5:46 सायोज्यं ]  $CE_N$ ; सायुज्य A 5:46 यः शिवं स्नापयेन्नरः ]  $CE_N$ ; य शिवं स्नापये नरः A 5:47 दृश्यते ] AC; दृश्यते  $E_N$  5:47 चान्तं ]  $A^c CE_N$ ; चिन्तं  $A^{cc}$  5:47 देवलोकञ्च ] A; देवलोकं स  $CE_N$  5:47 सायोज्यतां ] C; सायुज्यतां  $AE_N$  5:48 पितृन्सप्त ] C; पितृ सप्त A; पितृन्सप्त  $E_N$  5:48 स्नापयेद्विद्धं दिव्यैश्चैव सुगन्धिभिः ]  $CE_N$ ; स्नापये लिङ्गं --- A 5:49 यज्ञस्य फलं ] C; यज्ञस्य फल A; याज्ञस्य फलं  $E_N$  5:49 चन्दनेन ]  $CE_N$ ; चन्दनेना A 5:50 अश्वमेधफलञ्चैव ]  $CE_N$ ; अश्वमेधफल चैव A 5:50 दशरात्रेण चाप्नुयात् ] A; दशरात्रादवाप्नुयात्  $CE_N$  5:51 मासेन गणतां याति ] *em. Cf. NiMukh*; मासेन गणता यान्ति A; मासेनैकेन गणतां  $CE_N$  म्च्छ  $E_N$ ; अब्दा सायुज्यमाप्नुयात् A 5:51 अभग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम् ] C; अभग्नयोगो यो --- पनम् A; अहग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम्  $E_N$  5:52 पितरस्तस्य सर्वे ते गतिं ]  $CE_N$ ; पितरस्तस्य सवे ते गति A 5:52 षट्साहस्रन्तु ]  $CE_N$ ; षट्सहस्रं तु A 5:53 अनन्तो ]  $CE_N$ ; अनंत्यो A 5:53 सहाज्येन ]  $AE_N$ ; सहाजेन C 5:53 महिषाक्षस्य गुग्गुलोः ]  $CE_N$ ; महिसाक्षस्व गुग्गुलोः A 5:54 प्रदहेत्तद्गतात्मा ] *conj.*; प्रदहेत्तर्गतानां यः A; प्रदहेत्तद्गतात्मा यः C; प्रदहेत्तद्गतात्मायः  $E_N$

देवि सम्बत्सरे पूर्णे नन्दीश्वरसमो भवेत् ॥ 5:54 ॥

एकाहं दहते यस्तु देवदेवस्य संनिधौ ।

सर्वपापविशुद्धात्मा अग्निष्टोममवाप्नुयात् ॥ 5:55 ॥

भक्तिमान्प्रदहेद्यस्तु धूपं गुग्गुलमुत्तमम् ।

मासैकेन समाप्नोति ऋतूनां शतमुत्तमम् ॥ 5:56 ॥

वर्षमेकन्दहेद्यस्तु स गणश्चोत्तमो भवेत् ।

न तस्य सम्भवो मर्त्ये पितृभिः सह मोदते ॥ 5:57 ॥

द्वाब्दं दहति यो देवि शुचीभूय दिने दिने ।

स्वकुलघ्नोद्धृतं तेन शिवभक्तेन धीमता ॥ 5:58 ॥

वस्त्रध्वजवितानं वा यो दद्याल्लिङ्गसन्निधौ ।

लभते परमैश्वर्यं जायते चोत्तमे कुले ॥ 5:59 ॥

सकृदानफलं ह्येतद्विस्त्रिधा गतिरुत्तमा ।

प्राप्नुयान्मानवः शीघ्रं सोमलोकं न संशयः ॥ 5:60 ॥

शतसाहस्रदानेन गतिर्गाणेश्वरी भवेत् ।

पितृभिः संयुतश्चैव लक्षदानान्न संशयः ॥ 5:61 ॥

मेखलाङ्कटिसूत्रञ्च यो दद्याल्लिङ्गमूर्धनि ।

5:54 देवि सम्बत्सरे पूर्णे नन्दीश्वरसमो भवेत् ]  $CE_N$ ; देवि संवत् --- र समो भवेत् A 5:55 ए-  
काहं दहते यस्तु ] C; एकाहो ऽपि दहेद्यस्तु A; एकाहं दहते यस्तु  $E_N$  5:56 भक्तिमान् ]  
 $CE_N$ ; भक्तिमा A 5:56 मासैकेन ]  $E_N$ ; मासैकेन  $A^c$ ; तमासैकेन  $A^{ac}$ ; मासैकेन C 5:56 ऋ-  
तूनां ] AC; ऋतूनां  $E_N$  5:57 वर्षमेकन्दहेद्यस्तु ] AC; मासमेकं दहेद्यस्तु  $E_N$  5:57 गणश्चो-  
त्तमो भवेत् ]  $CE_N$ ; गणश्चो --- A 5:57 सम्भवो मर्त्ये पितृभिः ]  $CE_N$ ; संभव मर्त्ये पितृभि  
A 5:58 द्वाब्दं दहति ] A; द्वाब्दं हति C (unmetrical); व्याब्दं दहति  $E_N$  5:58 शुचीभूय ]  
AC; शुचीभूतो  $E_N$  5:58 तेन शिवभक्तेन ]  $AE_N$ ; तेना सभक्तेन C (unmetrical) 5:59 व-  
स्त्रध्वजवितानं वा ] A; वस्त्रध्व  $\square$  न चC; वस्त्रध्वजवितानन्तु  $E_N$  5:59 दद्याल्लिङ्गसन्निधौ ]  
 $CE_N$ ; दद्या लिङ्गसन्निधौ A 5:59 लभते परमैश्वर्यं ]  $CE_N$ ; लभते परमैश्वर्यं A 5:59 जायते  
चोत्तमे कुले ]  $CE_N$ ; जातः परमके कुले A 5:60 एतद् द्विस्त्रिधा गतिरुत्तमा ] *em.*; द्विस्त्रिधा  
गतिरुत्तमा C; द्विस्त्रिधा गतिरु --- A; त्रिधागतिरुत्तमां  $E_N$  5:60 प्राप्नुयान्मानवः ]  $E_N$ ;  
प्राप्नुयात्मानवः C; ---नवः A 5:60 सोमलोकं ]  $CE_N$ ; सोमलोक A 5:61 गतिर्गाणेश्व-  
री भवेत् ]  $E_N$ ; गतिर्गाणेश्वरीम्भवेत् A; गतिर्गाणेश्वरी भवेत् C 5:61 पितृभिः संयुतश्चैव ]  
 $A^cE_N$ ; पितृभिः संयुतश्चैव  $A^{ac}$ ; पितृभिः संयुतश्चैव C 5:61 लक्षदानान्न ]  $CE_N$ ; लक्षदानं न A  
5:62 मेखलाङ्कटिसूत्रञ्च ] C; मेखला कटिसूत्रञ्च A; मेखलां कटिसूत्रञ्च  $E_N$  5:62 मूर्धनि ]  
A; मूर्धनि  $CE_N$



चतुःसागरपर्यन्तक्षायान्तु स भवेन्नृपः ॥ 5:62 ॥

मुकुटं कुण्डलं चैव चित्रपट्टकदायकः ।

सकलान्तु महीं भुङ्क्ते अङ्गाभरणदानतः ॥ 5:63 ॥

मुखकोशे तथैवेह पट्टात्प्रादेशिको नृपः ।

चित्रके चित्रभोगानि निस्सपत्नमवाप्नुयात् ॥ 5:64 ॥

पुनः पुनश्च यो दद्याद्रत्नाभरणभूषणम् ।

गाणापत्यमवाप्नोति अक्षयं परमं ध्रुवम् ॥ 5:65 ॥

मुक्तिमण्डपिकां भक्त्या दत्त्वा यो ऽर्चयते शिवम् ।

न तस्य पुनरावृत्तिर्गणश्चैवोत्तमो भवेत् ॥ 5:66 ॥

रोचनां कुंकुमं चैव लिंगस्योपरि यो नरः ।

प्रत्यहं लेपनन्दद्यात्स विद्याधरतां व्रजेत् ॥ 5:67 ॥

द्वादशाब्देन गणतां कर्पूरागरुलेपनैः ।

कटकेयूरदानेन आधिपत्यं महेच्छताम् ॥ 5:68 ॥

प्राप्नुवन्ति नरा लोके शिवभक्तिपरायणाः ।

रत्नदानानि दिव्यानि यो ददाति शिवाय वै ॥ 5:69 ॥

दशसौवर्णिकं पुष्पं निर्गन्धि यदि भाविनि ।

शतसाहस्रिका माला अनन्तं लिंगपूरणे ॥ 5:70 ॥

5:62 चतुःसागरपर्यन्तक्षायान्तु स भवेन्नृपः ] C; चतुसागरपर्यन्तं क्षमाया स भवे नृपः A;  
चतुःसागरपर्यन्तं क्षायां नु स भवेन्नृपः E<sub>N</sub> 5:63 चित्रपट्टकदायकः ] CE<sub>N</sub>; चित्रपट्टक -  
-- A 5:63 सकलान्तु महीं भुङ्क्ते ] em.; --- तु महीं भुङ्क्ते A; सकलान्तु महीं भुङ्क्ते C;  
सकलान्तु महीं भुङ्क्ते E<sub>N</sub> 5:63 अङ्गाभरणदानतः ] AE<sub>N</sub>; अङ्गाभरणदानततः C 5:64 मु-  
खकोशे तथैवेह ] AC; मुखकोशेतथैवेह E<sub>N</sub> 5:64 पट्टात् प्रादेशिको नृपः ] C; पट्टप्रादेशिको  
नृपः A; पट्टात्प्रादेशिको नृपः E<sub>N</sub> 5:64 निस्सपत्नमवाप्नुयात् ] em.; निस्सपत्नमवाप्नुयात् A;  
निःसपत्नान्यवाप्नुयात् C; निः सम्पन्नान्यवाप्नुयात् E<sub>N</sub> 5:65 गाणापत्यमवाप्नोति ] C; गणा-  
पत्यमवाप्नोति A; गाणपत्यमवाप्नोति E<sub>N</sub> 5:65 अक्षयं ] A; चाक्षम् C (unmetrical); चाक्षयं  
E<sub>N</sub> 5:66 मुक्तिमण्डपिकां भक्त्या ] em.; मुक्तिमण्डपिका भक्त्या A; मुक्तामण्डपिकां भक्त्या C;  
मुक्तिमण्डपिकाभक्त्या E<sub>N</sub> 5:66 यो ऽर्चयते शिवम् ] CE<sub>N</sub>; --- A 5:66 °रावृत्तिर्ग° ] E<sub>N</sub>;  
°रावृत्तिर्ग° AC 5:67 रोचनां ] C; रोचना A; रोचना E<sub>N</sub> 5:68 कर्पूरागरु° ] C; कर्पूरा-  
गरु° A; कर्पूरागरु° E<sub>N</sub> 5:68 कटकेयूरदानेन ] AC; कटकेयूर दानेन E<sub>N</sub> 5:69 प्राप्नुवन्ति  
नरा लोके शिवभक्तिपरायणाः ] CE<sub>N</sub>; प्राप् --- भक्तिपरायणाः A 5:70 दशसौवर्णिकं ] CE<sub>N</sub>;  
दशसौवर्णिक A 5:70 निर्गन्धि ] A; निर्गन्धि C; निर्गन्धि E<sub>N</sub> 5:70 भाविनि ] A; भामिनि  
CE<sub>N</sub> 5:70 शतसाहस्रिका ] AC; शतसाहस्रिका E<sub>N</sub>

निर्गन्धिकुसुमस्यायं विधिः ख्यातो द्विजोत्तमाः ।

शोभनैर्दिव्यगन्धाद्यैः शृणु तत्र तु यत्फलम् ॥ 5:71 ॥

एकपुष्पप्रदानेन लिङ्गेषु प्रतिमासु वा ।

अशीतिकल्पकोटीनां दुर्गतिं न नरो व्रजेत् ॥ 5:72 ॥

एवं वै निरयाः सर्वे नियतं शून्यतां गताः ।

एकपुष्पप्रदानेन कस्य योगो न विद्यते ॥ 5:73 ॥

वित्तसंपत्तिसंशुद्धं शेषं संपत्तिभावितम् ।

तृणमप्युत्तमार्थाय कोटिवेधि रसेन्द्रवत् ॥ 5:74 ॥

नन्दिकेश्वर उवाच ।

एकपुष्पप्रदानेन योगः सर्वस्य विद्यते ।

न चतुःसम्पदायोगः किं तु सर्वस्य विद्यते ॥ 5:75 ॥

अकामाभ्यर्चिते लिङ्गे एतदुक्तं मया फलम् ।

कामेनाभ्यर्च्यमानस्य शृणु तस्यापि यत्फलम् ॥ 5:76 ॥

अर्क्षस्य करवीरस्य बुकस्योन्मत्तकस्य च ।

चतुर्णां पुष्पजातीनां गन्धं जिघ्रति शंकरः ॥ 5:77 ॥

सुवर्णनिष्कं पुष्पे तु सर्वस्मिन्देवि कथ्यते ।

सहस्रे त्वन्यपुष्पाणां दत्ते यत्कथ्यते फलम् ॥ 5:78 ॥

एकस्मिन्करवीरस्य दत्ते पुष्पे हि तत्फलम् ।

5:71 निर्गन्धिकुसुमस्यायं विधिः ख्यातो द्विजोत्तमाः ]  $E_N$ ; निर्गन्धिकुसुमस्यैषा विधिः ख्याता द्विजोत्तमाः A; निर्गन्धिकुसुमस्यायं विधिः ख्यातो द्विजोत्तम C 5:71 शोभनैर्दिव्यगन्धाद्यैः शृणु तत्र तु यत्फलम् ]  $CE_N$ ; शोभनैर्दिव्य --- तु यत्फलम् A 5:72 व्रजेत् ]  $CE_N$ ; भवेत् A 5:73 निरयाः सर्वे ]  $CE_N$ ; वित्तं A 5:74 वित्तं ] A; वृत्तिं C; वृत्तिं  $E_N$  5:74 °भावि-  
तम् ] AC; °भाषितं  $E_N$  5:74 तृणमप्युत्तमार्थाय कोटिवेधि रसेन्द्रवत् ] C; तृणमप्युत्तमाथा  
--- A; तृणमप्युत्तमार्थाय कोटिवधिरसेन्द्रवत्  $E_N$  5:75 नन्दिकेश्वर ]  $AE_N$ ; नन्दिकेश्वर C  
5:75 योगः सर्वस्य विद्यते ]  $CE_N$ ; योगः सर्वस्य विद्वन्ति A 5:75 चतुःसम्पदायोगः ] C;  
चतुःसम्पदायोग A; चतुःसम्पदा योगः  $E_N$  5:76 अकामाभ्यर्चिते लिङ्गे एतदुक्तं ]  $CE_N$ ; अका-  
माभ्यर्चये लिङ्गमेतदुक्तं A 5:76 कामेनाभ्यर्च्यं ]  $E_N$ ; कामेनाभ्यर्च्यं AC 5:76 यत्फलम् ]  
 $CE_N$ ; यत्फलम् A 5:77 चतुर्णां पुष्पजातीनां गन्धं जिघ्रति ]  $E_N$ ; चतुर्णां --- A; चतुर्णां  
पुष्पजातीनां गन्धं जिघ्रति C 5:78 सुवर्णनिष्कं पुष्पे ]  $em.$ ; सुवर्णनिष्कपुष्पे AC; सुवर्ण-  
निष्कं पुष्पं  $E_N$  5:78 सर्वस्मिन् ]  $E_N$ ; सर्वस्मिं A; सर्वस्मि C 5:78 सहस्रे त्वन्यपुष्पाणां ]  
C; सहस्रे त्वन्यपुष्पाणां A; सहस्रन्त्वन्यपुष्पाणां  $E_N$  5:78 यत्कथ्यते ]  $CE_N$ ; यत्कथ्यते A  
5:79 एकस्मिन्करवीरस्य दत्ते पुष्पे हि तत्फलम् ] AC; eyeskip  $E_N$

करवीरसहस्रस्य भवेदत्तस्य यत्फलम् ॥ 5:79 ॥

तदेकस्य तु पद्मस्य दत्तस्य फलमश्नुते ।

पद्मानाञ्च सहस्रस्य मम दत्तस्य यत्फलम् ॥ 5:80 ॥

तत्फलं लभते पत्रे दत्ते बिल्वस्य शोभने ।

बिल्वपत्रसहस्रे तु दत्ते मे यत्फलं स्मृतम् ॥ 5:81 ॥

बुकपुष्पे तदेकस्मिन्मम दत्ते लभेत्फलम् ।

बुकपुष्पसहस्रे तु दत्ते यत्कीर्तितं फलम् ।

पुष्पे दत्ते तदेकस्मिन्लभेद्भुतूरकस्य तु ॥ 5:82 ॥

बुकेन वरदो देवः करवीरैर्द्वनप्रदः ।

अर्केण श्रियमाप्नोति मोक्षं धुतूरकेन तु ॥ 5:83 ॥

नीलोत्पलैर्भवेद्भोगो यो ऽर्चयेल्लिङ्गमुत्तमम् ।

रक्ताब्जैः प्राप्नुयाद्राज्यं पुण्डरीकैश्च चक्रिणम् ॥ 5:84 ॥

चम्पकैः सर्वकामानि पुंनागैर्नागकेशरैः ।

ईप्सिताल्लभते कामांस्तथा केशरदामकैः ॥ 5:85 ॥

मन्त्रसिद्धिमवाप्नोति बृहत्यागस्तिपुष्पकैः ।

यो ऽर्चयेत्परमेशानं सिद्धकेन तथैव हि ॥ 5:86 ॥

5:79 करवीरसहस्रस्य भवेदत्तस्य यत्फलम् ] C; करवीरसहस्रस्योम्भवे दत्तस्य यत्फलम् A; करवीरसहस्रस्य भवेत्तदस्य यत्फलं E<sub>N</sub> 5:80 पद्मस्य ] AC; पुष्पस्य E<sub>N</sub> 5:80 पद्मानाञ्च ] A; पद्मानान्तु CE<sub>N</sub> 5:80 सहस्रस्य मम दत्तस्य यत्फलम् ] CE<sub>N</sub>; स --- फलम् A 5:81 त-  
त्फलं ] CE<sub>N</sub>; तत्फलं A 5:81 बिल्वपत्रसहस्रे तु दत्ते मे यत्फलं ] E<sub>N</sub>; बिल्वपत्रसहस्रं तु  
दत्तं मे यत्फलं A; बिल्वपत्रसहस्रे तु दत्ते मे यत्फलं C 5:82 बुकपुष्पे तदेकस्मिन् मम दत्ते  
लभेत्फलम् ] CE<sub>N</sub>; बुकपुष्पन्तदेकस्मिन् मम दत्ते लभते फलम् A (unmetrical) 5:82 बुकपुष्प-  
सहस्रे तु दत्ते यत्कीर्तितं फलम् ] C; बुकपुष्पं सहस्रं तु दत्ते यत्फलमिर्कितम् A; एयेस्किप् E<sub>N</sub>  
5:82 तदेकस्मिन् ] C; तदेकस्मिन् (?) A; यदेकस्मिन् E<sub>N</sub> 5:82 लभेद्भुतूरकस्य ] C; लभे  
धुतूरकस्य A; लभेद्भुतूरकस्य E<sub>N</sub> 5:83 बुकेन वरदो देवः करवीरैर्द्वनप्रदः ] C; बुकेन वरदो  
दे --- A; वः बुकेन वरदो देवः करवीरैर्द्वनप्रदः E<sub>N</sub> 5:83 अर्केण श्रियमाप्नोति ] AC; अर्केण  
प्रियमच्छिन्ने E<sub>N</sub> 5:83 धुतूरकेन ] A; धुतूरकेन C; धुतूरकस्य E<sub>N</sub> 5:84 नीलोत्पलैर्भ-  
AE<sub>N</sub>; नीलोत्पलैर्भ- C 5:84 यो ऽर्चयेल्लिङ्ग- ] CE<sub>N</sub>; योर्चये लिङ्ग A 5:84 रक्ताब्जैः ]  
em.; रक्ताब्जै A; रक्ताब्जैः C; रक्ताकैः E<sub>N</sub> 5:85 चम्पकैः ] CE<sub>N</sub>; चम्पकै A 5:85 ई-  
प्सिताल्लभते कामांस्तथा ] conj.; ईप्सिताल्लभते कामन्तथा A; ईप्सिताल्लभते कामांस्तथा C;  
ईप्सितां लभते कामांस्तथा E<sub>N</sub> 5:86 बृहत्यागस्तिपुष्पकैः ] C; --- A; बृहत्यागस्तिपुष्पकैः  
E<sub>N</sub> (unmetrical) 5:86 सिद्धकेन ] em.; सिद्धिकेन A; सिताब्जै CE<sub>N</sub>

सर्वकामानवाप्नोति यो ऽर्चयेद्गन्धपुष्पकैः ।

कुब्जकैर्विपुलो लाभः सौभाग्याय च वारुणी ॥ 5:87 ॥

कन्याकामस्तु जातीभिर्यो ऽर्चयेत्परमेश्वरम् ।

स लभेच्चोत्तमां कन्यां षण्मासेन न संशयः ॥ 5:88 ॥

मल्लिका ज्ञानकामाय अर्चयेद्यो महेश्वरम् ।

लभते परमं ज्ञानं संसारभयनाशनम् ॥ 5:89 ॥

पुत्रकामाय कुन्दैस्तु अर्चयीत शुचिर्नरः ।

लभते बहुपुत्रत्वं धनवंतं चिरायुषम् ॥ 5:90 ॥

आरोग्यं कुशपुष्पैस्तु अशोकैः प्रियसङ्गमम् ।

कर्णिकारैर्धनं विद्याद्वयार्थं द्रोणपुष्पिका ॥ 5:91 ॥

कदम्बेनार्चयेद्विद्धं सततं नियतव्रतः ।

शत्रूणां वशकामाय नित्यमेव प्रदापयेत् ॥ 5:92 ॥

नश्यन्ति व्याधयस्तस्य यो ऽर्चयेदरिमुस्तकैः ।

सिद्धवारस्य पुष्पेण बद्धो मुच्येत बन्धनात् ॥ 5:93 ॥

अंकोटासितवर्णानि निर्गन्धिकुसुमानि च ।

तानि शत्रुविनाशाय देवदेवाय कल्पयेत् ॥ 5:94 ॥

5:87 सर्वकामानवाप्नोति ]  $CE_N$ ; सर्वकानमावाप्नोति A 5:87 यो ऽर्चयेद्गन्धपुष्पकैः ] C; यो ऽर्चये गन्धपुष्पकैः A; यो ऽर्चयेद्गन्धपुष्पकैः  $E_N$  5:87 कुब्जकैर्विपुलो लाभः ] *conj.*; तूचकै विपुलं लाभं A; कुन्दकैविपुलो लाभः C; कुपुकैर्विपुलोलाभः  $E_N$  5:87 सौभाग्याय च वारुणी ] *em.*; सौभाग्यं च वारुणी A; शौभाग्याय च वारुणी C; सौभाग्याय च वारुणं  $E_N$  5:88 जातीभिर्यो ऽर्चं° ]  $CE_N$ ; जातीभियो ऽर्चं° A 5:88 स लभेच्चोत्तमां कन्यां ]  $CE_N$ ; स लभे चोत्तमां कन्या A 5:89 ज्ञानकामाय अर्चयेद्यो महेश्वरम् ] *conj.*; ज्ञानकामे य --- A; ज्ञानकामार्थमर्चयन्तो महेश्वरम्  $CE_N$  5:89 लभते परमं ] *em.*; लभन्ते परमं  $CE_N$ ; लभन्ते तश्चर A 5:90 कुन्दैस्तु अर्चयीत शुचिर्नरः ] C; कुन्दैस्तु अर्चये शुचिनरः A; कुन्दैस्तु अर्चयीत शुचिर्नरः  $E_N$  5:90 लभते ]  $CE_N$ ; लभन्ते A 5:90 धनवंतं ] A; धनवंन्तं C; धनवत्त्वं  $E_N$  5:91 कुशपुष्पैस्तु ]  $CE_N$ ; कुयपुष्पैस्तु A 5:91 कर्णिकारैर्धनं विद्याद्वयार्थं द्रोणपुष्पिका ] C; कर्णिकारे धनं विद्याद्वयार्थं द्रोणपुष्पिकाः A; कर्णिकारं धनं विद्याद्वयार्थं द्रोणपुष्पिकां  $E_N$  5:92 कदम्बेनार्चयेद्विद्धं ]  $E_N$ ; कदम्बेनाच --- A 5:92 सततं नियतव्रतः ] C; --- यतव्रतः A; सततं नियते व्रतः  $E_N$  5:92 नित्यमेव ]  $AE_N$ ; नित्यमेवं C 5:93 व्याधयस्तस्य ]  $CE_N$ ; व्याधयस् सवे A 5:93 यो ऽर्चयेदरिमुस्तकैः ] A; यो ऽर्चयेदरिमुस्तकैः C; यो ऽर्चयेद-तिमुस्तकैः  $E_N$  5:93 बद्धो ]  $CE_N$ ; बधो A (*unmetrical*) 5:94 अंकोटासितवर्णानि ] C; अंकोटासितवर्णानि A; अंकोलासितवर्णानि  $E_N$  5:94 निर्गन्धिकुसुमानि च ] A; निर्गन्धिकु-सुमानि च C; निर्गन्धिकुसुमा प्रिये  $E_N$  5:94 तानि शत्रुविनाशाय देवदेवाय कल्पयेत् ]  $CE_N$ ; तानि शत्रुविनाशाय दे --- A



पीतकानि तु पुष्ट्यर्थे पुष्पाणि विजयाय च ।

नित्यमेव तु यो दद्यात्सर्वकाममवाप्नुयात् ॥ 5:95 ॥

जलजानि तु पुष्पाणि वश्यकथं तु प्रकल्पयेत् ।

नीलरक्तानि यो दद्यात्तानि वश्यकराणि तु ॥ 5:96 ॥

सर्वकामप्रदं बिल्वं दारिद्र्यभयनाशनम् ।

बिल्वपत्रात्परं नास्ति येन तुष्यति शङ्करः ॥ 5:97 ॥

विजयार्थं दमनकं योजयेन्नियमस्थितः ।

विजिताः शत्रवस्तेन यो ऽर्चयेद्दूषभध्वजम् ॥ 5:98 ॥

सुखं मरुवकन्दद्याज्जम्बुटः सर्वकामदः ।

तिलको धनकामाय गोकामाय च वंकुली ॥ 5:99 ॥

सौख्यदश्चापि तगरः किङ्कराटश्च कामदः ।

आरोग्यञ्च धनञ्चैव फलिनी कामदा स्मृता ॥ 5:100 ॥

शालः प्रियकरश्चैव किंशुकादायुराप्नुयात् ।

हस्त्यश्चपशुकामाय कुटजेनार्चयेद्दरम् ॥ 5:101 ॥

कर्पूरदमनं दद्याच्छत्रूणाञ्च विनाशने ।

नश्यन्ति शत्रवः शीघ्रं देवदेवस्य पूजनात् ॥ 5:102 ॥

श्यामा चारोग्यदा नित्यं जवापुष्पस्तथैव च ।

5:95 पुष्ट्यर्थे पुष्पाणि विजयाय ] conj.; पुष्ट्यर्थे पुष्पाणि विजयानि A; पुष्ट्यर्थे पुष्पाणि विजयाय C; पुष्ट्यर्थे पुष्पाणि विजयाय E<sub>N</sub> 5:95 सर्वकाममवाप्नुयात् ] A; सतत्काममवाप्नुयात् CE<sub>N</sub> 5:96 जलजानि तु पुष्पाणि वश्यकथं तु ] AC; जलजानितु पुष्पाणि वश्यकथं तु E<sub>N</sub> 5:96 यो दद्यात् ] em.; यो दद्या A; यान्येव CE<sub>N</sub> 5:97 सर्वकामप्रदं बिल्वं ] CE<sub>N</sub>; सर्वकामयद चैवं A 5:97 दारिद्र्यभयनाशनम् ] A; दारिद्र्यस्य प्रमोचनम् CE<sub>N</sub> 5:97 बिल्वपत्रात्परं नास्ति येन तुष्यति ] CE<sub>N</sub>; बिल्वप --- A 5:98 विजयार्थं दमनकं ] C; विजयार्थेन्दवनदं A; विजयार्थं दमनकं E<sub>N</sub> 5:98 योजयेन्नियमस्थितः ] C; योजये नियमस्थितः A; योजयेन्नियमास्थितः E<sub>N</sub> 5:98 विजिताः शत्रवस्तेन यो ऽर्चयेद्दूषभध्वजम् ] E<sub>N</sub>; विजया शत्रवस्तेन योजयेद्दूषभध्वजः A; विजिताः शत्रवस्तेन यो ऽर्चयेद्दूषभध्वजम् C 5:99 सुखं मरुवकन्दद्याज्जम्बुटः सर्वकामदः ] C; सुखम्रुव(?)कन्दद्या जम्बुट सर्वकामदः A; सुखे मरुवकं दद्याज्जम्बुटः सर्वकामदः E<sub>N</sub> 5:99 वंकुली ] AC; वंकुलौ E<sub>N</sub> 5:100 तगरः ] B, तरारः म्सा 5:100 तगरः किङ्कराटश्च ] C; तगरः किङ्कराटश्च A; तगरः किङ्कराटश्च E<sub>N</sub> 5:100 आरोग्यञ्च धनञ्चैव फलिनी कामदा स्मृता ] CE<sub>N</sub>; आरोग्यञ्च धनं --- A 5:101 किंशुकादायुराप्नुयात् ] CE<sub>N</sub>; किंशुकारायुदा-प्नुयात् A 5:102 कर्पूरदमनं ] AC; कर्पूरदमनकौ E<sub>N</sub> 5:102 दद्याच्छत्रूणाञ्च ] E<sub>N</sub>; दद्या शत्रूणाञ्च A; दद्याच्छत्रूणा च C 5:102 शत्रवः ] CE<sub>N</sub>; तत्रव A 5:103 जवापुष्पम् ] AC; जपापुष्पं E<sub>N</sub>

कुरण्टकस्य वश्यार्थं नित्यं लिङ्गस्य पूजनात् ॥ 5:103 ॥

विद्वेषे यूथिका योज्या देवदेवे महेश्वरे ।

केतकी शत्रुनाशाय क्रुद्धो लिङ्गं तु यो ऽर्चयेत् ॥ 5:104 ॥

सर्वकामप्रदा ह्येषा व्याघ्री देवि प्रकीर्तिता ।

ज्योत्स्नाकारी तथैवेह नित्यमेव हि कामदा ॥ 5:105 ॥

वासकेनार्चयेद्देवं बलमायुश्च वर्धते ।

झिण्टिका सुखदा नित्यं तथा चाप्सरचम्पकम् ॥ 5:106 ॥

डिम्बाक्षी व्याधिनाशार्थमश्वकर्णस्तथैव च ।

जयन्ती जयकामाय श्वेता च गिरिकर्णिका ॥ 5:107 ॥

विद्वेषोच्चाटनार्थाय निम्बपुष्पेण यो ऽर्चयेत् ।

भण्डी चाकर्षणे योज्या मदयन्ती तु या भवेत् ॥ 5:108 ॥

ऋषिपुष्पी रुद्रजटी हन्ति सर्वानुपद्रवान् ।

शणपुष्पञ्च यत्प्रोक्तं कोकिलाक्षस्तथैव च ॥ 5:109 ॥

सर्वशुक्रं तु शान्त्यर्थे सर्वपीतन्तु पौष्टिके ।

सर्वरक्तन्तु वश्यार्थे कृष्णं चैवाभिचारुके ॥ 5:110 ॥

5:103 कुरण्टकस्य वश्यार्थं ] A; कुरण्टकस्य वश्यार्थं C; कुरण्टकस्य वश्यार्थं E<sub>N</sub> 5:103 नित्यं लिङ्गस्य पूजनात् ] CE<sub>N</sub>; नित्यं --- A 5:104 योज्या देवदेवे महेश्वरे ] AE<sub>N</sub>; योज्या देवदेवमहेश्वरे C 5:104 शत्रुनाशाय ] AE<sub>N</sub>; शत्रुनाया C (unmetrical) 5:105 सर्वकामप्रदा ह्येषा ] C; सर्वकामप्रदा ह्येषा A; सर्वकामप्रदा ह्येषा E<sub>N</sub> 5:105 व्याघ्री देवि प्रकीर्तिता ] em.; व्याघ्री देवि प्रकीर्तिता: A; व्याघ्री देवि प्रकीर्तिता CE<sub>N</sub> 5:105 ज्योत्स्नाकारी तथैवेह ] A; ज्योत्स्नाकारी तथैवेह C; ज्योत्स्नाकारी तथैवाह E<sub>N</sub> 5:106 वासकेनार्चयेद्देवं ] AE<sub>N</sub>; वासकेनार्चयेद्देवं C 5:106 बलमायुश्च वर्धते ] CE<sub>N</sub>; बलमायुश्च वर्धते A 5:106 झिण्टिका सुखदा नित्यं ] C; गण्टिका सुखदा नित्यं --- म्सा; किण्टिका सुखदा नित्यं E<sub>N</sub> 5:106 तथा चाप्सरचम्पकम् ] CE<sub>N</sub>; --- A 5:107 डिम्बाक्षी व्याधिनाशार्थमश्वकर्णस्तथैव च ] C; डिम्बाक्षी व्याधिनाशार्थं अश्वकर्णस्तथैव च A; डिम्बाक्षी व्याधिनाशार्थमश्वकर्णस्तथैव च E<sub>N</sub> 5:107 गिरिकर्णिका ] CE<sub>N</sub>; गिरिकर्णि A (unmetrical) 5:108 विद्वेषोच्चाटनार्थाय निम्बपुष्पेण यो ऽर्चयेत् ] CE<sub>N</sub>; विद्वेषोच्चाटनार्थन्तु निम्बपुष्पानि योचयेत् A 5:108 भण्डी चाकर्षणे योज्या ] em.; भण्डी चाकर्षणे योज्या AC; भण्डीचाकर्षणे योज्या E<sub>N</sub> 5:108 तु ] A; च CE<sub>N</sub> 5:109 हन्ति सर्वानुपद्रवान् ] E<sub>N</sub>; हन्ति सर्वान्तुपद्रवात् A; हन्ती सर्वानुपद्रवान् C 5:109 शणपुष्पञ्च यत्प्रोक्तं ] E<sub>N</sub>; शतपुष्पञ्च य --- A; शणपुष्पञ्च यत्प्रोक्तं C 5:109 कोकिलाक्षस्तथैव च ] CE<sub>N</sub>; --- व च A 5:110 सर्वशुक्रं तु ] AC; सर्व शुक्रन्तु E<sub>N</sub> 5:110 सर्वपीतन्तु ] AC; सर्व पीतन्तु E<sub>N</sub> 5:110 सर्वरक्तन्तु वश्यार्थे कृष्णं चैवाभिचारुके ] em.; सर्वरक्तन्तु वश्यार्थे कृष्णं चैवाभिचारुके A; कृष्णञ्चैवाभिचारे च देवदेवाय कल्पयेत् CE<sub>N</sub>

पत्रं पुष्पं फलं तोयं तृणञ्चैव तथा पयः ।

प्रत्यहं शम्भवे दद्यान्नासौ दुर्गतिमाप्नुयात् ॥ 5:111 ॥

यस्य वृक्षस्य पुष्पाणि पत्राणि च फलानि च ।

महादेवोपयुक्तानि सो ऽपि याति पराङ्गतिम् ॥ 5:112 ॥

नास्ति पापसमः शत्रुर्न च धर्मसमः सखा ।

नैव रुद्रात्परो देवो न पुष्पं कनकादपि ॥ 5:113 ॥

बुकेनाभ्यर्च्यमानस्तु वरदो भवति प्रभुः ।

सप्तरात्रं निवेद्यस्तु बुको रुद्राय धीमता ॥ 5:114 ॥

दिने दिने तु दातव्यं शौचयित्वा पुनः पुनः ।

सप्तरात्रमतिक्रम्य निर्माल्यत्वं प्रपद्यते ॥ 5:115 ॥

सकृद्वत्ते बुके देवि गोसहस्रफलं लभेत् ।

पक्षेण योगी भवति मासेन तु दिवं व्रजेत् ॥ 5:116 ॥

मासद्वयेन चाप्नोति क्रतूनां फलमुत्तमम् ।

त्रिभिर्मासैः प्रपद्येत ब्रह्मलोकमनुत्तमम् ॥ 5:117 ॥

चतुर्भिः सिद्धिमाप्नोति योगसिद्धिञ्च पञ्चभिः ।

षण्मासेन नरो याति रुद्रलोकं न संशयः ॥ 5:118 ॥

रुद्राकृतिधरो भूत्वा चन्द्रार्द्धकृतशेखरः ।

प्रयाति वृषयानेन द्वितीय इव शूलधृक् ॥ 5:119 ॥

एवमभ्यर्च्य देवेशं नैवेद्यम्परिकल्पयेत् ।

अन्ननैवेद्यदानेन लभते सुखमक्षयम् ॥ 5:120 ॥

5:111 पत्रं पुष्पं फलं तोयं ]  $CE_N$ ; पत्रं पुष्प फलन्तोय A 5:111 दद्यान्नासौ ]  $CE_N$ ; दद्यात्-  
सौ A 5:112 महादेवोपयुक्तानि ] C; महादे --- A; महादेवाय युक्तानि  $E_N$  5:112 सो ऽपि  
याति पराङ्गतिम् ]  $E_N$ ; --- यान्ति पराङ्गतिम् A; सो ऽपि याति परा गतिम् C 5:113 पाप-  
समः शत्रुर्न च धर्मसमः ]  $CE_N$ ; पापसम शत्रुर्न च धर्मसम A 5:113 रुद्रात्परो देवो न पुष्पं ]  
 $CE_N$ ; रुद्रपरो देवो न पुष्प A 5:115 शौचयित्वा पुनः पुनः ] C; शौचयित्वा पुनः पु --- A;  
शौचयित्वा पुनः पुनः  $E_N$  5:115 सप्तरात्रमतिक्रम्य ]  $CE_N$ ; --- मतिक्रम्य A 5:117 क्रतूनां ]  
 $AE_N$ ; क्रतूना C 5:117 त्रिभिर्मासैः ]  $CE_N$ ; तृभिर्मासैः A 5:118 चतुर्भिः सिद्धिमाप्नोति ]  
 $CE_N$ ; चतुर्भि दिसिमाप्नोति A 5:118 योगसिद्धिञ्च पञ्चभिः ] C; योगसिद्धिञ्च पञ्च --- A;  
योगसिद्धिञ्च पञ्चभिः  $E_N$  5:118 याति रुद्रलोकं न संशयः ]  $CE_N$ ; यान्ति रुद्रलोक न संशय  
A 5:119 ०धरो ] AC; ०नरो  $E_N$  5:120 ०नैवेद्य० ]  $AE_N$ ; नैवेद्य C

देवलोकमनुप्राप्तो भक्ष्यदानान्नरोत्तमः ।

विद्याधरपतिर्भूत्वा मोदते दिवि देववत् ॥ 5:121 ॥

सधृतं पायसं दद्यान्नैवेद्यं शंभवे सदा ।

गाणापत्यं भवेच्छ्रीघ्नं द्वादशाब्दात्कुलैः सह ॥ 5:122 ॥

धृतपूषं तु सगुडं मम दक्षिणमूर्तिषु ।

निवेदयति यो मर्त्यो नन्दीश्वरसमो भवेत् ॥ 5:123 ॥

खण्डखाद्यकृतान्दत्त्वा प्राप्नुयाद्गतिमुत्तमाम् ।

भक्ष्यभोज्यादिकं दत्त्वा सर्वकामानवाप्नुयात् ॥ 5:124 ॥

यवागूं कृसराम्पूपान्दत्त्वा तु सुखभागभवेत् ।

मण्डकासिद्धिपिण्डांश्च शष्कुलीमोदकानि च ॥ 5:125 ॥

दत्त्वान्यफलमूलञ्च लेह्यचोष्याणि यानि च ।

दत्त्वा सर्वसुखावाप्तिरनन्तं गीतवादाने ॥ 5:126 ॥

निराहाराः क्षमायुक्ताः सत्यार्जवपरायणाः ।

मद्भक्ता ये हि नृत्येयुस्ते स्युः प्राणसमा गणाः ॥ 5:127 ॥

सकृत्कृत्वा फलं ह्येतत्तन्त्रीवाद्यस्य मे शृणु ।

कृत्वासौ गणतां याति तन्त्रीवाद्यस्य वादकः ॥ 5:128 ॥

5:121 देवलोकमनुप्राप्तो भक्ष्यदानान्नरोत्तमः ] C; देवलोकमनुप्रा --- त्तमः A; देवलोकमनुप्राप्ता भक्ष्यपानान्नरोत्तमाः E<sub>N</sub> 5:121 विद्याधरपतिर्भूत्वा ] E<sub>N</sub>; विद्याधरपतिर्भूत्वा AC 5:122 दद्यान्नैवेद्यं ] E<sub>N</sub>; दद्यान्नैवेद्य A; दद्यान्नैवेद्यं C 5:122 सदा ] CE<sub>N</sub>; त्सन्दा A 5:122 गाणापत्यं भवेच्छ्रीघ्नं ] C; गाणापत्यं भवे शीघ्नं A; गाणपत्यं भवेच्छ्रीघ्नं E<sub>N</sub> 5:122 द्वादशाब्दात्कुलैः सह ] E<sub>N</sub>; द्वादशाब्दं कुलैस्सहः A; द्वादशाब्दा कुलैः सह C 5:123 धृतपूषं ] CE<sub>N</sub>; धृतदीपं A 5:123 मर्त्यो ] CE<sub>N</sub>; मन्ये A 5:124 खण्डखाद्यकृतान्दत्त्वा प्राप्नुयाद्गतिमुत्तमाम् ] CE<sub>N</sub>; खण्ड --- प या गतिमुत्तमात् A 5:124 भक्ष्यभोज्यादिकं ] AC; भक्ष्य भोज्यादिकं E<sub>N</sub> 5:124 सर्वकामानवाप्नुयात् ] CE<sub>N</sub>; सर्वा कामानवाप्नुयात् A 5:125 यवागूं कृसराम्पूपान् ] C; यवागूकृसरपूपा A; यवागूकृशराः पूपा E<sub>N</sub> 5:125 मण्डकासिद्धिपिण्डांश्च ] conj.; मण्डका सिद्धिपिण्डाश्च A; मण्डका सिद्धिपिण्डाश्च C; मण्डकान् सिद्धिपिण्डाश्च E<sub>N</sub> 5:125 शष्कुलीमोदकानि च ] em.; शंकुलीमोदकानि च A; शष्कुलीमोदकानि तु C; शष्कुलीमोदकानि तु E<sub>N</sub> 5:126 दत्त्वान्यफलमूलञ्च ] AE<sub>N</sub>; दत्त्वान्यफलमूलञ्च C 5:126 दत्त्वा सर्वसुखावाप्तिरनन्तं गीतवादाने ] CE<sub>N</sub>; सर्व सह --- द  $\geq$  A 5:127 सत्यार्जव° ] AC; सत्यर्जव° E<sub>N</sub> 5:127 मद्भक्ता ये हि नृत्येयुस्ते स्युः प्राणसमा गणाः ] CE<sub>N</sub>; मद्भक्त यो हि नृत्येयुस्ते स्युः प्राणसमो गणः A 5:128 सकृत्कृत्वा फलं ह्येतत् ] C; सकृ दत्त्वा फलं ह्येत A; सकृदत्त्वा फलं ह्येतत् E<sub>N</sub> 5:128 तन्त्रीवाद्यस्य वादकः ] A; तन्त्रीवादस्य वादकः C; तन्त्रीवाद्यस्य वादकः E<sub>N</sub>



हुङ्कुङ्कारादिकं नित्यं मुखवाद्याट्टहासताम् ।

त्रिकालञ्चैव कुर्वाणः स भवेदुत्तमो गणः ॥ 5:129 ॥

एककालं द्विकालं वा त्रिष्कालं वापि नित्यशः ।

ये स्मरन्ति विरूपाक्षं विज्ञेयास्ते गणेश्वराः ॥ 5:130 ॥

षष्टितीर्थसहस्राणि षष्टिकोटिस्तथैव च ।

लिङ्गप्रणामस्यैकस्य कलां नार्घन्ति षोडशीम् ॥ 5:131 ॥

एको ऽपि लिंगे सुकृतप्रणामी दशाश्वमेधादधिकानि योगात् ।

दशाश्वमेधी पुनरभ्युपैति लिङ्गप्रणामी त्वपुनर्भवो हि ॥ 5:132 ॥

एवं यः पूजयेदङ्गः शिवदीक्षाविवर्जितः ।

तस्येदं फलमुद्दिष्टं निर्वाणं दीक्षितस्य तु ॥ 5:133 ॥

श्रुतमेतन्मया विप्रा देव्यै कथयतो हरात् ।

मयापि वः समाख्यातं सत्यमीशानभाषितम् ॥ 5:134 ॥

ऋषय ऊचुः ।

किं लिङ्गस्य हि माहात्म्यं त्वया यदिति वर्णितम् ।

कृत्वा चैव फलं ब्रूहि यः करोति दिने दिने ॥ 5:135 ॥

नन्दिकेश्वर उवाच ।

ब्रह्माब्रवीदहं कर्ता तथैवाह गदाधरः ।

5:129 हुङ्कुङ्कारादिकं ] *em.*; हुन्कुकारादिकं हित्रे (?) A; हुंहुंकारादिकं नित्यं C; हुंहुंकारादिकं नित्यं *E<sub>N</sub>* 5:129 मुखवाद्याट्टहासताम् ] *CE<sub>N</sub>*; मुख --- A 5:129 त्रिकालञ्चैव कुर्वाणः ] C; तृकालञ्चैव कुर्वाण A; त्रिष्कालञ्चैव कुर्वाणः *E<sub>N</sub>* 5:130 एककालं वापि ] *CE<sub>N</sub>*; एककालं वापि A 5:130 त्रिष्कालं वापि ] C; तृष्कालं वापि A; त्रिकालं वापि *E<sub>N</sub>* 5:131 षष्टितीर्थ-सहस्राणि ] *E<sub>N</sub>*; षष्टितीर्थसहस्राणि A; षष्टिन्तीर्थे सहस्राणि C 5:131 षष्टिकोटिस्तथैव च ] *conj.*; षष्टिं कोटिस्तथैव च A; षष्टिकोट्यस्तथैव च C; षष्टिकोट्यस्तथैव च *E<sub>N</sub>* 5:131 लिङ्गप्रणामस्यैकस्य ] *E<sub>N</sub>*; लिङ्गप्रमाणसमेकस्य A; लिङ्गप्रसौमस्यैकस्य (?) C 5:131 कलां नार्घन्ति षोडशीम् ] C; कला नार्घन्ति षोडशीम् A; कलानार्घन्ति षोडशीं *E<sub>N</sub>* 5:132 सुकृतप्रणामी ] C; सुकृतः प्रण --- A; सुकृतः प्रणामी *E<sub>N</sub>* 5:132 दशाश्वमेधादधिकानि योगात् ] C; --- कानि योगात् A; दशाश्वमेधादधिको नियोगात् *E<sub>N</sub>* 5:132 पुनरभ्युपैति ] *AE<sub>N</sub>*; पुनरभ्युपैति C 5:132 त्वपुनर्भवो ] *CE<sub>N</sub>*; त्वपुनर्भवो A 5:133 पूजयेदङ्गः ] *AE<sub>N</sub>*; पूजयेत्तङ्गः C 5:133 तु ] *AE<sub>N</sub>*; च C 5:134 श्रुतमेतन्मया ] *AE<sub>N</sub>*; श्रुतमेतत्मया C 5:134 वः समाख्यातं ] *CE<sub>N</sub>*; व समाख्यात A 5:134 सत्यमीशानभाषितम् ] *em.*; सत्यमीशान --- म्सा; सत्यमीश्वरभाषितम् *CE<sub>N</sub>* 5:135 ऋषय ऊचुः ] *E<sub>N</sub>*; --- चु A; ऋषय ऊचु C 5:135 माहात्म्यं ] *CE<sub>N</sub>*; माहात्म्य A 5:136 नन्दिकेश्वर ] *AE<sub>N</sub>*; नन्दीकेश्वर C 5:136 ब्रवीदहं ] A; ब्रतीत्यहं C; ब्रवीत्यहं *E<sub>N</sub>* 5:136 तथैवाह ] AC; तथैवाहः *E<sub>N</sub>*

इत्येवं वदतोरग्रे प्रादुरासीज्जले विभुः ॥ 5:136 ॥

तेजोमध्ये स्थितं लिङ्गं पर्वाङ्गुष्ठप्रमाणकम् ।

उभौ तौ विस्मितौ तत्र किञ्चेदमिति चाहतुः ॥ 5:137 ॥

उभौ तौ द्रष्टुमारब्धौ वर्द्धमानस्ततो विभुः ।

आश्चर्यमिति सञ्चिन्त्य अध ऊर्द्धङ्गतावुभौ ॥ 5:138 ॥

अधो गतस्ततो विष्णुरूर्द्धं ब्रह्मा जगाम च ।

अन्तश्चास्य न पश्यन्तौ खिन्नावेतौ सुरोत्तमौ ॥ 5:139 ॥

पुनश्चैव समागम्य स्तोत्रैस्तुष्टुवतुर्हरम् ।

ततस्तुष्टो महादेवो ब्रह्माणमिदमब्रवीत् ॥ 5:140 ॥

स्वरूपं दिव्यमास्थाय सर्वलोकनमस्कृतम् ।

किमिच्छसि वरं विप्र ब्रूहि यत्ते ऽभिकांक्षितम् ॥ 5:141 ॥

एवंवादिनि देवेशे ब्रह्मा पप्रच्छ केशवम् ।

वरं किं याचयाम्येनं देवदेवञ्जगत्पतिम् ॥ 5:142 ॥

अवादीन्माधवस्तस्मै पुत्रत्वं याचय द्रुतम् ।

यदा ते सम्भवेत्पुत्रो भवानेव तदा प्रभुः ॥ 5:143 ॥

तथैवाह तथा ब्रह्मा पुत्रो मे भव इत्यमुम् ।

तथास्त्वित्यब्रवीद्देवः किंत्वपूज्यो भविष्यसि ॥ 5:144 ॥

अनानुरूपं यस्माद्धि वरं ते कांक्षितं द्विज ।

5:136 इत्येवं ]  $CE_N$ ; इत्येव  $E_N$  5:136 विभुः ] A; प्रभुः  $CE_N$  5:137 तेजोमध्ये ]  $AE_N$ ; तेजोमध्य C 5:137 पर्वाङ्गुष्ठ° ]  $CE_N$ ; पर्वाङ्गुष्ठ° A 5:137 उभौ तौ विस्मितौ तत्र किञ्चेदमिति चाहतुः ]  $CE_N$ ; --- तत्र किञ्चेदमि वाहतु A 5:138 द्रष्टुमारब्धौ ] A; द्रष्टुमारब्धौ C; द्रष्टुमारब्धौ  $E_N$  5:138 वर्द्धमानस्ततो विभुः ] AC; वर्द्धमानं ततो विभुं  $E_N$  5:138 आश्चर्यमिति सञ्चिन्त्य अध ]  $E_N$ ; आश्चर्यमिति सञ्चिन्त्य अधर्म A; आश्चर्यमिति सञ्चिन्त्य अध C 5:139 गतस्ततो विष्णुरूर्द्धं ब्रह्मा ]  $CE_N$ ; गतास्ततो विष्णु उर्द्धं ब्रह्मा A 5:139 पश्यन्तौ ]  $CE_N$ ; पश्येतौ A 5:139 खिन्नावेतौ ] AC; क्षितावेतौ  $E_N$  5:139 सुरोत्तमौ ]  $AE_N$ ; सुचोत्तमौ C 5:140 स्तोत्रैस्तुष्टुवतुर्हरम् ]  $CE_N$ ; स्तोत्रैस्तुष्टुवतु --- म्सा 5:140 ततस्तुष्टो ]  $CE_N$ ; --- A 5:141 स्वरूपं ]  $CE_N$ ; स्वरूप A 5:141 किमिच्छसि ]  $CE_N$ ; किमिच्छस्व A 5:142 ब्रह्मा ]  $CE_N$ ; ब्रह्मा A 5:143 तस्मै ]  $AE_N$ ; तस्मे C 5:143 पुत्रत्वं ] AC; पुत्रस्त्वं (त्वं)  $E_N$  5:143 यदा ते सम्भवेत्पुत्रो भवानेव ] C; --- ता ॐ व A; यदा ते सम्भवे पुत्रो भवते वा  $E_N$  5:144 ब्रह्मा ]  $CE_N$ ; ब्रह्मा A 5:144 तथास्त्वित्यब्रवीद्देवः ] C; तथास्त्वित्यब्रवीद्देव A; तथास्मि (स्त्वित्व) त्यब्रवीद्देवः  $E_N$  5:145 अनानुरूपं यस्माद्धि ] A; अनुरूपत्र यस्माद्धि  $CE_N$  5:145 द्विज ] C; द्विजः  $AE_N$

तथैवमुक्तो देवेन विषण्णवदनः स्वभूः॥ 5:145॥

शार्ङ्गिणं शापयामास क्रोधसंरक्तलोचनः ।

भवन्तं ये ऽर्चयिष्यन्ति ते यान्तु निरयं ध्रुवम्॥ 5:146॥

ब्रह्मणाथैवमुक्तस्तु विष्णुराह महेश्वरम् ।

इत्थं शप्तो ऽस्मि देवेश ब्रह्मणा परमेष्ठिना ।

उपायो ऽस्ति यदीशान तद्भवान् वक्तुमर्हति॥ 5:147॥

देवदेव उवाच ।

पितेत्युक्तो मया ह्येष न तस्य वितथं वचः ।

किन्तु क्षीणयुगे घोरे सुगतस्त्वं भविष्यसि॥ 5:148॥

तस्मिन्त्वां ये ऽर्चयिष्यन्ति मूढाः पण्डितमानिनः ।

ते यान्ति निरयं घोरं अन्ये यान्तु परां गतिम्॥ 5:149॥

विष्णो ददामि ते वत्स वरमिष्टं वदस्व मे ।

मम वाक्यममिथ्या हि ब्रूहि यत्ते ऽभिकांक्षितम्॥ 5:150॥

विष्णुरुवाच ।

यदि तुष्टो ऽसि मे देव वरं दातुमिहेच्छसि ।

त्वद्भक्तस्त्वत्प्रियश्चैव भविष्यामि न संशयः॥ 5:151॥

महेश्वर उवाच ।

एवं भवतु भद्रन्ते रुद्रनारायणी प्रजा ।

आवयोरन्तरं नास्ति मरुदंबरयोरिव॥ 5:152॥

5:145 तथैवमुक्तो ] A; अथैवमुक्तो C; अथैवमुक्तो  $E_N$  5:145 विषण्णवदनः ]  $CE_N$ ; विष-  
ण्णवदन A 5:146 क्रोधसंरक्तलोचनः ]  $CE_N$ ; क्रोधसंरक्तलोचनम् A 5:146 ऽर्चयिष्यन्ति ते  
यान्तु निरयं ध्रुवम् ]  $CE_N$ ; यिष्य --- A 5:147 ब्रह्मणाथैवमुक्तस्तु ] C; ब्रह्मणेनैवमुक्तस्तु A;  
ब्रह्मणाप्येवमुक्तस्तु  $E_N$  5:147 इत्थं ]  $CE_N$ ; इत्थं A 5:147 तद्भवान् वक्तुमर्हति ] C; तद्भवां  
वक्तुमर्हसि A; स भवान् वक्तुमर्हति  $E_N$  5:148 तस्य वितथं वचः ] C; तस्य वितथ वच A;  
तथ्यं वितथं वचः  $E_N$  5:148 क्षीणयुगे ]  $AE_N$ ; क्षीणे युगे C 5:149 तस्मिन्त्वां ये ऽर्चयिष्य-  
न्ति मूढाः पण्डितमानिनः ] C; यस्मिं त्वं ये ऽर्च --- तमानिनः A; तस्मिंस्त्वां ये ऽर्चयिष्यन्ति  
मूढाः पण्डित मानिनः  $E_N$  5:149 ते यान्ति निरयं घोरं अन्ये ] A; ते यान्तु निरयं घोरमन्ये  
 $CE_N$  5:151 दातुमिहेच्छसि ]  $CE_N$ ; दातुमेहेशुसि A 5:151 त्वद्भक्तस्त्वत्प्रियश्चैव ]  $CE_N$ ;  
त्वद्भक्तः त्वत्प्रियश्चैव A 5:152 महेश्वर उवाच ]  $CE_N$ ; --- A 5:152 नारायणी प्रजा ]  
 $CE_N$ ; नारायणो प्रजाः A 5:152 आवयोरन्तरं ]  $CE_N$ ; आवयोरन्तर A 5:152 मरुदंब-  
रयोरिव ] conj. Acharya; वरदंबरयोरिव A; मरुदंबरयोरिव C; मेरुदुम्बरयोरिव  $E_N$

एष एव हि लिङ्गो हि स्थापितं ब्रह्मविष्णुना ।  
इन्द्रादिभिः सुरैर्दैत्यैः सयक्षोरगराक्षसैः ॥ 5:153 ॥

सिद्धैर्विद्याधरैर्भूतैरप्सरोगणकिन्नरैः ।  
पिशाचैर्ग्रहनक्षत्रैस्तथैव मुनिसत्तमैः ॥ 5:154 ॥

संपूज्य वरदं देवं वरं लब्ध्वा तु रेमिरे ।  
सर्वकामप्रदो लिङ्ग एष उक्तो मयानघाः ॥ 5:155 ॥

ब्रह्मोपेन्द्रमहेन्द्रनागमुनयो यक्षाः सविद्याधराः  
संसारार्णवदुःखभीतमनसो लिंगार्चने तत्पराः ।  
भक्तिप्रह्लाधिय स्तुवन्त्यहरहः कृत्वाञ्जलिं मस्तके  
ये मर्त्या न नमन्ति तं सुरगुरुं ते घ्नन्ति स्वं मुष्टिभिः ॥ 5:156 ॥

॥ ⊗ ॥ इति शिवधर्मसंग्रहे पञ्चमोऽध्यायः ॥ ⊗ ॥

5:153 स्थापितं ] A; स्थापितो  $CE_N$  5:153 सुरैर्दैत्यैः ]  $E_N$ ; सुरैर्दैत्यैः AC 5:154 सिद्धै  
विद्याधरैर्भूतैरप्सरोगणकिन्नरैः ]  $CE_N$ ; सिद्धैर्विद्याधरैर्भूतैर्साप्सरोगणकिन्नरैः A 5:154 पि-  
शाचैर्ग्रहनक्षत्रैस्तथैव मुनिसत्तमैः ] C; पिशाचैर्ग्रहनक्षत्रैस्त --- A; पिशाचैर्ग्रहनक्षत्रैस्तथैव मुनि-  
सत्तमैः  $E_N$  5:155 वरं लब्ध्वा तु रेमिरे ]  $E_N$ ; वरं लब्ध्वा तु रेमिरे A; वरं लब्ध्वा तु रे  $\square$   
C 5:155 सर्वकामप्रदो लिङ्ग एष उक्तो मयानघाः ] C; सर्वकामप्रदो लिङ्गो एष उक्तो मयान-  
घः A; सर्वकामप्रदोलिङ्ग एष उक्तो मयानघाः  $E_N$  5:156 ब्रह्मोपेन्द्र° ]  $CE_N$ ; ब्रह्मोपेन्द्र° A  
5:156 यक्षाः ]  $CE_N$ ; यक्षा A 5:156 सविद्याधराः ] CA; सविद्याधरा  $E_N$  5:156 मनसो  
लिंगार्चने ] AC; मनसोलिङ्गार्चने  $E_N$  5:156 कृत्वाञ्जलिं ]  $CE_N$ ; कृत्वाञ्जलि A 5:156 ये  
मर्त्या न नमन्ति तं सुरगुरुं ]  $CE_N$ ; --- रगुरुं A 5:156 स्वं ] *em.*; स्व A; सं C; सं  $E_N$   
5:156 इति शिवधर्मसंग्रहे पञ्चमोऽध्यायः ]  $CE_N$ ; इति शिवधर्मसंग्रहे पुष्पविधिलिंगोत्पत्तिः  
पञ्चमोऽध्यायः पटलः A



## शिवधर्मसंग्रहे षष्ठोऽध्यायः॥

ऋषय ऊचुः ।

कृतस्यैव तु लिंगस्य स्थापितस्य तु यत्फलम् ।  
प्रत्यहं कुरुते यस्तु किन्तस्यापि फलं भवेत् ॥ 6:1 ॥

नन्दिकेश्वर उवाच ।

क्रीडन्तो ऽपि च ये बाला लिङ्गं कुर्वन्ति पांशुना ।  
लभन्ते राज्यमेकान्ते निस्सपत्नमकण्टकम् ॥ 6:2 ॥

प्रत्यहम्विधिहीनं तु लिङ्गं यः कुरुते नरः ।  
केवलम्भक्तिमालम्ब्य शृणु तस्यापि यत्फलम् ॥ 6:3 ॥

धनं भोग्यं तथा राज्यं यः कृत्वा पूजयेत्सदा ।  
लिङ्गं पूजयिता नित्यं महतीं श्रियमप्नुते ॥ 6:4 ॥

सहस्रमर्चयन्विद्यान्निरयं तु न पश्यति ।  
रुद्रलोकमवाप्नोति भुक्त्वा भोगाननिन्दितान् ॥ 6:5 ॥

लक्षं तु कुरुते यस्तु तस्यैकं ज्वलति ध्रुवम् ।  
दृष्ट्वा लिङ्गं ज्वलन्तञ्च सिद्धो देवत्वमाप्नुयात् ॥ 6:6 ॥

6:0 ऊचुः ]  $E_N$ ; ऊचु A; उवाच C 6:1 भवेत् ]  $AE_N$ ; लभेत् C 6:2 नन्दिकेश्वर उवाच ]  $E_N$ ; नन्दिकेश्वर --- A; नन्दीकेश्वर उवाच C 6:2 क्रीडन्तो ऽपि ]  $CE_N$ ; ---  $\simeq$  A 6:2 राज्यमेकान्ते ]  $AE_N$ ; राजमेकान्ते C 6:2 निस्सपत्नमकण्टकम् ]  $CE_N$ ; निस्सपत्नमकण्टकम् A 6:3 लिङ्गं यः कुरुते नरः ]  $CE_N$ ; लिङ्गं यः कुरुते नरः A 6:3 °मालम्ब्य ]  $AE_N$ ; °मालम्ब्य C 6:4 यः कृत्वा पूजयेत् ]  $CE_N$ ; य --- A 6:4 लिङ्गपूजयिता ] A; लिङ्गं पूजयिता  $CE_N$  6:4 नित्यं महती ]  $E_N$ ; नित्यं महती A; नित्य महती C 6:5 सहस्रमर्चयन्विद्यान् ]  $CE_N$ ; सहस्रमर्चयं विद्या A 6:5 निरयं तु न ] A; निरयन्न तु  $CE_N$  6:5 भुक्त्वा भोगाननिन्दितान् ] C; भुक्त्वा भोगाननिन्दितां A; भुक्त्वाभोगाननिन्दितान्  $E_N$  6:6 तस्यैकं ज्वलति ] C; तस्यैकं ज्वलति A; तस्यैको ज्वलति  $E_N$  6:6 ज्वलन्तञ्च ]  $CE_N$ ; ज्वल --- A 6:6 सिद्धो देवत्वमाप्नुयात् ] C; --- A; सिद्धे देवत्वमाप्नुयात्  $E_N$

लक्षैर्दशभिरिन्द्रत्वं स्कन्दं विंशतिभिः स्मृतम् ।

त्रिंशल्लक्षैः मुरारित्वं रुद्रत्वं तु चतुर्गुणैः ॥ 6:7 ॥

पञ्चगव्येन समार्ज्यं यदा लिङ्गं तु पूजयेत् ।

अन्नलिङ्गञ्च कुर्वाणो लभते कामिकं फलम् ॥ 6:8 ॥

गुडलिङ्गं समभ्यर्च्य परं सौभाग्यमाप्नुयात् ।

कन्याशतपतिश्चैव प्रातिराज्येश्वरो भवेत् ॥ 6:9 ॥

नारी च स्त्रीसहस्रेण सापत्नैः परिवारिता ।

लभेत्सौभाग्यमतुलं सर्वेषामुपरि स्थिता ॥ 6:10 ॥

रमते पुत्रपौत्रैस्तु सुखमानन्त्यमश्नुते ।

अर्चयेन्नरनारी वा खण्डलिङ्गञ्च नित्यशः ॥ 6:11 ॥

सितेन कृत्वा लिङ्गन्तु प्रत्यहं यः समर्चयेत् ।

सर्वकामान्नवाप्नोति षड्भिर्मासैर्न संशयः ॥ 6:12 ॥

नवनीतमये लिङ्गे लभते चेप्सितं फलम् ।

षण्मासेनैव युक्तात्मा शिवलोकञ्च गच्छति ॥ 6:13 ॥

प्रत्यहं पत्रलिङ्गन्तु यः कृत्वा तु समर्चयेत् ।

लभेच्चोत्तममैश्वर्यं स भुङ्क्ते निरुजः सदा ॥ 6:14 ॥

6:7 लक्षैर्दशभिरिन्द्रत्वं]  $E_N$ ; लक्षैर्दशभिरिन्द्रत्वं A; लक्षैर्दशभिरिन्द्रत्वं C 6:7 स्कन्दं]  $CE_N$ ; कन्धं A 6:7 त्रिंशल्लक्षैः मुरारित्वं]  $em.$ ; त्रिंशल्लक्षैः मुरारित्वं A; त्रिंशल्लक्षैः सरारित्वं C; त्रिंशल्लक्षैर्मु्रारित्वं  $E_N$  6:7 रुद्रत्वं तु चतुर्गुणैः]  $em.$ ; रुद्रत्वं तु चतुर्गुणैः A; रुद्रत्वं तु चतुर्गुणैः C; रुद्रत्वं तु चतुर्गुणैः  $E_N$  6:8 पञ्चगव्येन समार्ज्यं] AC; पञ्च गव्येन संयोज्य  $E_N$  6:8 अन्नलिङ्गञ्च कुर्वाणो लभते कामिकं फलम्] C; अन्नलिङ्गञ्च कुर्वाणो लभते कामिकं फलम् A; अन्ते (नैः) लिङ्गञ्च कुर्वणो लभते कामिकं फलं  $E_N$  6:9 गुडलिङ्गं]  $CE_N$ ; गुडलिङ्ग A 6:9 कन्याशतपतिश्चैव]  $CE_N$ ; --- व A 6:9 प्राति°] AC; प्रति°  $E_N$  6:10 नारी च स्त्रीसहस्रेण सापत्नैः परिवारिता]  $CE_N$ ; वरस्त्रीभिः सहस्रेण सापत्नैः परिवारिता A 6:10 लभेत्]  $CE_N$ ; लभेत् A 6:10 स्थिता]  $CE_N$ ; स्थिताः A 6:11 रमते पुत्रपौत्रैस्तु]  $E_N$ ; लभते पुत्रपौत्रस्तु A; रमते पुत्रपौत्रेषु C 6:11 सुखमानन्त्यमश्नुते]  $CE_N$ ; सुखस्वामनमश्नुते A 6:11 अर्चयेन्नरनारी]  $CE_N$ ; अर्चये नरनारी A 6:11 खण्ड°] AC; खड्ग°  $E_N$  6:12 सितेन कृत्वा लिङ्गन्तु]  $E_N$ ; सितेन कृत्वा  $\square$  A; शितेन कृत्वा लिङ्गन्तु C 6:12 प्रत्यहं यः समर्चयेत्]  $CE_N$ ; --- त् A 6:12 षड्भिर्मासैर्न]  $CE_N$ ; षड्भिर्मासैर्न A 6:13 नवनीतमये लिङ्गे] AC; नवनीतमयं लिङ्गं  $E_N$  6:13 शिवलोकञ्च] A; शिवलोकं स  $CE_N$  6:14 पत्रलिङ्गन्तु] AC; यत्र लिङ्गन्तु  $E_N$  6:14 तु समर्चयेत्] A; सम्यगर्चयेत्  $CE_N$  6:14 लभेच्चोत्तममैश्वर्यं]  $CE_N$ ; लभेच्चोत्तममैश्वर्यं  $E_N$  6:14 स भुङ्क्ते] C; स भुङ्क्ते A; स भुङ्क्ते°  $E_N$

पृथिव्यामाधिपत्यञ्च पुष्पलिङ्गस्य पूजनात् ।  
 लभते निःसपत्नन्तु भुङ्क्ते चैव ददाति च ॥ 6:15 ॥  
 लावणेन तु लिंगेन भवेत्सौभाग्यमुत्तमम् ।  
 नित्यैश्वर्यमखण्डञ्च प्रत्यहं यो ऽभिपूजयेत् ॥ 6:16 ॥  
 सच्चकेन तु लिङ्गानि पार्थिवानि तु कारयेत् ।  
 सहस्रपूजनात्सो हि लभते चेप्सितं फलम् ।  
 लक्षणेनैकेन गणतां कोट्यामभ्यर्च्य गच्छति ॥ 6:17 ॥  
 दधीचिरुवाच ।  
 किं फलम्बालुकालिङ्गस्यार्चनादपि किं भवेत् ।  
 कथं वा पूजयेत्कर्म व्रतञ्चैव कथम्भवेत् ॥ 6:18 ॥  
 महेश्वर उवाच ।  
 शृणु मे कथयिष्यामि बालुकालिङ्गमर्चनम् ।  
 व्रतञ्च ब्रह्मचर्यञ्च जितक्रोधो जितेन्द्रियः ॥ 6:19 ॥  
 अर्चितानां नदीं गत्वा बालुकां शोध्य यत्नतः ।  
 अभ्युक्ष्य गन्धतोयेन मन्त्रयुक्तेन बुद्धिमान् ॥ 6:20 ॥  
 प्रतिलिङ्गं शुभं कृत्वा सुसंपूर्णं सुलक्षणम् ।  
 ताम्रं वा दन्तिकाशृङ्गं काष्ठेनापि च शोभनम् ॥ 6:21 ॥  
 बालुकां पूरयित्वा च बीजमन्त्रसमन्विताम् ।  
 सद्योजातेन देवेन तद्भूम्यां परिशोधयेत् ॥ 6:22 ॥  
 वामदेवेन शोध्येत बालुका येन यत्नतः ।  
 अधोरेण तु देवेन सिञ्चेच्चत्वारि वारिणा ॥ 6:23 ॥  
 तत्पुरुषेण देवेन प्रतिलिङ्गानि मन्त्रयेत् ।  
 ईशानेन तु देवेन बालुकां परिपूरयेत् ॥ 6:24 ॥

6:15 पुष्पलिङ्गस्य पूजनात् ]  $CE_N$ ; पु --- A 6:15 लभते निःसपत्नन्तु ]  $E_N$ ; लभते निसपनं  
 तु A; लभते निःपत्नन्तु C (unmetrical) 6:15 चैव ]  $E_N$ ; चै  $\simeq$  A; चैव C 6:16 लावणेन ]  
 C; लवणेन  $AE_N$  6:16 नित्यैश्वर्यं ]  $CE_N$ ; नित्यैश्वर्यं A 6:17 सच्चकेन ] C; सचकेन A;  
 सङ्गकेन  $E_N$  6:17 पार्थिवानि ]  $CE_N$ ; पार्थिवानि A 6:17 सो हि ] A; सो ऽपि  $CE_N$   
 6:17 कोट्यामभ्यर्च्य गच्छति ] *em.*; कोट्या माहात्म्यमर्च्छति C; मभ्यर्च्य गच्छ --- A; कोट्या  
 माहात्म्यमृच्छति  $E_N$  6:19 'मर्चनम्' ] *conj.*; 'मर्चयेत्' C 6:21 सुसंपूर्णं ] C; सुसंपूर्ण  $E_N$   
 6:24 प्रति लिङ्गानि मन्त्रयेत् ] C; प्रतिलिङ्गाभिमन्त्रयेत्  $E_N$  6:24 ईशानेन ]  $E_N$ ; ईशानेन C  
 6:24 बालुकां ]  $E_N$ ; बालुका C

भगवन्पञ्चब्रह्मेण प्रतिष्ठाप्य हृदा तथा ।

अनेनैव तु मन्त्रेण पूजयित्वा सदाशिवम् ॥ 6:25 ॥

करन्यासान्तःकरणं षडध्वाङ्गञ्च शोधनम् ।

कृत्वा चासनसान्निध्यं शक्तिशंभुं ततो ऽर्चयेत् ॥ 6:26 ॥

होमकर्म च जाप्यञ्च साधनम्मन्त्रमेव च ।

शान्तिकं पौष्टिकारोग्यं वश्याकर्षणकामदम् ॥ 6:27 ॥

अनेनैव तु मन्त्रेण सिद्ध्यते साधनाद्बुधः ।

शुचौ प्रतिष्ठितं लिङ्गमेकैकं बालुकान्नरः ॥ 6:28 ॥

अहोरात्रकृतैः पापैर्मुच्यते नात्र संशयः ।

पञ्चरात्रकृतात्पापान्मुच्यते द्विकृतार्चनात् ॥ 6:29 ॥

दशरात्रकृतात्पापान्मुच्यते त्रिकृतार्चनात् ।

विंशद्रात्रकृतं पापञ्चतुर्लिङ्गेन मुच्यते ॥ 6:30 ॥

पञ्चकृतार्चनो यस्तु मुक्तः पञ्चोपपातकात् ।

सर्वशान्तिकमाप्नोति षट्कृतं लिङ्गमर्चनात् ॥ 6:31 ॥

पुष्टिकार्थी लभेत्पुष्टिं सप्तकृतार्चनाद्विजः ।

अष्टप्रतिष्ठितालिङ्गाद्बालुकाविकृतान्नरः ॥ 6:32 ॥

इच्छाकाममवाप्नोति सर्वरोगविवर्जितः ।

अष्टाविंशं प्रतिष्ठाप्य बालुकेन तु यो नरः ॥ 6:33 ॥

सर्वपापैः प्रमुच्येत सर्ववित्स भवेत्ततः ।

शुद्धस्फटिकसाहस्रजापी विघ्नैः प्रमुच्यते ॥ 6:34 ॥

शते प्रतिष्ठिते लिङ्गे रुद्रकोटीर्जपेत्फलम् ।

6:26 षडध्वाङ्गञ्च ] C; षडध्वाङ्गञ्च E<sub>N</sub> 6:26 चासनसान्निध्यं ] E<sub>N</sub>; चासनसान्निध्यं C 6:26 शक्तिशंभुं ] C; शक्तिं शंभुं E<sub>N</sub> 6:27 होमकर्म च ] E<sub>N</sub>; होमं कर्म च C 6:27 शान्तिकं पौष्टिकारोग्यं ] C; शान्तिकापौष्टिकारोग्यं E<sub>N</sub> 6:28 शुचौ ] C; गुरौ E<sub>N</sub> 6:28 बालुकान्नरः ] E<sub>N</sub>; बालुकं नरः C 6:29 °पान्मुच्यते ] E<sub>N</sub>; °पात् मुच्यते C 6:30 °पान्मुच्यते त्रिकृतार्चनात् ] E<sub>N</sub>; °पात् मुच्यते त्रिकृतार्चनात् C 6:30 विंशद्रात्रकृतं पापञ्चतुर्लिङ्गेन ] C; विंशद्रात्रकृतपापं चतुर्लिङ्गं न E<sub>N</sub> 6:31 पञ्चकृतार्चनो यस्तु मुक्तः ] C; पञ्चकृतार्चनो यस्तु मुक्ता E<sub>N</sub> 6:31 षट्कृतं ] C; षट् कृतं E<sub>N</sub> 6:32 सप्तकृतार्चनाद्विजः ] C; सप्तकृतार्चनाद् द्विजः E<sub>N</sub> 6:32 अष्टप्रतिष्ठितालिङ्गाद् ] C; अष्टप्रतिष्ठितं लिङ्गं E<sub>N</sub> 6:33 अष्टाविंशं ] C; अष्टाविंशं E<sub>N</sub> 6:34 °जापी ] C; °जापो E<sub>N</sub> 6:35 रुद्रकोटीर्ज° ] em.; रुद्रकोटीज° C; रुद्रकोटिज° E<sub>N</sub>



सहस्रं तत्प्रतिष्ठाप्य जाप्यकोटीसहस्रिकम् ॥ 6:35 ॥

लभेच्च लक्षलिङ्गेन रुद्रस्य चतुरो महत् ।

कोटीप्रतिष्ठिते लिङ्गे मनोमयपरं पदम् ॥ 6:36 ॥

निष्कण्टकं पुत्रपौत्रं राज्यप्राप्तिः शताधिका ।

ओं रुद्रार्क्ष मा भव शिव स्वाहा सर्वाङ्गसंयुतम् ॥ 6:37 ॥

पताकाधूपसंयुक्तं बालुकालिङ्गमर्चनम् ।

एतत्पुरा मया ख्यातं न देयं यस्य कस्यचित् ॥ 6:38 ॥

स्वशरीरेण सायोज्यं पुनश्च न निवर्तते ।

एतान्येव समभ्यर्च्य सदेवासुरमानुषाः ॥ 6:39 ॥

सर्वकामसमृद्धाश्च सर्वदुःखविवर्जिताः ।

ईश्वरस्य प्रसादेन प्रक्रीडन्त्यणिमादिभिः ॥ 6:40 ॥

अष्टेष्टकसमायुक्तं ये कुर्वन्ति शिवालये ।

तावत्ते दिवि तिष्ठन्ति यावदिन्द्राश्चतुर्दश ॥ 6:41 ॥

मणिरत्नप्रवालानि स्फटिकमरकतानि च ।

काचहेमजरौप्याणि ताम्रकांस्यानि यानि तु ॥ 6:42 ॥

रैत्यलोहकसैस्यानि त्रापुषाणि तथैव च ।

पुनश्चैतान्समभ्यर्च्य भुक्त्वा कामाञ्छिवं व्रजेत् ॥ 6:43 ॥

न तस्य पुनरावृत्तिर्यो लिङ्गं स्थापयेद्भुवि ।

कृत्वा प्रासादमध्ये तु स शिवो नात्र संशयः ॥ 6:44 ॥

6:35 जाप्यकोटीसहस्रिकम् ] *em.*; जाप्यकोटीसहस्रिकम् C; जापकोटिसहस्रिकम्  $E_N$  6:36 रु-  
द्रस्य ]  $C^E E_N$ ; रुस्य  $C^{ac}$  (unmetrical) 6:36 मनोमय° ] C; मनामय°  $E_N$  6:37 शताधि-  
का ]  $E_N$ ; शताब्दिका C 6:37 ओं रुद्रार्क्ष ] C; अरुद्राय  $E_N$  6:38 कस्यचित् ] C; कस्य  
चित्  $E_N$  6:39 स्वशरीरेण सायोज्यं ]  $CE_N$ ; --- सायुज्यं A 6:40 °विवर्जिताः ]  $CE_N$ ;  
°विवर्जिता A 6:40 प्रक्रीडन्त्यणिमादिभिः ] AC; प्रक्रीडन्नणिमादिभिः  $E_N$  6:41 अष्टेष्टक-  
समायुक्तं ] *conj.*; अष्टेष्टकसमायुक्त A; अष्टेष्टकसमायुक्तं C; अष्टाष्टकसमायुक्तं  $E_N$  6:41 कु-  
र्वन्ति ]  $AE_N$ ; कुर्वीत C 6:41 चतुर्दश ]  $CE_N$ ; चतुर्दशः A 6:42 मणिरत्नप्रवालानि ]  $E_N$ ;  
मणिर --- A; मणिरत्नप्रवालानि C 6:42 स्फटिकमरकतानि च ] *conj.* (unmetrical); -  
-- मरकतानि च A; स्फटिकमरकतानि च C; स्फटिकं मरकतानि च  $E_N$  (unmetrical)  
6:42 °रौप्याणि ]  $CE_N$ ; °रूप्याणां A 6:43 °सैस्यानि ]  $AE_N$ ; °शैस्यानि C 6:43 त्रापु-  
षाणि ] C; त्रपुषाणि  $AE_N$  6:43 पुनश्चैतान् ]  $CE_N$ ; पुनश्चैता A 6:43 कामाञ्छिवं व्रजेत् ]  
 $E_N$ ; कामा सिवं व्रजेत् A; कामाञ्छिवं व्रजेत् C 6:44 पुनरावृत्तिर्यो ]  $CE_N$ ; पुनरावृत्ति यो  
A

दशाम्रवापी नरकानतिघोरान्न पश्यति ।

आरामस्य च यः कर्ता स्वर्गे मोदति इन्द्रवत् ॥ 6:45 ॥

अक्षादींश्च तथा वृक्षान्पथि कुर्वन्ति ये नराः ।

छायाभिश्शीतलाभिश्च न ते यान्ति यमालयम् ॥ 6:46 ॥

याम्यदुःखानि घोरानि न च तेषां भवन्ति हि ।

वृक्षवापनधर्मो ऽयमेष ते परिकीर्तितः ॥ 6:47 ॥

प्रासादं कारयित्वा तु विष्णुं ये स्थापयन्ति हि ।

विष्णुलोकं व्रजन्त्येते मोदन्ते विष्णुना सह ॥ 6:48 ॥

ब्रह्माणीस्कन्दरुद्राणीं मातृन्गणपतिं रविम् ।

वह्निं शतक्रतुं यक्षं वायुं धर्मं जलेश्वरम् ॥ 6:49 ॥

यो यं स्थापयते धीमान्प्रासादे च सुशोभने ।

पूजयेत्परया भक्त्या स मृतस्तत्पदं व्रजेत् ॥ 6:50 ॥

अचक्रमपथे यस्तु संक्रमं कारयिष्यति ।

धर्मराजपथं सो हि सुपथेनैव गच्छति ॥ 6:51 ॥

नदीं वैतरणीं घोरामुष्णतोयां महार्णवाम् ।

गम्भीरावर्तदुस्तारां सन्तरेत्संक्रमेण तु ॥ 6:52 ॥

सेतुबन्धञ्च यः कुर्यात्कर्दमे पथि दारुणे ।

6:45 दशाम्रवापी ] C; दशाम्रवापी A; दशास्त्रवापी E<sub>N</sub> 6:45 यः ] CE<sub>N</sub>; य A 6:45 इन्द्रवत् ] A; रुद्रवत् CE<sub>N</sub> 6:46 अक्षादींश्च तथा वृक्षान् ] E<sub>N</sub>; अक्षादींश्च तथा वृक्षात् C; पक्षादींश्च तथा वृक्षं A 6:46 न ते यान्ति ] CE<sub>N</sub>; ये न यान्ति A 6:47 च तेषां भवन्ति हि ] CE<sub>N</sub>; तेषां यु भवन्ति हि A 6:47 वृक्षवापनधर्मो ] Cf. NiMukh; वृक्षवापनधर्मो A; वृक्षारोपणधर्मो CE<sub>N</sub> 6:47 परिकीर्तितः ] CE<sub>N</sub>; परिकीर्तिताः A 6:48 प्रासादं कारयित्वा तु ] E<sub>N</sub>; प्रासादं कारयित्वा --- A; प्रासाद कारयित्वा तु C 6:48 विष्णुं ये स्थापयन्ति हि ] CE<sub>N</sub>; --- A 6:48 विष्णुलोकं व्रजन्त्येते मोदन्ते विष्णुना सह ] C; --- णुलोक व्रजन्त्येते मोदन्ते विष्णुना सह A; विष्णुलोकं व्रजन्त्येते मोदन्ते विष्णुना सह E<sub>N</sub> 6:49 ब्रह्माणीस्कन्दरुद्राणीं ] E<sub>N</sub>; ब्रह्मणस्कन्दरुद्राणी A; ब्रह्मानीस्कन्दरुद्राणी C 6:49 मातृन् गणपतिं ] conj.; मातृ गणपति A; मातृगणपति C; मातृ गणपति E<sub>N</sub> 6:49 यक्षं वायुं धर्मं ] AE<sub>N</sub>; यक्ष वायु धर्म C 6:50 धीमान् ] CE<sub>N</sub>; धीमां A 6:50 पूजयेत् ] CE<sub>N</sub>; पूजेत् A (unmetrical) 6:50 स मृतस्तत्पदं ] CE<sub>N</sub>; समृतस्तत्पदं A 6:51 अचक्रमपथे ] AC; असंक्रमपथे E<sub>N</sub> 6:51 कारयिष्यति ] CE<sub>N</sub>; यः प्रकुर्वति A 6:51 धर्मराजपथं ] CE<sub>N</sub>; --- A 6:51 सो हि ] A; सो ऽपि CE<sub>N</sub> 6:52 नदीं वैतरणीं घोरामुष्णतोयां ] E<sub>N</sub>; नदी वैतरणी घोरामुष्णतोया A; नदीं वैतरणी घोरां उष्णतोयां C 6:52 सन्तरेत्संक्रमेण तु ] em.; स तरेत्संक्रमेण तु A; सन्तरेत्संक्रमेण तु C; सन्तरेत्स क्रमेण तु E<sub>N</sub> 6:53 कुर्यात् ] CE<sub>N</sub>; कुर्या A

धर्मराजपुरे मार्गे दुर्गमे स सुखं व्रजेत् ॥ 6:53 ॥

पङ्कलेपश्च नरकस्तप्तत्रपुजतूनि च ।

सन्तरेत्तानि घोराणि नदीमार्गप्रदायकः ॥ 6:54 ॥

मठस्यावसथस्यैव मण्डपस्य च कारकः ।

त्यक्त्वा यमपुरं स्वर्गं तस्य हेमगृहं भवेत् ॥ 6:55 ॥

तप्ताङ्गारशिलावर्षे न भयन्तस्य जायते ।

अन्नदाता नरो यो हि नासौ नरकमाप्नुयात् ॥ 6:56 ॥

अक्षयं सुखमाप्नोति ब्रह्मलोकगतो नरः ।

न तस्य संभवो मर्त्ये यावद्ब्रह्मा न नश्यति ॥ 6:57 ॥

न चास्ति रैत्यकं दानमन्नदानात्परं प्रिये ।

देहिनामन्नदानेन जीवन्दत्तं न संशयः ॥ 6:58 ॥

यस्तु ग्रीष्मे प्रपां दद्यात्तृषार्ते पथिके जने ।

ते तृप्ताः प्रेतभवने तृषाद्वंद्विविर्जिताः ॥ 6:59 ॥

देव्युवाच ।

दरिद्रान्वीक्ष्य चेतो मे दीर्यते कृपया विभो ।

किमकृत्वा दरिद्रः स्यादेतदाख्यातुमर्हसि ॥ 6:60 ॥

भगवानुवाच ।

तीर्थान्यगत्वा क्षितिहेमधेनुं कृष्णाजिनं कृष्णतिलान्न दत्त्वा ।

6:53 स सुखं ] CE<sub>N</sub>; सुखसं A 6:54 पङ्कलेपश्च नरकस्तप्तत्रपुजतूनि च ] C; पङ्कलेपश्च नरक-  
स्तप्तत्रपुजतूनि च A; पङ्कलेपश्च नरकस्तप्तत्र पुजतूनि च E<sub>N</sub> 6:54 सन्तरेत्तानि घोराणि ] C;  
सन्तरेत्तानि घो --- A; सन्तरेहानि घोराणि E<sub>N</sub> 6:54 नदीमार्गप्रदायकः ] CE<sub>N</sub>; --- यकः  
A 6:55 हेमगृहं ] N; हेमपुरं CE<sub>N</sub> 6:56 तप्ताङ्गारशिलावर्षे न ] conj.; तप्ताङ्गारशिलावर्षात्र  
C; तप्ताङ्गारशिलावर्षं न A; तप्ताङ्गारशिलावर्षात्र E<sub>N</sub> 6:56 अन्नदाता ] CE<sub>N</sub>; अन्नदात A  
6:57 न तस्य संभवो मर्त्ये ] CE<sub>N</sub>; न तस्य सम्भवं मर्त्ये A 6:57 यावद्ब्रह्मा न नश्यति ]  
CE<sub>N</sub>; --- A 6:58 रैत्यकं दानमन्नदानात्परं प्रिये ] em.; रैत्यकन्दानमन्नदानात्परं प्रियम् A;  
न चास्ति रैत्यकं दानं मन्नदानात्परं प्रिये C; नैत्यकन्दानमन्नदानात्परं प्रिये E<sub>N</sub> 6:58 जीव-  
न्दत्तं न ] E<sub>N</sub>; जीवन्दत्तं न A; जीवन्दत्तन्न C 6:59 प्रपां दद्यात्तृषार्ते ] C; प्रपान्दद्या तृषाते  
A; प्रपान्दद्यात्तृषार्ते E<sub>N</sub> 6:59 ते तृप्ताः प्रेतभवने ] A; तृप्तः प्रेतभवने C; स तृप्तः प्रेत भवने  
E<sub>N</sub> 6:59 तृषाद्वंद्विविर्जिताः ] A; तृषद्वंद्विविर्जितः CE<sub>N</sub> 6:60 दरिद्रान्वीक्ष्य चेतो मे ] C;  
दरिद्रवीक्ष्य चेतो मे A; दरिद्रान्वीक्ष्य चेतो मे E<sub>N</sub> 6:60 दीर्यते कृपया विभो ] CE<sub>N</sub>; दीर्यते  
कृपया विभो A 6:60 किमकृत्वा दरिद्रः स्यादेतदाख्यातुमर्हसि ] CE<sub>N</sub>; कि --- ख्यातुमर्ह-  
सि A 6:61 तीर्थान्यगत्वा क्षितिहेमधेनुं ] C; तीर्थान्यगत्वा क्षितिहेमधेनु A; तीर्थान्यगत्वा  
क्षितिहेमधेनु E<sub>N</sub> 6:61 कृष्णतिलान्न दत्त्वा ] E<sub>N</sub>; कृष्णतिलं न दत्त्वा A; कृष्णतिलान्नदत्त्वा C

त्रिवासरं चाप्यनुपोष्य जन्तुर्जायेत दारिद्र्यजराभिभूतः ॥ 6:61 ॥

देव्युवाच ।

किं तिलस्य च माहात्म्यं किन्तु कृष्णाजिनस्य वा ।

सुवर्णस्य गवाञ्चैव भूदानस्य च मे वद ॥ 6:62 ॥

भगवानुवाच ।

नमुचिर्नाम दैत्येन्द्रं युद्धे वीक्ष्य पुराच्युतः ।

उद्वेजयन्तं गीर्वाणं क्रोधतामगमत्तदा ॥ 6:63 ॥

क्रोधात्स्वेदलवास्तस्य निष्पेतुर्धरणीतले ।

ते बभूवुस्तिलाः कृष्णास्तस्मात्ते पावनाः स्मृताः ॥ 6:64 ॥

देवान्पितृसमुद्दिश्य यो ददाति तिलोदकम् ।

तृप्यन्ति पितरस्तस्य वर्जिता नरकैस्त्रिभिः ॥ 6:65 ॥

मेदोऽसृक्पूयगर्तेषु न निमज्जन्ति ते नराः ।

पितरश्च विमुक्ताः स्युस्तिलोदकफलेन वै ॥ 6:66 ॥

आद्धं कुर्वन्ति ये नित्यं पितृभक्ताश्च मानवाः ।

तेषां तृप्ता हि पितरः स च तृप्तो यमालये ॥ 6:67 ॥

कुम्भीपाकस्तु निरयो न तेषां प्रभविष्यति ।

पितृलोकश्च यास्यन्ति आद्धकारयिता नराः ॥ 6:68 ॥

6:61 जन्तुर्जायेत ]  $CE_N$ ; जंतुजायेत A 6:61 दारिद्र्यजराभिभूतः ] *em.*; दारिद्र्यजराभिभूतः A; दारिद्र्यरुजाभिभूतः  $CE_N$  6:62 तिलस्य च माहात्म्यं ] A; तिलस्य च माहात्म्य C; तिलस्यमाहात्म्यं  $E_N$  6:62 गवाञ्चैव भूदानस्य च मे वद ]  $CE_N$ ; ग २ --- A 6:63 नमुचिर्नाम दैत्येन्द्रं ]  $CE_N$ ; नमुचिनाम दैत्येन्द्र A 6:63 पुराच्युतः ] AC; पुरा ऽच्युतः  $E_N$  6:63 क्रोधतामगमत्तदा ]  $CE_N$ ; क्रोधत्रा(?)अगमत्तदा  $A^c$ ; क्रोधत्रा(?)अगमत्तमदा  $A^{ac}$  (unmetrical) 6:64 क्रोधात्स्वेदलवास्तस्य ]  $CE_N$ ; क्रोधा स्वेदलवास्तस्य A 6:64 निष्पेतुर्धरणीतले ] *em.*; निष्पेतुर्धरणीतले AC; निष्पेतुर्धरणीतले  $E_N$  6:64 कृष्णास्तस्मात्ते ]  $E_N$ ; कृष्णा तस्मात्ते A; कृष्णास्तस्मान्ते C 6:65 देवान्पितृसमुद्दिश्य ] *em.*; देवां पितृं समुद्दिश्य A; देवान्पितृन्समुद्दिश्य C; देवान् पितृन् समभ्यर्च्य  $E_N$  6:65 तृप्यन्ति पितरस्तस्य ]  $CE_N$ ; तृ --- A 6:65 त्रिभिः ]  $CE_N$ ; तृभिः A 6:66 मेदोऽसृक्पूयगर्तेषु ]  $E_N$ ; मेदोऽसृक्पूयगर्तेषु C 6:66 पितरश्च विमुक्ताः स्युस्ति० ]  $CE_N$ ; पितरस्य विमक्तस्यस्ति० A 6:67 आद्धं ]  $CE_N$ ; आद्ध A 6:67 नित्यं ]  $AE_N$ ; गित्यं C 6:67 मानवाः ] C; मानवा A; ये नराः  $E_N$  6:67 तेषां तृप्ता हि पितरः ]  $E_N$ ; तेषां तृप्ता हि पितर A; तेषा तृप्ति हि पितरः C 6:67 च तृप्तो ]  $AE_N$ ; च तृप्ता C 6:68 कुम्भीपाकस्तु निरयो ]  $CE_N$ ; कुम्भीपाकं तु निरये A 6:68 प्रभविष्यति ]  $CE_N$ ; प्रभविष्य --- A 6:68 पितृलोकश्च यास्यन्ति ]  $CE_N$ ; --- यास्यन्ति A 6:68 आद्धकारयिता ] AC; आद्धं कारयिता  $E_N$



पितृन्देवान्समुद्दिश्य नित्यं दीपप्रदायिनः ।

तामिस्रश्चान्धतामिस्रौ नरकौ न भविष्यतः ॥ 6:69 ॥

लोचने च शुभे तेषां दृक्शक्तिश्च न नश्यति ।

उपानच्छत्रसंयुक्तं तिलपात्रं ददाति यः ॥ 6:70 ॥

स्वच्छशीताम्बुपूर्णं करकेण च संयुतम् ।

द्विजेभ्यः शिवभक्तेभ्यस्स न याति यमालयम् ॥ 6:71 ॥

विद्याधरपदं प्राप्य मोदते सुचिरं दिवि ।

कालान्तरे यदा मर्त्यमागच्छति नरोत्तमः ॥ 6:72 ॥

उदितोदितवंशे ऽस्मिन्जन्म तस्य भवेद्भुवम् ।

एतत्तिलस्य माहात्म्यं कथितं वरवर्णिनि ॥ 6:73 ॥

कृष्णाजिनस्य माहात्म्यं कथयाम्यधुना शृणु ।

यत्कृष्णं तदृचां रूपं यद्बभू यजुषां स्मृतम् ॥ 6:74 ॥

यच्छुक्लं तद्भवेत्साम्नां कृष्णसारस्य सुन्दरि ।

अतस्तदजिनं पुण्यन्त्रैविद्येनाभ्यलंकृतम् ॥ 6:75 ॥

तस्माद्देयं प्रयत्नेन कुम्भीनरकभीरुभिः ।

6:69 पितृन्देवान्समुद्दिश्य ] conj.; पितृ देवा समुद्दिश्य A; पितृदेवान्समुद्दिश्य C; पितृन् देवान् समुद्दिश्य E<sub>N</sub> 6:69 नित्यं दीपप्रदायिनः ] C; नित्यदीपप्रदायिनः A; नित्यं दीप प्रदायिनः E<sub>N</sub> 6:69 तामिस्रश्चान्धतामिस्रौ नरकौ न भविष्यतः ] conj.; तामिस्रौ चान्धतामिस्रौ नरकौ न भविष्यति A; तामिस्रश्चान्धतामिस्रौ नरको न भविष्यति C; तामिस्रश्चान्धतामिस्रौ नरकौ न भविष्यतः E<sub>N</sub> 6:70 दृक्शक्तिश्च न ] AC; दृक्शक्तिश्च E<sub>N</sub> 6:70 \*संयुक्तं तिलपात्रं ददाति यः ] E<sub>N</sub>; \*संयुक्ततिलपात्रं ददाति यः C; \*संयुक्तं तिलपात्रं ददाति यः A 6:71 स्वच्छशीताम्बुपूर्णं करकेण च संयुतम् ] em.; स्वच्छशीताम्बुपूर्णं क --- A; स्वच्छशीताम्बुपूर्णं करकेन च संयुतम् C; स्वच्छशीताम्बुपूर्णं नरकं न च संयुतं E<sub>N</sub> 6:71 द्विजेभ्यः शिवभक्तेभ्यस्स न ] em.; द्विजेभ्यः शिवभक्तेभ्यो न स CE<sub>N</sub> 6:72 मर्त्यमागच्छति नरोत्तमः ] C; मर्त्यामागच्छन्ति नरोत्तमः A; मर्त्यमागच्छन्ति नरोत्तमाः E<sub>N</sub> 6:73 उदितोदितवंशे ऽस्मिन् जन्म ] E<sub>N</sub>; उदितोदितवंशे ऽस्मिन् जन्म A; उदितोदितवंशो ऽस्मिन्जन्म C 6:73 एतत्तिलस्य ] A; एतत् तिलानां CE<sub>N</sub> 6:73 वरवर्णिनि ] AC; वर वर्णिनि E<sub>N</sub> 6:74 कृष्णाजिनस्य माहात्म्यं कथयाम्यधुना शृणु ] C; कृष्ण --- म्यधुना शृणु A; कृष्णाजिनस्य माहात्म्यं कथयाम्य धुना शृणु E<sub>N</sub> 6:74 यत्कृष्णं तदृचां रूपं ] em.; यत्कृष्णं तदृचा रूपं A; यत्कृष्णं तदृचां रापं C; यत्कृष्णं तदृचां रूपं E<sub>N</sub> 6:74 यद्बभू यजुषां स्मृतम् ] C; यद्बभू यजुषा स्मृतम् A; यद् बभू यजुषां स्मृतं E<sub>N</sub> 6:75 यच्छुक्लं तद्भवेत्साम्नां ] E<sub>N</sub>; य शुक्लन्तद्भवेत्साम्ना A; यच्छुक्लन्तद्भवेत्साम्नां C 6:75 \*भ्यलंकृतम् ] A; \*भ्यलंकृतम् C; \*प्यलङ्कृतं E<sub>N</sub> 6:76 प्रयत्नेन कुम्भीनरकभीरुभिः ] CE<sub>N</sub>; प्रयत्नेन पुंभि नरकभीरुभिः A

अजिनन्तिलपूर्णं तु दद्याद्रौप्यमयं खुरम् ॥ 6:76 ॥

हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं द्विजन्मने ।

चतुःसागरपर्यन्ता सशैलवनकानना ॥ 6:77 ॥

दत्तानेन भवेत्पृथ्वी दत्त्वा त्रिभुवनेश्वरि ।

अक्षयं लभते लोकन्तिलधेनुप्रदायकः ।

युगान्ते च परिभ्रष्टो जायते पृथिवीपतिः ॥ 6:78 ॥

भगवानुवाच ।

भीतैस्तारकतः सुतस्सुरगणैर्मत्तः पुरा याचितः ।

तद्धेतोः कृपया मया तु मदनादुत्पाद्यमाने सुते ।

सत्तेजो ऽग्निरपादुपेत्य तदभूद्वहेः कुमारः प्रभुः ।

तच्छेषं कनकं बभूव गिरिजे तेनातिपुण्यं स्मृतम् ॥ 6:79 ॥

विप्रेभ्यः शिवभक्तेभ्यो मासि मासि तिलान्ददत् ।

नानादुःखप्रदं घोरं नरकं न स पश्यति ॥ 6:80 ॥

माधव्यां पञ्चदश्यां तु तिलान्मधुसमन्वितान् ।

सप्तभ्यो वाथ पञ्चभ्यो ब्राह्मणेभ्यः सदक्षिणान् ॥ 6:81 ॥

धर्मराजस्तु सुप्रीत इति दद्याद्वरं ध्रुवम् ।

पापं विहाय स श्रीमान्निर्मलत्वं प्रजायते ॥ 6:82 ॥

6:76 अजिनन्तिलपूर्णं तु दद्याद्रौप्यमयं खुरम् ] C; अजिनन्तिलपूर्णं तु दद्याद्रौप्य --- A; अजिनं तिलपूर्णं तु दद्याद्रौप्यमयं क्षुरम्  $E_N$  6:77 हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं द्विजन्मने ] *em.*; --- सुचैलाङ्गं कांस्यदोहं द्विजन्मने A; हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं द्विजातये C; हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं द्विजातये  $E_N$  6:77 चतुःसागरपर्यन्ता सशैलवनकानना ]  $CE_N$ ; चतुःसागरपर्यन्तं सशैलवनकानना A 6:78 दत्तानेन भवेत्पृथ्वी दत्त्वा त्रिभुवनेश्वरि ] *em.*; दत्तानेन भवेत्पृथ्वी दत्त्वा त्रिभुवनेश्वरी C; दद्यात्तेन भवेत्पृथ्वी दत्त्वा त्रिभुवनेश्वरी A; दत्ता तेन भवेत्पृथ्वी दत्ता त्रिभुवनेश्वरि  $E_N$  6:78 लोकन्तिलधेनुप्रदायकः ]  $CE_N$ ; लोका तिलधेनोः प्रदायकः A 6:79 सुतस्सुरगणैर्मत्तः पुरा याचितः ] C; सु --- तः पुरा याचितः A; सुतः सुरगणैर्मत्तः पुरा याचित  $E_N$  6:79 मदनादुत्पाद्यमाने सुते ] C; मदनादुत्पाद्यमानो सुते A; मदनादुत्पाद्यमाने सुते  $E_N$  6:79 तच्छेषं कनकं बभूव गिरिजे ] C; तच्छेषं कनकं बभूव गिरिजे A; यच्छेषं कनकं बभूव गिरिजे  $E_N$  6:80 तिलान्ददत् ]  $CE_N$ ; तिला ददत् A 6:80 नानादुःखप्रदं घोरं नरकं ]  $E_N$ ; नाना --- रकं A; नानादुःखप्रदं घोरन्नरकं C 6:81 माधव्यां पञ्चदश्यां तु ] A; वैशाख्यां पञ्चदश्यान्तु C; वैशाख्यां पञ्चदश्यान्तु  $E_N$  6:81 तिलान्मधुसमन्वितान् ] C; तिलां मधुसमन्वितम् A; तिलान्मधु समन्वितान्  $E_N$  6:81 सदक्षिणान् ] C; सदक्षिणाम्  $AE_N$  6:82 दद्याद्वरं ]  $CE_N$ ; दद्यां नरो A 6:82 निर्मलत्वं ] AC; निर्मलश्च  $E_N$

यमाय धर्म्मराजाय मृत्यवे चान्तकाय च ।

वैवस्वताय कालाय सर्वलोकक्षयाय च ॥ 6:83 ॥

उग्रदण्डोग्रहस्ताय महिषासनगामिने ।

शासित्रे च नमस्तुभ्यं नरकाधिपतये नमः ॥ 6:84 ॥

एकैकस्य पदस्यापि तिलमिश्रञ्जलाञ्जलिम् ।

त्रींस्त्रीन्कृष्णचतुर्दश्यां नदीङ्गत्वा तु निर्वपेत् ॥ 6:85 ॥

हविष्यैकाशनः शान्तस्त्रयोदश्यां समाहितः ।

आजन्मचरितं पापं दहत्याशु न संशयः ।

युगान्ते च परिभ्रष्टो जायते पृथिवीपतिः ॥ 6:86 ॥

भगवानुवाच ।

गावः प्रजङ्गिरे पुण्या मथ्यमाने ऽमृते पुरा ।

माननीया महाभागा देवानामपि नित्यशः ॥ 6:87 ॥

तासां गात्रेषु सर्वेषु विबुधाः पर्यवस्थिताः ।

तस्मात्पुण्यतमा ज्ञेयास्तासां दानादिवं व्रजेत् ॥ 6:88 ॥

हेमशृंगां रौप्यक्षुरां रत्नाङ्गीं कांस्यदोहिनीम् ।

सचैलघण्टाङ्गान्दद्याच्छिवभक्तद्विजन्मने ॥ 6:89 ॥

गोलोके स्वर्गलोके वा वासस्तेषां भविष्यति ।

सर्वद्वन्द्वविनिर्मुक्ता वसेयुर्गोप्रदायिनः ॥ 6:90 ॥

6:83 मृत्यवे चान्तकाय च ]  $CE_N$ ; --- च A 6:84 उग्रदण्डोग्रहस्ताय ] C; उग्रदण्डाय ह-  
स्ताय  $E_N$  6:84 नमस्तुभ्यं ] C; नमस्तु भ्यं  $E_N$  6:85 एकैकस्य पदस्यापि ] *em.*; एकैकस्य  
पदस्यापि A; एकैकस्य पदस्यास्य C; एकैकस्य प्रमादस्य  $E_N$  6:85 तिलमिश्रञ्जलाञ्जलिम् ]  
*conj.*; तिलमिश्रजलाञ्जलिम् A; तिलमिश्रं लाञ्जलिम् C (*unmetrical*); तिलमिश्रंजलाञ्जलिं  
 $E_N$  6:85 त्रींस्त्रीन्कृष्णचतुर्दश्यां ] C; त्रींस्त्रीन्कृष्णचतु ऽ दश्यान् A; त्रिस्त्रिः कृष्णचतुर्दश्यां  
 $E_N$  6:85 नदीङ्गत्वा ]  $CE_N$ ; नदि गत्वा A 6:86 हविष्यैकाशनः शान्तस्त्र० ]  $E_N$ ; हविष्यै-  
काशन शान्त व० A; हविष्यकाशनः शान्तस्त्र० C 6:86 पापं ]  $CE_N$ ; पापः A 6:86 जायते  
पृथिवीपतिः ]  $CE_N$ ; --- A 6:87 मथ्यमाने ]  $CE_N$ ; चक्ष्यमाने (?) A 6:88 पर्यवस्थिताः ]  
 $CE_N$ ; पर्यवस्थिताः A 6:88 तस्मात्पुण्यतमा ज्ञेयास्तासां दानादिवं ] C; तस्मा पुण्यतमा  
ज्ञेया तासां दाना दिवं A; तस्मात्पुण्यतमा ज्ञेयास्तासां दाने दिवं  $E_N$  6:89 रौप्यक्षुरां ]  
*em.*; रौप्यक्षुरां  $E_N$ ; रौप्यक्षुरा (?) A; रोप्यक्षुरा C 6:89 कांस्यदोहिनीम् ]  $CE_N$ ; ---  
A 6:89 सचैलघण्टाङ्गान्दद्याच्छिवभक्तद्विजन्मने ]  $E_N$ ; --- ऽ ऽ घ ऽ ऽ गान्दत्य गिवभक्ति-  
द्विजन्मने A; सचैलघण्टां गान्दद्याच्छिवभक्तद्विजन्मने C 6:90 गोलोके ]  $CE_N$ ; गोलोकः A  
6:90 \*मुक्ता ]  $CE_N$ ; \*मुक्त A 6:90 वसेयुर्गो ]  $CE_N$ ; वसेयुर्गो० A

स्वपापप्रग्रहैर्बद्धाः पतन्ति निरयांबुधौ ।

नौरिवानिलविक्षिप्ता दातृंस्तारयते हि गौः ॥ 6:91 ॥

देव्युवाच ।

दरिद्रेण कथं कृत्यं गोप्रदानं सुरोत्तम ।

कथं वा स्वर्गमाप्नोति तद्भवान्वक्तुमर्हति ॥ 6:92 ॥

भगवानुवाच ।

दद्यादाज्यमयीं धेनुं दरिद्रो द्रविणैः सह ।

स मृतो ऽमृतवाहिन्यां सुरै रमत इच्छया ॥ 6:93 ॥

आज्यालाभे जलमयीं दद्याद्धेनुं सदक्षिणाम् ।

पिपासादि महादुःखं हित्वा यात्यमरालयम् ॥ 6:94 ॥

गवां ग्रासं दरिद्रेण कर्तव्यं प्रातरेव हि ।

मन्त्रेणैव समायुक्तो मुच्यते सर्वकिल्बिषैः ॥ 6:95 ॥

स्वर्गगामी च भवति परिभ्रष्टो महाधनी ।

गवाद्धे च भवेज्जन्म गवाद्धश्च भवत्यसौ ॥ 6:96 ॥

अग्निहोत्रं हुतन्तेन पितृदेवाश्च तर्पिताः ।

स स्नातः सर्वतीर्थेषु यो ददाति गवाह्निकम् ॥ 6:97 ॥

उत्पन्नामृतमथने सुरभी लोकधारिणी ।

इदं ग्रासं गृहाण त्वमिदं मे व्रतमुत्तमम् ॥ 6:98 ॥

6:91 °ग्रहैर्बद्धाः ] C; ग्रहैर्बद्धा A; ग्रहैर्वध्दाः E<sub>N</sub> 6:91 निरयांबुधौ ] AE<sub>N</sub>; निरयांबुधौ C  
 6:91 नौरिवा° ] CE<sub>N</sub>; न्वौरिवा° A 6:91 दातृंस्तारयते ] E<sub>N</sub>; दातृ तारयते A; दातृ-  
 स्तारयते C 6:92 कथं कृत्यं गोप्रदानं सुरोत्तम ] C; --- सुरोत्तमः A; कथं कार्यं गोप्रदानं  
 सुरोत्तम E<sub>N</sub> 6:92 स्वर्गमाप्नोति ] AC; स्वर्गमानोति E<sub>N</sub> 6:92 तद्भवान्व° ] CE<sub>N</sub>; त-  
 द्भवा व° A 6:93 दद्यादाज्यमयीं धेनुं ] E<sub>N</sub>; दद्यादाज्यमयी धेनु A; दद्यादाज्यमयीम्धनुं  
 C 6:93 सुरै ] A; नद्यां CE<sub>N</sub> 6:94 आज्यालाभे जलमयीं ] em.; आज्यलाभे जलमयी  
 A; आज्यलाभे जलमयी C; आज्यालाभेजलमयी E<sub>N</sub> 6:94 धेनुं सदक्षिणाम् ] CE<sub>N</sub>; धेनु  
 सदक्षिणम् A 6:94 महादुःखं ] AE<sub>N</sub>; महदुःखं C 6:94 यात्यमरालयम् ] CE<sub>N</sub>; यात्यमरा  
 --- A 6:95 गवां ग्रासं ] C; --- ग्रास A; गवां घासं E<sub>N</sub> 6:95 मन्त्रेणैव ] em.; मन्त्रेणैव  
 C; सन्त्रेणैव E<sub>N</sub> 6:95 °किल्बिषैः ] A; °पातकैः CE<sub>N</sub> 6:96 महाधनी ] conj.; महाधने ]  
 ; AC; महामुने E<sub>N</sub> 6:96 गवाद्धे च ] AC; गवाद्येच E<sub>N</sub> 6:96 भवेज्जन्म ] C; भवेज-  
 न्म A; भवेन्म E<sub>N</sub> 6:97 अग्निहोत्रं ] C; अग्निहोत्र A; अग्नि होत्रं E<sub>N</sub> 6:97 ददाति ]  
 AE<sub>N</sub>; दद्याति C 6:97 स स्नातः ] AC; सुस्नातः E<sub>N</sub> 6:97 गवाह्निकम् ] CE<sub>N</sub>; --- A  
 6:98 उत्पन्ना° ] CE<sub>N</sub>; --- त्पना° A 6:98 इदं ] A; इमं CE<sub>N</sub> 6:98 गृहाण त्वमिदं ] em.;  
 गृहाण त्वमिदं AC°; गृहाण त्वं इदं C°; गृहाणाम्ब E<sub>N</sub>



गवां ग्रासं यथा देयं सौरभेये तथैव च ।

तुल्यमेव फलं दृष्टं किन्तु मन्त्रः पृथक्पृथक् ॥ 6:99 ॥

सर्वलोकधरा ह्येते जीवितान्नप्रदायकाः ।

ग्रासं गृह्णन्तु तुष्टास्तु एतन्मे व्रतमुत्तमम् ॥ 6:100 ॥

नित्यं परगवे दद्याद्गृहीत्वा दुर्लभं व्रतम् ।

रक्षन्ति च भयाद्दोरादर्शने पापनाशनाः ॥ 6:101 ॥

गवां कण्डूयनं कुर्याद्ग्रासं दत्त्वा नगात्मजे ।

प्रदक्षिणत्रयं कृत्वा गोप्रदानफलं लभेत् ॥ 6:102 ॥

पुण्यकाले तु संप्राप्ते वृषोत्सर्गं करोति यः ।

स याति रुद्रलोकं तु यदि नीलो भविष्यति ॥ 6:103 ॥

अलाभे नीलषण्डस्य पितृभिः सह संयुतः ।

स्वर्गलोकमवाप्नोति भ्रष्टो भवति भोगवान् ॥ 6:104 ॥

लांगूलाग्रं सितं यस्य क्षुरं शृंगञ्च सुव्रते ।

लोहितानि च गात्राणि नीलषण्डः स उच्यते ॥ 6:105 ॥

अनङ्वाहो ऽपि बहुशो यः प्रयच्छेद्विजोत्तमे ।

तेन पुण्यफलेनैव स्वर्गलोके महीयते ॥ 6:106 ॥

भगवानुवाच ।

द्रव्याणां यावतां योनिः क्षितिरेव विधीयते ।

6:99 गवां ] C; गंवा A 6:99 दृष्टं किन्तु मन्त्रः ] CE<sub>N</sub>; दृष्टं किंतु मन्त्र A 6:99 पृथक्पृथक् ] AC; पृथक्पृथक् E<sub>N</sub> 6:100 सर्वलोकधरा ] AC; सर्वलोक धरा E<sub>N</sub> 6:100 जीवितान्नप्रदायकाः ] C; जीवितान्नप्रदायकः A; जीवितानां प्रदायकाः E<sub>N</sub> 6:100 ग्रासं गृह्णन्तु तुष्टास्तु एतन्मे व्रतमुत्तमम् ] C; ग्रासं गृह्णन्तु दृष्टा तु एतन्मे --- A; ग्रासं गृह्णन्तु तुष्टास्तु एतन्मेव्रतमुत्तमम् E<sub>N</sub> 6:101 नित्यं परगवे दद्याद् ] C; --- त्यं परगवे दद्यां A; नित्यं परगवे दद्या E<sub>N</sub> 6:102 नगात्मजे ] CE<sub>N</sub>; नगात्मजा A 6:102 गोप्रदानफलं ] C; गोप्रदानं फलं A; गो प्रदानफलं E<sub>N</sub> 6:103 वृषोत्सर्गं ] E<sub>N</sub>; वृषोत्सर्गा A; वृषोत्सर्गा C 6:103 भविष्यति ] CE<sub>N</sub>; भ --- A 6:104 अलाभे नील° ] CE<sub>N</sub>; --- ल A 6:104 °षण्डस्य ] A; °सण्डस्य CE<sub>N</sub> 6:104 पितृभिः सह संयुतः ] CE<sub>N</sub>; पितृभि षह संयुतः A 6:104 स्वर्गलोकमवाप्नोति ] AC; स्वर्गलोक मवाप्नोति E<sub>N</sub> 6:105 लांगूलाग्रं सितं ] CE<sub>N</sub>; लांगूलाग्रितं A 6:105 क्षुरं शृंगञ्च सुव्रते ] em.; क्षुरं शृंगञ्च सुव्रते A; खुरं शृंगञ्च सुव्रते C; खुराः शृङ्गे च सुव्रते E<sub>N</sub> 6:105 नीलषण्डः स ] CE<sub>N</sub>; नीलषण्डस्य A 6:106 बहुशो ] CE<sub>N</sub>; बहुषो A 6:106 द्विजोत्तमे ] CE<sub>N</sub>; द्विजोत्तमः A 6:106 महीयते ] CE<sub>N</sub>; महीय --- A 6:107 योनिः ] CE<sub>N</sub>; योनि A

किञ्च तेन न दत्तं स्याद्यः प्रयच्छति गां प्रिये ॥ 6:107 ॥

ममैषा प्रथमा मूर्तिरिति तस्या महत्फलम् ।

करोटीगतमप्यम्भः क्षितौ गत्वा शुचीभवेत् ॥ 6:108 ॥

निवर्तनसहस्राद्यामवनीं सस्यशालिनीम् ।

शिवभक्ताय विप्राय दद्याच्छतमखो भवेत् ॥ 6:109 ॥

ये हरन्ति महीं दत्तामात्मनाथ परेण वा ।

दिव्यवर्षसहस्राणि रौरवे निवसन्त्यघाः ॥ 6:110 ॥

परमाक्षरजापेन प्राणायामशतेन च ।

ध्यानधारणयोगाच्च क्षितिहर्ता न शुद्ध्यति ॥ 6:111 ॥

देव्युवाच ।

निवर्तनसहस्राद्यामवनीं सस्यमालिनीम् ।

कथं दरिद्रा दास्यन्ति तदुपायं ब्रवीहि मे ॥ 6:112 ॥

भगवानुवाच ।

गोचर्ममात्रमपि गां यो ददाति शुचिस्मिते ।

स भविष्यति सुव्यक्तमिन्द्रस्यार्धासनातिथिः ॥ 6:113 ॥

देव्युवाच ।

गोचर्ममात्रमपि गां यदा दातुं न शक्यते ।

- 6:107 यः प्रयच्छति गां प्रिये ] AC; यः प्रयच्छति गां प्रिये: E<sub>N</sub> 6:108 तस्या महत्फलम् ] A; तस्याः फलं महत् C; तस्याः फलं महत् E<sub>N</sub> 6:108 करोटीगतमप्यम्भः ] AC; करोटीगतमप्यम्भः E<sub>N</sub> 6:108 शुचीभवेत् ] C; शुचीम्भवेत् A; शुची भवेत् E<sub>N</sub> 6:109 निवर्तनसहस्राद्यामवनीं ] conj.; निवर्तनसहस्राद्यामवनी A; निवर्तनसहस्राद्यामवती C; निवर्तनसहस्राद्यामवनी E<sub>N</sub> (unmetrical) 6:109 सस्यमालिनीम् ] AC; सस्यशालिनी E<sub>N</sub> 6:109 शिवभक्ताय विप्राय दद्याच्छतमखो ] CE<sub>N</sub>; --- दद्या शतमखो A 6:110 महीं दत्तामात्मनाथ ] conj.; मही दत्तामात्मनाथ A; महीं दत्तां स्वयम्वाथ CE<sub>N</sub> 6:110 दिव्यवर्षसहस्राणि रौरवे निवसन्त्यघाः ] C; दिव्यं वर्षसहस्राणि रौरवे निवसन्त्यघा A; दिव्यवर्षसहस्राणि रौरवे निवसन्त्यघाः E<sub>N</sub> 6:111 °जापेन ] CE<sub>N</sub>; °जाप्योवो (?) A 6:111 ध्यानधारणयोगाच्च क्षितिहर्ता ] C; ध्यानधारणयोगा च क्षितिहर्ता A; ध्यान धारण योगाच्च क्षितिहर्ता E<sub>N</sub> 6:112 निवर्तनसहस्राद्यामवनीं सस्यमालिनीम् ] C; निवर्तनसहस्राद्यामवनी सस्यमालिनी A; निवर्तन सहस्राद्यामवनी सस्यशालिनी E<sub>N</sub> (unmetrical) 6:112 कथं दरिद्रा दास्यन्ति तदुपायं ब्रवीहि मे ] C; --- तदुपायं ब्रवीमि हे A; कथं दरिद्रा दास्यन्ति तदुपायं ब्रवीहिमे E<sub>N</sub> 6:113 गोचर्ममात्रमपि ] A; गोचर्ममात्रां यपि CE<sub>N</sub> 6:113 सुव्यक्तमिन्द्रस्यार्धासनातिथिः ] C; सुव्यक्तमिन्द्रस्यार्धासनातिथि A; सुव्यक्त मिन्द्रस्यार्धासनातिथिः E<sub>N</sub> 6:114 देव्युवाच ] CE<sub>N</sub>; देव्युवाच A 6:114 यदा ] CE<sub>N</sub>; कदा A

तदा किं तु दरिद्रेण कर्तव्यज्ञगतांपते ॥ 6:114 ॥

भगवानुवाच ।

शुचावुद्धृत्य मृद्भारं सुगन्धीकृत्य यत्नतः ।

दद्याद्गुणवते नित्यं भूदानफलमाप्नुयात् ॥ 6:115 ॥

एकछत्रां महीं कृत्वा महादेवाय शम्भवे ।

शिवभक्तद्विजेभ्यो वा दत्त्वा रुद्रसमो भवेत् ॥ 6:116 ॥

देव्युवाच ।

एकछत्रां वसुमतीं कथन्दद्यात्पृथग्जनः ।

तस्याः प्रतिनिधिम्ब्रूहि यथा याति परां गतिम् ॥ 6:117 ॥

भगवानुवाच ।

प्रसवन्तीञ्च गान्दद्याद्ब्रह्मभयसुसंस्थिताम् ।

पृथ्वीदानफलं ह्येतत्स्वर्गलोकाभिकांक्षिणाम् ॥ 6:118 ॥

एकजन्मानुगाः सर्वे दानधर्मफलोदयाः ।

गोमहीकनकानान्तु सप्तजन्मानुगाः प्रिये ॥ 6:119 ॥

देव्युवाच ।

बालवृद्धातुराल्पाङ्गैर्भगवन्शक्यते कथम् ।

उपवासत्रयं कर्तुन्तदुपायञ्च मे वद ॥ 6:120 ॥

भगवानुवाच ।

6:114 पते]  $AE_N$ ; परे C 6:115 शुचावुद्धृत्य मृद्भारं सुगन्धीकृत्य यत्नतः] C; शुचावु  $\simeq$  ---  $\simeq$  तः A; शुचावुद्धृत्यमृद्भारं सुगन्धी कृत्य यत्नतः  $E_N$  6:115 दद्याद्गुणवते नित्यं] C; दद्याद्गु  $\simeq$  वते नित्यं A; दद्याद्गुणवते नित्यं  $E_N$  6:115 भूदानफलमाप्नुयात्] AC; भूदान फलमाप्नुयात्  $E_N$  6:116 महीं]  $E_N$ ; मही AC 6:116 शम्भवे]  $AE_N$ ; संभवे C 6:116 शिवभक्तद्विजेभ्यो] AC; शिवभक्त द्विजेभ्यो  $E_N$  6:117 वसुमतीं]  $CE_N$ ; वसुमती A 6:117 दद्यात्पृथग्जनः]  $CE_N$ ; दद्यात्पृथग्जनेः A 6:117 प्रतिनिधिम्ब्रूहि] AC; प्रतिनिधिम्ब्रूहि  $E_N$  6:117 यथा याति परां गतिम्] C; यथा याति प --- A; यथायान्ति परां गतिम्  $E_N$  6:118 भगवानुवाच]  $CE_N$ ; भ --- A 6:118 प्रसवन्तीञ्च गान्दद्याद्ब्रह्मभयसुसंस्थिताम्] C; --- गा दद्याद्ब्रह्मभयसुसंस्थिताम् A; प्रसवन्तीञ्च गान्दद्याद् ब्रह्मभयसुसंस्थितां  $E_N$  6:118 ह्येतत्स्वर्गो]  $CE_N$ ; ह्येत स्वर्गो A 6:118 °लोकाभिकांक्षिणाम्] A; °लोकेभिकांक्षिणाम् C; °लोकाभिकांक्षिणा  $E_N$  6:119 एकजन्मानुगाः]  $CE_N$ ; एकजन्मानुगा A 6:119 °दयाः]  $CE_N$ ; °दया A 6:119 सप्तजन्मानुगाः]  $CE_N$ ; सप्तजन्मानुगां A 6:120 बालवृद्धातुराल्पाङ्गैर्भगवन् शक्यते]  $E_N$ ; बालवृद्धातुराल्पाङ्गैर् भगवं शक्यते A; बालवृद्धातुराल्पाङ्गैर्भगन्  $\simeq$  क्यते C (unmetrical) 6:120 उपवासत्रयं कर्तुन्तदुपायञ्च]  $E_N$ ; उपवासं त्रयं कर्तुं तदुपायञ्च A; उपवासत्रयं कर्तुत्तदुपायञ्च C 6:121 भगवानुवाच] *em.*; भ --- A; देवदेव उवाच  $CE_N$

यः पृथ्वीभाजनं कृत्वा भुंक्ते पर्वसु यत्नतः ।

अहोरात्रेण चैकेन त्रिरात्रफलमश्नुते ॥ 6:121 ॥

एतदुक्तं मया देवि शक्तिहीनहिताय वै ।

शक्तानां तु भवेन्नैवं विधिः सर्वत्र सुन्दरि ॥ 6:122 ॥

हेमवर्णमजं दत्त्वा शिवभक्तद्विजन्मने ।

अग्निलोकमवाप्नोति बहुपापात्मिको ऽपि सन् ॥ 6:123 ॥

भूमिदानाद्भवेत्स्वर्गो रत्नदानाद्रवेः पुरम् ।

वस्त्रदः शशिलोकं तु तारदो वैष्णवं पुरम् ॥ 6:124 ॥

तिलहेमप्रदातारो यान्ति रुद्रस्य चालयम् ।

कांस्यताम्रप्रवालानि दत्त्वैति वसुमन्दिरम् ॥ 6:125 ॥

मुक्तामणिविचित्राणि हीनजातीनि यान्यपि ।

दत्त्वा शक्रपुरं याति तिलहोमाच्च मानवाः ॥ 6:126 ॥

दधि क्षीरं गुडं सर्पिर्यः प्रयच्छति नित्यशः ।

यक्षलोकपुरं याति मधुदानेन चैव हि ॥ 6:127 ॥

चन्दनागरुकर्पूरकञ्जोलकलवङ्गकान् ।

6:121 यः पृथ्वीभाजनं कृत्वा ] C; --- थ्वी भाजनं कुया A; यः पृथ्वी भाजनं कृत्वा E<sub>N</sub>  
 6:121 त्रिरात्र° ] CE<sub>N</sub>; त्रिरात्र° A 6:122 एतदुक्तं मया देवि शक्तिहीनहिताय ] AC; एत-  
 दुक्तमया देवि शक्ति ही नहिताय E<sub>N</sub> 6:122 भवेन्नैवं विधिः ] C; भवे नैव विधि A; भवेन्नैव  
 विधिः E<sub>N</sub> 6:123 शिवभक्तद्विजन्मने ] AC; शिवभक्त द्विजन्मने E<sub>N</sub> 6:123 अग्निलो-  
 कमवाप्नोति बहुपापात्मिको ऽपि सन् ] C; अग्निलोकमवाप्नोति बहुपापात्मतामपि A; अग्नि-  
 लोकमवाप्नोतिबहुपापात्मिको ऽपि सन् E<sub>N</sub> 6:124 भूमिदानाद्भवेत्स्वर्गो ] E<sub>N</sub>; भूमिदानाद्भवे  
 --- म्सा; भूमिदानात्लभेत्स्वर्गं C 6:124 रत्नदानाद्रवेः पुरम् ] C; --- पुरं A; रत्नदानाद्र-  
 वेःपुरं E<sub>N</sub> 6:124 तारदो वैष्णवं पुरम् ] C; तारदो वैष्णवे पुरे A; तारदोवैष्णवं पुरं E<sub>N</sub>  
 6:125 कांस्यताम्रप्रवालानि दत्त्वैति वसुमन्दिरम् ] C; कांस्यताम्रप्रवालानि दत्त्वैति वसुमुन्दरि A;  
 कांस्यताम्रप्रवालानि ददेति वसुमन्दिरम् E<sub>N</sub> 6:126 मुक्तामणिविचित्राणि ] em.; मुक्तमणिवि-  
 चित्राणि A; मुक्तामणिविचित्राणि C; मुक्तामणि विचित्राणि E<sub>N</sub> 6:126 शक्रपुरं ] C; स्वर्गपुरं  
 A; शक्रपुरं E<sub>N</sub> 6:126 तिलहोमाच्च ] C; तिलहोमा च A; तिलहोमाश्च E<sub>N</sub> 6:127 दधि  
 क्षीरं गुडं सर्पिर्यः ] em.; दधि क्षीर गुडं सर्पि यः A; दधि क्षीरं गुडं सर्पि यः C; दधिक्षी-  
 रगुडं सर्पि यं E<sub>N</sub> 6:127 नित्यशः ] CE<sub>N</sub>; नित्य = --- A 6:127 यक्षलोकपुरं याति ] C;  
 --- न्ति A; यक्षलोकपुरं यान्ति E<sub>N</sub> 6:127 मधुदानेन चैव हि ] conj.; दधिदानेन चैव हि C;  
 दधिदानेन चैव हि A; दधिदानेन चैव हि E<sub>N</sub> 6:128 चन्दनागरुकर्पूरकञ्जोलकलवङ्गकान् ]  
 conj.; चन्दनागरुकर्पूरः कञ्जोलकलवङ्गकाम् A; चन्दनागरुकर्पूरकञ्जोलकलवङ्गकम् CE<sub>N</sub>



दत्वान्यानि सुगन्धीनि व्रजेद्वन्धर्वतान्नरः ॥ 6:128 ॥

अलङ्कृत्य च ये कन्यां प्रयच्छन्ति त्वयाचिताम् ।

ते नराः स्वर्गमेष्यन्ति ये च धान्यप्रदायिनः ॥ 6:129 ॥

माषमुद्गादिकान्ब्रीहीन्ये ददत्यसकृन्नराः ।

ते ऽपि स्वर्गङ्गमिष्यन्ति ये चान्ये ह्यभयप्रदाः ॥ 6:130 ॥

रूपयौवनसम्पन्नां वस्त्राभरणभूषिताम् ।

युवतीं ये प्रयच्छन्ति यान्ति वैद्याधरं पदम् ॥ 6:131 ॥

रतिसत्रञ्च यो दद्याद्वाराभिः प्रमदाजनैः ।

कामदेवपुरं याति जातो ऽनङ्गसमो भवेत् ॥ 6:132 ॥

वेत्रासनञ्च शय्याञ्च प्रत्यब्दं यः प्रयच्छति ।

मोदते यक्षलोकेषु यक्षिणीभिः समन्वितः ॥ 6:133 ॥

इन्धनानि च यो दद्याद्विप्रेभ्यः शिशिरागमे ।

धनवान्नूपसंपन्नो दीप्ताग्निः सुभगो भवेत् ॥ 6:134 ॥

प्रतिश्रयं तृणं शय्याम्पुण्याग्निं शुद्धमानसाः ।

प्रत्यहं ये प्रयच्छन्ति ते नराः स्वर्गगामिनः ॥ 6:135 ॥

गीतवादित्रयानानि देवानां नित्यदायिनः ।

जायन्ते ते च भोगाद्या गीतवादित्रबोधकाः ॥ 6:136 ॥

134 Cf. *Garuḍapurāṇa* 1.51.27ab: इन्धनानां प्रदानेन दीप्ताग्निर्जायते नरः ।

6:128 दत्वान्यानि सुगन्धीनि ]  $CE_N$ ; दद्याद्यानि सुगन्दानि A 6:128 व्रजेद्वन्धर्वतान्नरः ]  $CE_N$ ; व्रजे गन्धर्वतां नरः A 6:129 अलङ्कृत्य च ये कन्यां प्रयच्छन्ति त्वयाचिताम् ] C; अलंकृत्य च यः कन्या संप्रयच्छत्ययाचितां A; अलङ्कृत्य च ये कन्यां प्रयच्छन्ति त्वयाचितां  $E_N$  6:129 स्वर्गमेष्यन्ति ]  $CE_N$ ; स्वर्गयेष्यन्ति A 6:130 माषमुद्गादिकान् ब्रीहीन् ] *conj.*; मासमुद्गादिकां ब्रीहीं A; मुद्गमाषादिकां ब्रीहीन् C; मुद्गमाषादिकान्नानि  $E_N$  6:130 ददत्यसकृन्नराः लेम्  $CE_N$ ; ददत्यसकृन्नरः A 6:130 ते ऽपि स्वर्गङ्गमिष्यन्ति ये चान्ये ह्यभयप्रदाः ]  $CE_N$ ; तपि --- न्ये ह्यभयप्रदा A 6:131 रूपयौवनसम्पन्नां ]  $E_N$ ; रूपयौवनसम्पन्न A; रूपयौवन्नसम्पन्नां C 6:132 वराभिः ] *conj.*; वाराणि A; आरिभिः  $CE_N$  6:132 कामदेवपुरं याति ]  $C^E_N$ ; कामदेवपुरा यान्ति A; कामदेवपुरं यान्ति  $C^{ae}$  6:133 मोदते यक्षलोकेषु यक्षिणीभिः समन्वितः ]  $E_N$ ; मोदते य ---  $\simeq \simeq \simeq$  न्वन्तं A; मोदते यक्षलोकेषु यक्षिणीभिः स-मन्वितः C 6:134 दीप्ताग्निः ]  $CE_N$ ; दीप्ताग्नि A 6:135 प्रतिश्रयं तृणं शय्याम्पुण्याग्निं शुद्धमानसाः ] C; प्रतिश्रयं तृणं शय्य पुण्याग्निं शुद्धमानसा A; प्रतिश्रयं तृणं शय्याम्पुण्याग्निं शुद्धमानसाः  $E_N$  6:136 जायन्ते ते च भोगाद्या गीतवादित्रबोधकाः ] C; जायन्ति ते म --- धैका +: +A; जायन्ते ते च भोगाद्या गातवादित्रबोधकाः  $E_N$

जवे यौवनसम्पन्नं सप्तिं हेमविभूषितम् ।  
 प्रयच्छेद्विजमुख्येभ्यो ब्रध्नस्याप्नोति पिष्टपम् ॥ 6:137 ॥

पुण्येन धनमाप्नोति सन्ततिं श्राद्धकर्मणा ।  
 †तृणासिनां †भवेद्राज्यं नित्यस्नानेन यक्षताम् ॥ 6:138 ॥

प्रदानादुपभोग्यं स्यात्सौभाग्यं रसवर्ज्जनात् ।  
 व्याधिशोकौ न जायेते सान्त्वदस्य महात्मनः ॥ 6:139 ॥

ब्रह्मचारी चिरायुर्वै स्वर्गः पर्णाशनेन तु ।  
 गुरुशुश्रूषया विद्वान्सुचक्षुर्दीपदानतः ॥ 6:140 ॥

भृगुप्रपतनाद्राज्यं पयोभक्षश्चरेद्विवि ।  
 अग्निप्रवेशेन नरः प्रयाति ब्रह्मणः पदम् ॥ 6:141 ॥

उपवासाद्गदाधीशो मौनेनाज्ञाप्रदो भवेत् ।  
 सर्वकामसमृद्धिस्तु जायते †न्नप्रदानतः ॥ 6:142 ॥

दानेन प्रेक्षणीयस्य मेधावी स्मृतिमान्भवेत् ।  
 लभते छत्रदानेन रम्याणि भवनानि च ॥ 6:143 ॥

गृहदानेन सुव्यक्तं नगरं लभते नरः ।  
 उपानहप्रदानेन प्राप्नुयाद्यानमुत्तमम् ॥ 6:144 ॥

6:137 जवे यौवनसम्पन्नं सप्तिं हेमविभूषितम् ] A; जवे यौवनसम्पन्नं सप्तिं हेमावभूषितम् C; नवयौवनसम्पन्नं सप्तिहेमविभूषि E<sub>N</sub> (unmetrical) 6:137 प्रयच्छेद्विजमुख्येभ्यो ] A; यो दद्याद्विजमुख्येभ्यो CE<sub>N</sub> 6:137 ब्रध्नस्याप्नोति पिष्टपम् ] C; बद्धस्याप्नोतु पिष्टपं A; ब्रध्नस्याप्नोति विष्टपम् E<sub>N</sub> 6:138 सन्ततिं श्राद्धकर्मणा ] em.; सन्ततिं श्राद्धकर्मणा A; सन्ततिं श्राद्धकर्मणा C; सन्ततिं श्राद्धकर्मणा E<sub>N</sub> 6:138 तृणासिनां ] A; तृणासिनां C; तृणासिना E<sub>N</sub> 6:138 भवेद्राज्यं ] CE<sub>N</sub>; भवेद्राज्य A 6:138 नित्यस्नानेन यक्षताम् ] A; नित्यं स्नानेन यक्षताम् C; नित्यस्नानेन यक्षता E<sub>N</sub> 6:139 †पभोग्यं ] C; †पभोगं A; †पभोग्य E<sub>N</sub> 6:139 व्याधिशोकौ न जायेते सान्त्वदस्य महात्मनः ] CE<sub>N</sub>; व्याधिशोको न --- हात्मनः A 6:140 चिरायुर्वै ] E<sub>N</sub>; चिरायु वै AC 6:140 स्वर्गः ] A; स्वर्ग C; स्वर्ग E<sub>N</sub> 6:140 गुरुशुश्रूषया विद्वान् ] C; गुरुशुश्रूषया विद्वो A; गुरुशुश्रूषयाविद्वान् E<sub>N</sub> 6:140 सुचक्षुर्दीपदानतः ] CE<sub>N</sub>; सुचक्षुर्दीपदानतः A 6:141 भृगुप्रपतनाद्राज्यं ] CE<sub>N</sub>; भृगुप्रपतने द्रज्य A 6:141 अग्निप्रवेशेन नरः प्रयाति ब्रह्मणः पदम् ] AC; अग्निप्रवेशेन नरः प्रयाति ब्रह्मः पदम् E<sub>N</sub> 6:142 गदाधीशो ] A; गजाधीशो CE<sub>N</sub> 6:142 मौनेनाज्ञाप्रदो ] AC; मौनेन ज्ञानदो E<sub>N</sub> 6:142 सर्वकामसमृद्धिस्तु जायते †न्नप्रदानतः ] C; सर्वकामस --- दानतः A; सर्वकामसमृद्धिस्तु जायते †न्नप्रदानतः E<sub>N</sub> 6:143 स्मृतिमान् ] CE<sub>N</sub>; स्मृतिमां A 6:143 रम्याणि ] E<sub>N</sub>; रम्यानि AC 6:144 उपानहप्रदानेन ] A; उपानहः प्रदानेन CE<sub>N</sub>

हरशुश्रूषया राज्यं फलमूलाशिनामपि ।

विप्रायाश्चयुजे सर्पिर्दत्त्वा भवति रूपवान् ॥ 6:145 ॥

त्रिसन्ध्यासु जपन्देवि द्विजो भवति रूपवान् ।

द्रव्याणि भृत्यवर्गाश्च क्षेत्राणि च गृहाणि च ॥ 6:146 ॥

ब्रह्मदेयां सुतान्दत्त्वा प्राप्नोत्याभरणानि च ।

इन्द्रत्वं वायुभक्षणे नीरोगत्वमहिंसया ॥ 6:147 ॥

महीमधिशयानस्य दिव्यशय्यागृहं भवेत् ।

पुष्पाढ्यं वा फलाढ्यं वा दत्त्वा विप्राय पादपम् ॥ 6:148 ॥

दिव्यस्त्रीधनपूर्णानि गृहाण्याप्नोति मानवः ।

शिवदीक्षांबुपूताय विप्रायाचमनाय च ॥ 6:149 ॥

कमण्डलुमपां पूर्णं दत्त्वा प्रेत्य सुखी भवेत् ।

पूजयन्ति दिवि प्रीता विबुधाः सत्यवादिनः ॥ 6:150 ॥

सलिलस्य प्रदानेन तृप्तिर्भवति सर्वदा ।

बलीवर्दसहस्राणां दृढानाम्फलवाहिनाम् ॥ 6:151 ॥

गुणवत्पात्रदत्तानां फलं कन्याप्रदानतः ।

तिलान्ददतः पानीयं दीपमन्त्रं प्रतिश्रयम् ॥ 6:152 ॥

6:145 फलमूलाशिनामपि ]  $CE_N$ ; फलमूलाशनामपि A 6:145 सर्पिर्दत्त्वा भवति रूपवान् ]  $em.$ ; सर्पिर् --- A; सर्पिर्दत्त्वा भवति रूपवान्  $CE_N$  6:146 त्रिसन्ध्यासु जपन्देवि द्विजो भवति रूपवान् ] A; त्रिसन्ध्यासु जपन्देवि द्विजो भवति नान्यथा C; त्रिसन्ध्यन्तु जपेदेवि द्विजो भवति नान्यथा  $E_N$  6:146 द्रव्याणि भृत्यवर्गाश्च ]  $em.$ ; द्रव्याणि भृत्यवर्गाश्च  $AE_N$ ; द्रव्यानि भृत्यवर्गाश्च C 6:147 ब्रह्मदेयां सुतान्दत्त्वा ] AC; ब्रह्मदेयात्सुतान्दत्त्वा  $E_N$  6:147 इन्द्रत्वं वायुभक्षणे ] AC; इन्द्रत्वं वायुभक्षणे  $E_N$  6:147 नीरोगत्वमहिंसया ]  $CE_N$ ; निरोगत्वमहिंसया A 6:148 महीमधिशयानस्य ]  $CE_N$ ; महीमधिशयानस्य A 6:148 फलाढ्यं ] AC; फलाढ्यं  $E_N$  6:148 विप्राय पादपम् ]  $CE_N$ ; --- A 6:149 दिव्यस्त्रीधनपूर्णानि ]  $CE_N$ ; --- A 6:149 गृहाण्याप्नोति ]  $em.$ ; गृहानाप्नोति A; गृहान्याप्नोति C; गृहाण्याप्नोति  $E_N$  6:149 च ]  $em.$ ; च: A; य: C; य  $E_N$  6:150 कमण्डलुमपां पूर्णं दत्त्वा प्रेत्य ] C; कमण्डलुमपां पूर्णन्दत्त्वा वेत्य A; कामनास्तु मया पूर्णं दत्त्वा प्रेत्य  $E_N$  6:150 विबुधाः सत्यवादिनः ] C; विबुधा सत्यवादिनः A; विबुधाः सत्यवादिनं  $E_N$  6:151 तृप्तिर्भवति ] C; तृप्तिं भवति A; तृप्तिर्भवति  $E_N$  6:151 बलीवर्दसहस्राणां ]  $E_N$ ; बलीवद्सहस्राणां A; बलीवर्दसहस्राणां C 6:151 फलवाहिनाम् ] C; चलवाहिनाम् A; फलवाहिनं  $E_N$  6:152 तिलान्ददतः ]  $em.$ ; तिलान्ददथ  $E_N$ ; तिलां ददत A; तिलान्ददथ C 6:152 दीपमन्त्रं प्रतिश्रयम् ] C; दीपमन्त्रं प्रतिश्रयम् A; दीपमन्त्रं प्रतिज्ञया  $E_N$

बान्धवैस्सह मोदन्ति एतत्प्रेत्य सुदुर्लभम् ।

शारीसंयोगसंयुक्तमिभङ्गाच्चनमालया ॥ 6:153 ॥

दत्त्वा शक्रपुरं याति भ्रष्टो भवति भोगवान् ।

आतपत्रप्रदानेन श्रीमाञ्जायेत मानवः ॥ 6:154 ॥

धर्मराजपुरं गच्छन्नातपेनानुपीड्यते ।

उपानहौ तु यो दद्यात्स तु मुच्येत किल्बिषात् ॥ 6:155 ॥

धर्मराजपथे तस्य जायते शोभनो हयः ।

तप्तसैकतदुःखाग्रैः कण्टकैश्च सुदारुणैः ॥ 6:156 ॥

न च तस्य भवेत्पीडा यो हि दद्यादुपानहौ ।

दद्याद्राजरथं यस्तु ब्राह्मणाय गुणान्विते ॥ 6:157 ॥

तेन पुण्यफलेनैव स्वर्गलोके महीयते ।

तावन्न च्यवते स्वर्गाद्यावद्देवास्सवासवाः ॥ 6:158 ॥

ततश्चैव परिभ्रष्टो राजा भव+ति+ धार्मिकः ।

दत्त्वा चाश्वरथं दिव्यं बहुद्रव्यसमन्वितम् ॥ 6:159 ॥

सूर्यलोकमवाप्नोति तेनैव सह मोदते ।

यावत्सूर्यकृता लोकास्तावत्तिष्ठेत्स सूर्यवत् ॥ 6:160 ॥

तत्र चैव परिभ्रष्टो धनवाञ्जायते पुनः ।

6:153 मोदन्ति एतत्प्रेत्य सुदुर्लभम् ]  $E_N$ ; मोदध्वमेतत्प्रेत्य सुदुर्लभं A; मोदध्वमेतत्प्रेत्य सुदुर्ल-  
भम् C 6:153 शारीरयोगसंयुक्तम् ] C; शरीरसंयोगसंयुक्तं A; शारीरयोगसंयुक्त  $E_N$  6:153  
इभङ्गाच्चनमालया ] AC; नितकाच्चन मालया  $E_N$  6:154 भवति भोगवान् ]  $CE_N$ ; --- A  
6:154 जायेत ]  $AE_N$ ; जायेत् C 6:155 गच्छन्नातपेनानुपीड्यते ] C; गच्छन् आतपेनानुपीड्यते  
A; गच्छन्नातपेनानु पीड्यते  $E_N$  6:155 तु यो ]  $CE_N$ ; च यो A 6:155 किल्बिषात् ]  $CE_N$ ;  
किल्बिषां A 6:156 धर्मराजपथे तस्य ] A; धर्मराजस्य मार्गे ऽस्य  $CE_N$  6:156 हयः ]  
AC; हयाः  $E_N$  6:156 तप्तसैकतदुःखाग्रैः ] AC; तप्तसैकत दुःखाग्रैः  $E_N$  6:156 कण्टकैश्च ]  
 $CE_N$ ; कण्टकैश्च A 6:157 न च तस्य भवेत्पीडा यो हि दद्यादुपानहौ ]  $CE_N$ ; न च त ---  
द्यादुपानहौ A 6:157 ब्राह्मणाय ] AC; ब्राह्मणा  $E_N$  (unmetrical) 6:158 तावन्न च्यवते ]  
 $CE_N$ ; तावं न च्यते A (unmetrical) 6:158 देवास्सवासवाः ]  $A^{c}CE_N$ ; देवात्सस्सवासवाः  
 $A^{cc}$  (unmetrical) 6:159 परिभ्रष्टो राजा भवति धार्मिकः ]  $AE_N$ ; परिभ्रष्टा रास भवन्ति  
धार्मिकाः C 6:159 दत्त्वा वाश्वरथं ]  $CE_N$ ; दत्त्वा ञ्जाश्वरथं (?) A 6:159 दिव्यं ]  $CE_N$ ;  
दिव्यां A 6:159 बहुद्रव्यसमन्वितम् ]  $CE_N$ ; बहुद्रव्यसम --- A 6:160 सूर्यलोकमवाप्नोति  
तेनैव ]  $CE_N$ ; --- प्रोति तेनैव A (unmetrical) 6:160 यावत्सूर्यकृता लोकास्तावत्तिष्ठेत्स  
सूर्यवत् ] C; यावत्सूर्यकृता लोकास्ताव तिष्ठन्ति सूर्यवत् A; यावत्सूर्यकृतालोकास्तावत्तिष्ठेत्स  
सूर्यवत्  $E_N$  6:161 तत्र चैव ] A; ततश्चैव  $CE_N$



बलीवर्दरथं दत्त्वा सर्वद्रव्यसमन्वितम् ॥ 6:161 ॥

दासीदाससमोपेतः स्वर्गमाप्नोति मानवः ।

परिभ्रष्टस्तु तद्भूयो धनवाञ्छायते सदा ॥ 6:162 ॥

कपित्थं दाडिमञ्चैव पनसं बीजपूरकम् ।

नालिकेरकनारङ्गं प्राचीनामलमोचकम् ॥ 6:163 ॥

श्रीफलं चूतजम्बीरन्द्राक्षा खर्जूरमेव च ।

अन्यानि च फलान्येवं दत्त्वा तु सुखभागभवेत् ॥ 6:164 ॥

बहुप्रजश्च रूपाढ्यः सुभगश्चैव जायते ।

संपूर्णाङ्गश्च निरुजो भवेच्च फलदायकः ॥ 6:165 ॥

दन्तधावनदानाच्च भार्या भवति शोभना ।

तांबूलं शोभितं पुष्पं दत्त्वा जायेत पण्डितः ॥ 6:166 ॥

सुगन्धास्यश्च भवति वाग्मी गन्धप्रदायकः ।

उपवीतं वृतं दत्त्वा जायते ब्रह्मयोनिषु ॥ 6:167 ॥

खड्गचक्रायुधन्दत्त्वा शक्तिकुन्तपरश्चधान् ।

असिपत्रवनाद्द्वोरान्न भयं तस्य जायते ॥ 6:168 ॥

असंस्कृतस्य लोहस्य दानाद्वन्धभयं न च ।

6:161 बलीवर्दरथं दत्त्वा ] *em.*; बलीवर्द्धरथन्दत्त्वा A; बलीवर्द्धरथं दद्यात् C; वलीवर्दरथं दद्यात्  $E_N$  6:161 सर्वद्रव्यसमन्वितम् ]  $AE_N$ ; सर्वधर्मसमन्वितम् C 6:162 \*समोपेतः ]  $CE_N$ ; \*समोपेत A 6:162 स्वर्गमाप्नोति ] A; स्वर्गमाप्नोति C; स्वर्गं प्राप्नोति  $E_N$  6:162 परिभ्रष्टस्तु तद्भूयो धनवाञ्छायते सदा ]  $CE_N$ ; परिभ्रष्टस्तु तं भूयो --- A 6:163 कपित्थं दाडिमञ्चैव पनसं ]  $CE_N$ ; कपित्थं दाडिमञ्चैव पवोसं (?) A 6:163 बीजपूरकम् ] AC; बीजपूरकम्  $E_N$  6:163 नालिकेरकनारङ्गं ]  $CE_N$ ; नालिकेरकनारङ्गा A 6:164 चूतजम्बीरन्द्राक्षा खर्जूरमेव ] C; चूतजम्बीर द्राक्षा खर्जूरमेव A; चूतजम्बीरं द्राक्षाखर्जूरं मेव  $E_N$  6:164 दत्त्वा तु ] C; दद्या तु A; दत्त्वा तु  $E_N$  6:165 बहुप्रजश्च रूपाढ्यः ] C; बहुप्रजश्च रूपाढ्य A; बहुप्रजश्च रूपाढ्य  $E_N$  6:165 सुभगश्चैव ]  $AE_N$ ; शुभगश्चैव C 6:165 संपूर्णाङ्गश्च ]  $CE_N$ ; संपूर्णाङ्गाश्च A 6:165 भवेच्च फलदायकः ]  $CE_N$ ; भवे  $\simeq$  --- A 6:166 दन्तधावनदानाच्च ]  $E_N$ ; --- वनदाजा च A; दन्तधावनदाना च C 6:166 शोभितं पुष्पं ] A; सुरभिं पुष्पं C; सुरभिपुष्पं  $E_N$  6:167 \*दायकः ] AC; \*दायक  $E_N$  6:167 वृतं दत्त्वा ] C; वृतन्दत्त्वा  $A$  6:168 परश्चधान् ] C; परश्चधम् A; परश्चधाम्  $E_N$  6:168 असिपत्रवनाद्द्वोरान्न ]  $E_N$ ; असिपत्रवनं द्वोर न A; अशिपत्रवनाद्द्वोरान्न C 6:168 भयं तस्य जायते ]  $CE_N$ ; भय --- A 6:169 असंस्कृतस्य ]  $CE_N$ ; --- तस्य A 6:169 बन्धभयं न ] *conj.*; द्वन्द्वभयं न A; बन्धभयन्न C; द्वन्द्व भयन्न  $E_N$

घटितोपस्करं लोहं दत्वा शस्त्रभयन्न च॥ 6:169॥

लोहीपाकश्च नरको न कदाचिद्विष्यति ।

मृन्मयानि कपालानि दत्वा चैव कमण्डलुम्॥ 6:170॥

यतिदानमिदं श्रेष्ठं दत्वा तु सुखभागभवेत् ।

काञ्चनं रजतं ताम्रं भाण्डमायससीसकम्॥ 6:171॥

अक्षयन्तद्भवेदानं दीर्घमायुश्च जायते ।

देवताभ्यो द्विजातिभ्यो दासीदासां ददाति यः॥ 6:172॥

ते लभन्ते महाभोगान्बहुभृत्यजनावृताः ।

सिन्धूत्थं लवणं दत्वा रूपवान्सुभगो भवेत्॥ 6:173॥

पिप्पलीं शृङ्गवेरञ्च मरिचम्भेषजानि च ।

दत्वा निरुजतां याति आतुरायौषधानि च॥ 6:174॥

आतुरं निरुजं कुर्यादायुष्मान्निरुजो भवेत् ।

मधुरास्त्रानि तिक्तानि कषायलवणानि च॥ 6:175॥

सर्वक्रीडारसाभिज्ञो विद्वाञ्जायेत मानवः ।

तैलात्प्राणा घृतात्तेज आयुः शर्करखण्डयोः॥ 6:176॥

मर्जिता तक्रदानेन गवाद्भ्यो गोप्रपूजनात् ।

मौक्तिकं शङ्खशुक्तीनि दत्वा बहुसुतो भवेत्॥ 6:177॥

6:169 घटितोपस्करं लोहं ]  $E_N$ ; घटितोपस्कर लोह A; घटितोपस्करं लोहं C 6:170 लो-  
हीपाकश्च नरको ] AC; लोहीपाके ऽथ नरके  $E_N$  6:170 मृन्मयानि ] AC; मृन्मयानि  $E_N$   
6:170 चैव ]  $CE_N$ ; नैव A 6:171 श्रेष्ठं ] C; श्रेष्ठ A; प्रोक्तं  $E_N$  6:171 तु सुखभागभवेत् ]  
A; सुखमवाप्नुयात्  $CE_N$  6:171 रजतं ताम्रं भाण्डमायससीसकम् ]  $CE_N$ ; रजत --- सीसकं  
A 6:172 दानं ]  $CE_N$ ; दान A 6:173 लभन्ते महाभोगान् ]  $em.$ ; लभन्ते महाभोगा A;  
लभन्ति महाभोगान्  $CE_N$  6:173 °वृताः ] C; °वृता A; °कुलाः  $E_N$  6:173 सिन्धूत्थं  
लवणं ]  $em.$ ; सिन्धूत्थं लवणम् A; सिन्धूच्छं लवनं C; सिन्धूत्थं लवणम् 6:173 दत्वा रूपवान् ]  
C; दत्वा रूपवा A; दद्याद् रूपवान्  $E_N$  6:174 पिप्पलीं ] C; पिप्पली  $AE_N$  6:174 शृ-  
ङ्गवेरञ्च मरिचम्भेषजानि ] C; शृङ्गवेरञ्च मरिच  $\simeq$  --- A; शृङ्गवेरञ्च मरिचं भेषजानि  $E_N$   
6:174 निरुजतां ] AC; निरुजतां  $E_N$  6:175 निरुजं ] AC; निरुजं  $E_N$  6:175 कुर्यादायु-  
ष्मान् ]  $conj.$ ; कुर्या आयुष्मां A; कृत्वा आष्मान्  $CE_N$  6:175 निरुजो ]  $CE_N$ ; निरुजा A  
6:175 तिक्तानि ] AC; तिक्तानी  $E_N$  6:176 जायेत ] AC; जाये त  $E_N$  6:176 तैलात्प्राणा  
घृतात्तेज ] C; तैलात्प्राणमिक्षयोस्तेज A; तैलात् प्राणान् धनात्तेज  $E_N$  6:176 आयुः ]  $CE_N$ ;  
आयु A 6:177 मर्जिता ] C; अजिता  $E_N$  6:177 गोप्रपूजनात् ] C; गो प्रपूजनात्  $E_N$   
6:177 मौक्तिकं ] AC; मौक्तिकं  $E_N$

कपर्दकानि यो दद्याद्वर्षणं निर्मलं तथा ।

रूपवान्धनसम्पन्नो जायते स्त्रीषु वल्लभः ॥ 6:178 ॥

पोषणं हन्तकारञ्च भिक्षां वा प्रत्यहं क्षिपेत् ।

धनिनस्ते प्रजायन्ति अन्यथा दुर्गतिं व्रजेत् ॥ 6:179 ॥

एष दानविधिः ख्यातो ह्यन्नदानञ्च मे शृणु ।

अन्नपानं सदा दद्याद्वस्त्रं शय्यां प्रतिश्रयम् ॥ 6:180 ॥

गां सुवर्णन्तथा भूमिं धर्मेण किमतः परम् ।

विद्यादानं परं श्रेष्ठमतिश्रेष्ठञ्च रक्षणम् ॥ 6:181 ॥

जीवं रक्षति यो नित्यं स दाता परमः स्मृतः ।

सर्वेषामेव दानानां भूतेष्वभयदक्षिणाम् ॥ 6:182 ॥

यो ददाति स दाता हि ये चान्ये काममोहिताः ।

तस्माद्रक्षन्ति सत्त्वानि प्राणिनाञ्जीवितात्यये ॥ 6:183 ॥

स च दाता तपस्वी च स याति परमं पदम् ।

इति दानविधिश्चोक्तो लोकानां हितकाम्यया ॥ 6:184 ॥

दिने दिने च यद्दानं तच्चापि हि निबोध मे ।

दन्तधावनताम्बूलं स्रग्धूपञ्च विलेपनम् ॥ 6:185 ॥

6:178 निर्मलं तथा ] A; निर्मलन्तथा CE<sub>N</sub> 6:178 रूपवान् ] CE<sub>N</sub>; रूपवान् A 6:178 स्त्री-  
षु वल्लभः ] C; स्त्रीषु वल्लभः A; स्त्रीषुवल्लभः E<sub>N</sub> 6:179 हन्तकारञ्च भिक्षां ] CE<sub>N</sub>; हतकिं  
चैव भिक्षा A 6:179 धनिनस्ते प्रजायन्ति अन्यथा दुर्गतिं व्रजेत् ] A; प्रजायते स धनवानन्य-  
था दुर्गतिं लभेत् C; प्रजायते स धनवानन्यथा दुर्गतिं लभेत् E<sub>N</sub> 6:180 ह्यन्नदानञ्च ] CE<sub>N</sub>;  
अन्नदा --- A 6:180 मे शृणु ] CE<sub>N</sub>; --- A 6:180 अन्नपानं ] C; अन्नपाने A; अन्नदानं E<sub>N</sub>  
6:180 वस्त्रं शय्यां प्रतिश्रयम् ] em.; वस्त्रं शय्या प्रतिश्रयं A; वस्त्रं शय्या प्रतिश्रयम् C; वस्त्रं  
शय्यां प्रतिश्रयं E<sub>N</sub> 6:181 सुवर्णन्तथा ] AE<sub>N</sub>; सुवर्णन्तथा C 6:181 भूमिं धर्मेण ] E<sub>N</sub>;  
भूमिं धर्मेण A; भूमिं धर्मेण A 6:181 परं ] CE<sub>N</sub>; पर A 6:181 श्रेष्ठमति ] AC; श्रेष्ठं  
अति° E<sub>N</sub> 6:181 रक्षणम् ] AC; लक्षणं E<sub>N</sub> 6:182 यो नित्यं ] C; यो नित्य A; योनित्यं  
E<sub>N</sub> 6:182 परमः स्मृतः ] AC; परमःस्मृतः E<sub>N</sub> 6:182 भूतेष्वभयदक्षिणाम् ] AC; भूतेष्व  
भयदक्षिणम् E<sub>N</sub> 6:183 चान्ये काममोहिताः ] CE<sub>N</sub>; --- ताः A 6:183 तस्माद्रक्षन्ति सत्त्वा-  
नि प्राणिनाञ्जीवितात्यये ] E<sub>N</sub>; तस्माद्रक्षन्ति सत्त्वानि प्राणिनां जीवितात्यये C; तस्माद्रक्षन्ति  
सत्त्वा हि प्राणिनो जीवितात्यये A 6:184 परमं पदम् ] A; परमां गतिम् CE<sub>N</sub> 6:184 °चो-  
क्तो ] CE<sub>N</sub>; °चोक्त A 6:185 दानं तच्चापि ] CE<sub>N</sub>; दान तच्चापि A 6:185 निबोध ] AC;  
निबोध E<sub>N</sub> 6:185 दन्तधावनताम्बूलं ] conj.; दन्तधावनताम्बूल° AE<sub>N</sub>; द्रुतधावनताम्बूलं  
C 6:185 स्रग्धूपञ्च विलेपनम् ] A; स्रग्धूपञ्च विलेपनम् C; स्रग्धूपञ्च विलेपनम् E<sub>N</sub>

रोचनाञ्जनवस्त्राणि दिव्यालंकारमण्डनम् ।

गजाश्वारोहणं यानमभ्यङ्गोद्धर्तनन्तथा ॥ 6:186 ॥

स्नानं दिव्यसुगन्धैश्च चन्दनागरुकुंकुमैः ।

कर्पूरव्यतिमिश्रैश्च लेपं धूपं सपुष्पकम् ॥ 6:187 ॥

मृष्टान्नपानदानानि सुखशय्यानिषीदनम् ।

वरनारीरतिसुखं यो ददाति स चाश्नुते ।

अदत्त्वा यो ऽभिकांक्षेत स च दुःखी परो भवेत् ॥ 6:188 ॥

देव्युवाच ।

किन्तत्पात्रं भवेच्छ्रेयं यस्य दत्तम्महत्फलम् ।

अक्षयञ्च भवेद्दानं तन्मे ब्रूहि महेश्वर ॥ 6:189 ॥

ईश्वर उवाच ।

मातापितृषु यद्दानं दीनान्धकृपणेषु च ।

गुरुबन्धुषु कन्यासु तदनन्त्याय कल्प्यते ॥ 6:190 ॥

मूर्खविप्रसहस्राणां वेदाध्यायी वरः स्मृतः ।

वेदाध्यायिसहस्राणामाहिताग्निस्ततो ऽधिकः ॥ 6:191 ॥

आहिताग्निसहस्राणां ब्रह्मवेत्ता ततो ऽधिकः ।

तस्मै दत्तं भवेद्दत्तं स वै त्राता वरः स्मृतः ॥ 6:192 ॥

अन्येषां कोटिगुणितं दद्यादेकं तु ज्ञानिने ।

6:186 रोचनाञ्जनवस्त्राणि ] AC; लोचनाञ्जनवस्त्राणि E<sub>N</sub> 6:186 दिव्यालंकारमण्ड° ] CE<sub>N</sub>;  
--- A 6:186 गजाश्वारोहणं ] A; गजाश्वारोहनं C; गजाश्वारोहनं° E<sub>N</sub> 6:186 यानमभ्य-  
ङ्गोद्धर्तनन्तथा ] CE<sub>N</sub>; यानमभ्यङ्गोद्धर्तनन्तथा A 6:187 °गरुकुंकुमैः ] AC; °गरुकुंकुमैः E<sub>N</sub>  
6:187 कर्पूरव्यतिमिश्रैश्च ] A; कर्पूरव्यतिमिश्रेण CE<sub>N</sub> 6:187 लेपं धूपं सपुष्पकम् ] C; लेप  
धूपं सपुष्पकम् A; लेपधूपं सपुष्पकं E<sub>N</sub> 6:188 मृष्टान्नपानदानानि ] CE<sub>N</sub>; मृष्टान्नपानदानानि  
A 6:188 सुखशय्यानिषीदनम् ] CE<sub>N</sub>; सुखशय्यानिषीदत A 6:188 °सुखं ] AC; °सौख्यं  
E<sub>N</sub> 6:188 स चाश्नुते ] AC; सचाश्नुते E<sub>N</sub> 6:188 यो ऽभिकांक्षेत स च दुःखी ] C; यो ---  
A; यो ऽभिकांक्षेत सच दुःखी E<sub>N</sub> 6:188 परो भवेत् ] A; परोदये CE<sub>N</sub> 6:189 भवेच्छ्रेयं ]  
em.; भवे श्रेयं A; भवेच्छ्रेयं C; भवेच्छ्रेयं E<sub>N</sub> 6:189 अक्षयञ्च भवेद्दानं ] CE<sub>N</sub>; अक्षयञ्च भवे  
दाने A 6:189 तन्मे ब्रूहि महेश्वर ] E<sub>N</sub>; तत् मे ब्रूहि महेश्वर C; तत् मे ब्रूहि महेश्वर; A  
6:190 दीनान्धकृपणेषु च ] CE<sub>N</sub>; दीना = --- A 6:190 गुरुबन्धुषु कन्यासु तदनन्त्याय ]  
C; --- धुषु कन्यासु तदनन्त्याय A; गुरुबन्धुषु कन्यासु तदानन्त्याय E<sub>N</sub> 6:190 कल्प्यते ]  
AC; कल्पते E<sub>N</sub> 6:191 वरः ] AC; परः E<sub>N</sub> 6:191 °स्राणामाहिता° ] CE<sub>N</sub>; °स्राणांमा-  
हिता° A 6:192 ब्रह्मवेत्ता ] C; ब्रह्मवेत्ता A; ब्रह्मवेत्ता E<sub>N</sub> 6:192 वरः ] A; परः CE<sub>N</sub>  
6:193 अन्येषां ] CE<sub>N</sub>; अन्येषा A 6:193 कोटिगुणितं ] em.; कोटि --- A; लक्षगुणितं CE<sub>N</sub>  
6:193 दद्यादेकं तु ] CE<sub>N</sub>; --- A



न तेषां तुल्यमेवं हि स वै त्राता परो वरः ॥ 6:193 ॥

यद्दानशक्त्या दुःखानि नरकप्रेतजान्यपि ।

अन्यानि च सुघोराणि न भवन्तीह दातरि ॥ 6:194 ॥

पापकर्मा यदा कश्चिद्दातुं नोत्सहते मनः ।

अपात्रं मन्यते पात्रं तस्य पापस्य तत्फलम् ।

धर्माक्षेपेण दुष्टानां सच्चयं पापलक्षणम् ॥ 6:195 ॥

॥ ⊗ ॥ इति शिवधर्मसंग्रहे षष्ठोऽध्यायः ॥ ⊗ ॥

6:193 न तेषां तुल्यमेवं हि स वै ] A; न तेषां तुल्यमेव हि स वै C; न तेषान्तुल्यमेवं हि स वै E<sub>N</sub> 6:194 यद्दान° ] CE<sub>N</sub>; यदान° A 6:194 नरकप्रेतजान्यपि ] CE<sub>N</sub>; नरकः प्रेत्यजान्यपि A 6:194 च ] CE<sub>N</sub>; चा A 6:194 दातरि ] CE<sub>N</sub>; दातरिम् A 6:195 तस्य पापस्य तत्फलम् ] C; तस्य पापस्य त --- A; न भवेत्तस्य तत्फलम् E<sub>N</sub> 6:195 धर्माक्षेपेण दुष्टानां सच्चयं ] C; धर्मक्षेयेण दुष्टानां सच्चयः E<sub>N</sub> 6:195 इति शिवधर्मसंग्रहे षष्ठोऽध्यायः ] CE<sub>N</sub>; इति शिवधर्मसंग्रहे दानधर्मो नामाध्यायः षष्ठपटलः A



## शिवधर्मसंग्रहे सप्तमोऽध्यायः ॥

देव्युवाच ।

दानधर्मस्त्वया ख्यातस्तीर्थधर्मञ्च मे वद ।

स्नाने पुण्यफलं किं स्यात्तीर्थे तीर्थे सुरेश्वर ॥ 7:1 ॥

ईश्वर उवाच ।

गंगा सरस्वती पुण्या यमुना गोमती तथा ।

चर्मिला चन्द्रभागा च सरयूर्गण्डकी तथा ॥ 7:2 ॥

जम्बूका च शतद्रू च कालिका सुप्रभा तथा ।

वितस्ती च विपाशा च नर्मदा च पुनःपुना ॥ 7:3 ॥

गोदावरी महावर्त्ता शर्करावर्त्तमर्जुनी ।

कावेरी कौशिकी चैव तृतीया च महानदी ॥ 7:4 ॥

वटङ्का प्रतिकूला च सोमनन्दा च विश्रुता ।

करतोया वेत्रवती रेणुका वेणुका च या ॥ 7:5 ॥

7:0 देव्युवाच ] A; पार्वत्युवाच  $CE_N$  7:1 धर्मस्त्वया ] C; धर्म त्वया A; हर्मस्त्वयं  $E_N$   
7:1 वद ]  $AE_N$ ; वदः C 7:1 स्नाने ]  $CE_N$ ; स्नानं A 7:1 सुरेश्वर ] C; सुरेश्वरः  $AE_N$   
7:2 सरस्वती ]  $AE_N$ ; श्वरस्वती C 7:2 गोमती तथा ] C; गोम --- A; गोमती हिमा  $E_N$   
7:2 चर्मिला ] C; --- A; चर्मिरा  $E_N$  7:2 चन्द्रभागा च ]  $E_N$ ; --- सू  $\simeq$  पुण्या A; चन्द्रभागा  
च C 7:2 सरयूर्गण्डकी ]  $em.$ ; सरयू गण्डकी  $ACE_N$  7:2 तथा ] AC; तिला  $E_N$  7:3 च  
शतद्रू च ] AC; च शतद्रू च  $E_N$  7:3 कालिका सुप्रभा तथा ] AC; कास्तिका शारदा जवा  
 $E_N$  7:3 पुनःपुना ]  $conj.$ ; कूलं पुनः A; कुलम्पुनः C; मालिका सिता  $E_N$  7:4 गोदावरी  
महावर्त्ता शर्करावर्त्तसर्जनी ]  $AE_N$ ; गो  $\simeq \simeq \simeq \simeq \simeq \simeq$  शर्करावर्त्तसर्जुनी C 7:4 कावेरी ]  
 $em.$ ; कावीरी A; कोवेरी C; कौबेरी  $E_N$  7:4 चैव तृतीया च महानदी ] A; चैव तृतीया  
च महानदी C; वट्टा मार्कण्डेयी महानदी  $E_N$  7:5 सोमनन्दा च विश्रुता ] C; सोम --- A;  
सोमनन्दा त्रिशूलिका  $E_N$  7:5 रेणुका ] A; धेनुका  $CE_N$  7:5 च या ] A; च  $\sqcup$  C; प्रभा  
 $E_N$

आत्रेयगंगा वैतरणी कौशिकी ह्लादनी च या ।

झावनी च सवर्णा सा कल्माषस्रंसनी शुभा ॥ 7:6 ॥

वशिष्ठा च अपापा च सिन्धुवत्यारुणी तथा ।

ताम्रा चैव त्रिसन्ध्या च मन्दाकिन्यः पराः स्मृताः ॥ 7:7 ॥

वाग्वती तैलकोशी च दुन्दुभी नलिनी तथा ।

नीलगंगा च बोधा च पूर्णचन्द्रा शशिप्रभा ॥ 7:8 ॥

उपवासरतस्तासु यः स्नायाद्धि सरित्स्विह ।

समभ्यर्च्य पितृन्देवान्स तु मुच्येत किल्बिषात् ॥ 7:9 ॥

नद्येषा पूतसलिला हरमूर्तिरियं स्मृता ।

स्नातो यैस्तु विशुद्धेत जलमूर्तिं नमो ऽस्तु ते ॥ 7:10 ॥

इमं मन्त्रमनुस्मृत्य कुर्यान्नद्यवगाहनम् ।

सर्वपापविशुद्धात्मा देहत्यागे दिवं ययौ ॥ 7:11 ॥

शोणपुष्करलोहित्ये मानसे सिन्धुसागरे ।

ब्रह्मावर्ते कर्दमाले स्नात्वा च लवणोदधौ ॥ 7:12 ॥

सर्वपापविशुद्धात्मा पितृदेवांश्च पूजयेत् ।

7:6 कौशिकी ह्लादनी च या ] AC; ह्लादिनी झावनी शिवा  $E_N$  7:6 झावनी च ] AC; मात्स्येन्द्री च  $E_N$  7:6 सवर्णा सा ] Cf. *Niśvāsasamukha* 3.6c; सवास्रावां A; सचानासाC; सवानासा  $E_N$  7:6 कल्माषस्रंसनी शुभा ] A; □ अंसनी शुभा C; कल्माषा कमला ऽमला  $E_N$  7:7 वशिष्ठा च अपापा च ] A; □ स्ठा च अपापा च C; अपापा च वशिष्ठा च  $E_N$  7:7 सिन्धुवत्यारुणी ]  $CE_N$ ; सिन्धुवत्यारुणी A 7:7 ताम्रा चैव त्रिसन्ध्या च ] C; ताम्रा चैव तृसांध्या च A; सीता तापी त्रिसन्ध्या च  $E_N$  7:7 मन्दाकिन्यः पराः स्मृताः स्मृताः ] A; मन्दाकिन्य परा स्मृता C; मन्दाकिन्यमरावती  $E_N$  7:8 वाग्वती तैलकोशी च दुन्दुभी ] C तै वाग्वती --- भी A; वाग्वती तैल कौशीक्षुरिन्द्राणी  $E_N$  7:8 नलिनी तथा ]  $E_N$ ; नलिन तथा A; नलना तथा C 7:8 बोधा ] AC; बोधा  $E_N$  7:9 उपवासरतस्तासु ] C; उपवासरतस्त्वेष A; उपवासरतस्त्वासु  $E_N$  7:9 यः स्नायाद्धि सरित्स्विह ] C; य स्नायाद्धि सरित्स्विहः A; यः स्नायाद्धिसरित्स्विह  $E_N$  7:9 समभ्यर्च्य पितृन्देवान् ] conj.; समभ्यर्च्य पितृ देवा A; पितृन् देवान् समभ्यर्च्य C; पितृदेवान् समभ्यर्च्य  $E_N$  7:10 स्मृता ]  $CE_N$ ; स्मृताः A 7:10 यैस्तु ] AC; यस्तु  $E_N$  7:10 नमो ऽस्तु ते ] C; नमो --- A; नमो ऽस्तुते  $E_N$  7:11 इमं मन्त्रमनुस्मृत्य ] C; --- मनुस्मृत्य A; इदं मन्त्रमनुस्मृत्य  $E_N$  7:11 देहत्यागे दिवं ययौ ] AC; देहत्यागे दिवं व्रजेत्  $E_N$  7:12 शोणपुष्करलोहित्ये ] em.; शोणपुष्करलोहित्ये A; शोनपुष्करलोहित्ये C; शोणपुष्कर लौहित्ये  $E_N$  7:12 लवणोदधौ ]  $CE_N$ ; लणोदधौ A 7:13 °विशुद्धात्मा ] AC; विशुद्धात्मा  $E_N$  7:13 पितृदेवांश्च ] em.; पितृदेवाश्च A; □ च C; पितृदेवांश्च  $E_N$



अग्निर्योनिर्विष्णु रेता ब्रह्मणः पिता रुद्रमूर्तिरापः ॥ 7:13 ॥

एताननुस्मृत्य यः स्नायात्स याति परमां गतिम् ।  
नदीनदेषु यो देहं कामतो वाप्यकामतः ॥ 7:14 ॥

समुत्सृज्य विशुद्धात्मा सोमलोकमियान्नरः ।  
चन्द्रकान्तिविमानेन सोमकन्याभिरावृतः ॥ 7:15 ॥

सुरूपः सोमवत्सौम्यो विचरेत्स यथासुखम् ।  
सोमलोकात्परिभ्रष्टो जायते विपुले कुले ॥ 7:16 ॥

तत्तीर्थं संस्मरेन्नित्यं मरणं चात्र कांक्षते ।  
अमरेशं प्रभासञ्च नैमिषं पुष्करन्तथा ॥ 7:17 ॥

आषाढिं दिण्डिमुण्डिञ्च भारभूतिञ्च लाकुलिम् ।  
हरिश्चन्द्रं परं गुह्यं गुह्यं मध्यमकेश्वरम् ॥ 7:18 ॥

श्रीपर्वतं समाख्यातं जल्पेश्वरमतः परम् ।  
आम्रातिकेश्वरश्चैव महाकालन्तथैव च ॥ 7:19 ॥

केदारमुत्तमं गुह्यं महारौरवमेव च ।  
गयां चैव कुरुक्षेत्रं नखलं कनखलं तथा ॥ 7:20 ॥

विमलच्चाट्टहासञ्च माहेन्द्रं भीममष्टमम् ।

7:13 अग्निर्योनिर्विष्णु रेता ] C; अग्नियोनि --- A; अग्निर्योनिर्विष्णुरेतो  $E_N$  7:13 ब्रह्म-  
णः ] C; --- A; ब्रह्म  $E_N$  7:14 एताननुस्मृत्य ] C (unmetrical); एतामनुस्मृत्य A; एताः  
संत्स्मृत्य  $E_N$  7:14 यः स्नायात्स ] em.; यः स्नात्वा A; यो स्नाया स  $E_N$  7:14 परमां  
गतिं ]  $E_N$ ; परमं पदम् AC 7:15 सोमलोकमियान्नरः ] A; सोमलोकं स गच्छति  $CE_N$   
7:15 चन्द्रकान्तिविमानेन ] A; --- कान्तिविमानेन C; चन्द्रकान्ति विमानेन  $E_N$  7:16 सो-  
मवत्सौम्यो ] em.; --- A; सामेसाम्यमा --- (?) C; सोमवत्सौम्यो  $E_N$  7:16 विचरेत्स ]  
 $CE_N$ ; --- --- A 7:16 सोमलोकात्परिभ्रष्टो ] A; सोमलोकपरिभ्रष्टो  $CE_N$  7:17 संस्म-  
रेन्नित्यं ]  $CE_N$ ; संस्मरे नित्यं A 7:17 मरणं चात्र ] AC; मरणंचात्र  $E_N$  7:17 कांक्षते ]  
 $E_N$ ; काक्षते AC 7:17 अमरेशं ]  $CE_N$ ; अमरेश्वरं A (unmetrical) 7:18 आषाढिं ]  $CE_N$ ;  
अषाढि A 7:18 लाकुलिम् ]  $CE_N$ ; लांगुलिम् A 7:18 हरिश्चन्द्रं परं ]  $CE_N$ ; हरिश्चन्द्रपरं  
A 7:18 गुह्यं मध्यमकेश्वरम् ] A; गुह्यं मध्यमकेश्वर C; गुह्यमध्यमकेश्वरं  $E_N$  7:19 श्रीपर्वतं  
समाख्यातं ]  $E_N$ ; श्रीप --- A; □ तं समाख्यातं C 7:19 जल्पेश्वरमतः परम् ]  $CE_N$ ; ---  
परम् A 7:19 आम्रातिकेश्वरश्चैव ] AC; आम्रातकेश्वरश्चैव  $E_N$  7:19 तथैव च ] A; तथापि  
वा C; अथापि वा  $E_N$  7:20 केदारमुत्तमं ] AC; केदारं पशुपं  $E_N$  7:20 महारौरवमेव ]  
AC; महाभैरवमेव  $E_N$  7:20 गयां चैव ] AC; गयां भीमं  $E_N$  7:21 माहेन्द्रं ]  $CE_N$ ; माहेन्द्र  
A

छगलण्डन्दिरण्डञ्च माकोटं मण्डलेश्वरम् ॥ 7:21 ॥

भस्त्रापदं रुद्रकोटिमविमुक्तं महालयम् ।

गोकर्णं भद्रकर्णञ्च स्वर्णाक्षं स्थाणुमष्टमम् ॥ 7:22 ॥

स्नानदर्शनपूजाभिर्मुच्यते सर्वकिल्बिषैः ।

गच्छन्ति भित्त्वा ब्रह्माण्डमेषु स्थानेषु ये मृताः ॥ 7:23 ॥

पञ्चाष्टकपदं दिव्यं यं गत्वा न निवर्तते ।

प्रलयस्थायिनो दिव्याः स्थित्यनुग्रहकारिणः ॥ 7:24 ॥

दर्शनादेव गच्छन्ति पदं दिव्यं महालये ।

केदारोदकपानाच्च गतिः पञ्चाष्टकी ध्रुवा ॥ 7:25 ॥

विद्यया संयुता ये तु पिबन्ति च शुभं जलम् ।

शिवसायोज्यतां यान्ति सर्वावस्थाश्च मानवाः ॥ 7:26 ॥

गुह्यायतनमीशस्य मुच्यते वीक्ष्य किल्बिषैः ।

प्राप्नुवन्ति गणत्वं हि ये तत्र निधनङ्गताः ॥ 7:27 ॥

स्थानेष्वेतेषु मनुजः कुर्यादनशनं व्रतम् ।

अलाभे ऽन्यत्र वा कुर्यात्स्वयंभूर्यत्र शङ्करः ॥ 7:28 ॥

देव्युवाच ।

प्रब्रूह्यनशनस्यापि विधिं सम्यग्महेश्वर ।

7:21 छगलण्डन्दिरण्डञ्च ] A; छगलण्ड □ ≡ C; छगलण्डधिरण्डञ्च E<sub>N</sub> 7:21 माकोटं ] E<sub>N</sub>; मकोतम् A; ≡ कोटं C 7:22 भस्त्रापदं ] AC; भद्रपदं E<sub>N</sub> 7:22 रुद्रकोटिमविमुक्तं महालयम् ] CE<sub>N</sub>; रुद्रको --- A 7:22 गोकर्णं भद्रकर्णञ्च ] CE<sub>N</sub>; --- च A 7:22 स्वर्णाक्षं स्थाणुमष्टमम् ] AC; स्वर्णाख्यं वैद्यनाथकं E<sub>N</sub> 7:23 पूजाभिर्मुच्यते ] AE<sub>N</sub>; पूजाभिर्मुच्यते C 7:23 °किल्बिषैः ] AC; °किल्बिषैः E<sub>N</sub> 7:23 भित्त्वा ] CE<sub>N</sub>; हित्वा A 7:24 पञ्चाष्टकपदं ] AC; पञ्चाष्टक (शैलबान्) पदं E<sub>N</sub> 7:24 दिव्यं ] CE<sub>N</sub>; दिव्य A 7:24 प्रलयस्थायिनो दि-  
व्या ] AC; प्रलये स्थापिता दिव्याः E<sub>N</sub> 7:24 स्थित्यनुग्रहकारिणः ] AC; क्षित्यनुग्रहकारिणा E<sub>N</sub> 7:25 दिव्यं महालये ] CE<sub>N</sub>; दि --- A 7:25 केदारोदकपानाच्च ] C; --- रोदकपानाच A; के परोदक्षपालाच्च E<sub>N</sub> 7:25 ध्रुवा ] C; ध्रुवाः A; ध्रुवं E<sub>N</sub> 7:26 शुभं ] CE<sub>N</sub>; शुभ A 7:26 शिवसायोज्यतां ] C; शिवसायुज्यतां AE<sub>N</sub> 7:26 यान्ति ] CE<sub>N</sub>; याति A 7:26 सर्वा-  
वस्थाश्च मानवाः ] C; सर्वावस्था च मानवाः A; सर्वावस्थाश्च मानवाः E<sub>N</sub> 7:27 किल्बिषैः ] AC; किल्बिषैः E<sub>N</sub> 7:27 तत्र ] CE<sub>N</sub>; तत् A 7:28 मनुजः ] CE<sub>N</sub>; मनुज A 7:28 अ-  
नशनं ] AE<sub>N</sub>; अनशन° म्च्छ 7:28 व्रतम् ] C; --- A; व्रतः E<sub>N</sub> 7:28 अलाभे ऽन्यत्र ] CE<sub>N</sub>; --- A 7:28 स्वयंभूर्यत्र ] C; स्वयम्भू यत्र A; स्वयंभूर्यत्र E<sub>N</sub> 7:29 विधिं ] CE<sub>N</sub>; विधि A 7:29 सम्यग्महेश्वर ] C; सम्यग्महेश्वरः A; सम्यद्महेश्वर E<sub>N</sub>

किं वास्य फलमुद्दिष्टं तच्च कीदृक्तपः स्मृतम् ॥ 7:29 ॥

ईश्वर उवाच ।

स्वपद्भ्यामेव गन्तव्यं यथोक्तविधिमिच्छता ।

अनिवर्तकयोगेन संपूज्य द्विजदेवताम् ॥ 7:30 ॥

द्वात्रिंशत्पिण्डमस्त्रीयाद्धविष्यं प्रथमे ऽहनि ।

एकैकं ह्रासयेत्पिण्डं यावन्निरशनान्तिकम् ॥ 7:31 ॥

पूजयेत्परमेशानं त्रिस्रायी जपतत्परः ।

तमेव संस्मरन् विद्वांस्त्यजेत्प्राणान्यतात्मवान् ॥ 7:32 ॥

न केदारसमं तोयन्नाश्वमेधसमः क्रतुः ।

न च शैवसमं शास्त्रं न तपो ऽनशनात्परम् ॥ 7:33 ॥

नश्यन्त्यनशनेनाशु पापानि सुतराण्यपि ।

रविरश्मिनिपातेन हिमानीव वरानने ॥ 7:34 ॥

सन्यस्तो ऽस्मीति यो ब्रूयात्प्राणैः कण्ठगतैरपि ।

न तत्र यान्ति यज्वानो यत्रैत्यनशनी जनः ॥ 7:35 ॥

यदह्ना सुसमारभ्य करोत्यनशनं नरः ।

स्वर्गे मणिपुरन्तस्य तदह्नादेव जायते ॥ 7:36 ॥

हैमं विमानं संगृह्य गन्धर्वाप्सरसां गणाः ।

एकचित्ताः प्रतीक्षन्ते स्वामिनं सेवका इव ॥ 7:37 ॥

7:29 किं वास्य ] AC; किञ्चास्य  $E_N$  7:29 फलमुद्दिष्टं ]  $AE_N$ ; फलद्दिष्टं C (unmetrical)  
 7:29 तच्च ]  $CE_N$ ; तच A 7:29 तपः स्मृतम् ] C; तपः स्मृतः A; त्वया स्मृतं  $E_N$  7:30 ई-  
 श्वर ] A; महेश्वर  $CE_N$  7:30 स्वपद्भ्यामेव गन्तव्यं ]  $E_N$ ; सपद्भ्यामेव गन्तव्य A; स्वपद्भ्या-  
 मेव गन्तव्यं C 7:30 योगेन ]  $CE_N$ ; योगे च A 7:30 द्विजदेवताम् ] A; द्विजदेवताः  
 C; स्वेष्टदेवतां  $E_N$  7:31 द्वात्रिंशत्पिण्डमस्त्रीयाद्धविष्यं ]  $CE_N$ ; द्वात्रिंश --- विस्य (?) A  
 7:31 यावन्निरशनान्तिकम् ]  $CE_N$ ; यावनिरशनान्तिकम् A 7:32 त्रिस्रायी ] C; तृस्रायी A;  
 त्रिःस्रायी  $E_N$  7:32 तमेव ] AC; तमेवं  $E_N$  7:32 संस्मरन् ] C; संस्मरेद् A; संस्मरेद्  $E_N$   
 7:32 विद्वांस्त्यजेत् ]  $E_N$ ; विद्वांत्यजेत् A; विद्वां त्यजेत् C 7:32 प्राणान् ]  $CE_N$ ; प्राणन् A  
 7:33 केदारसमं ]  $CE_N$ ; केदारसंम A 7:33 समः क्रतुः ]  $CE_N$ ; सम क्रतुः A 7:34 न-  
 श्यन्त्यनशनेनाशु ]  $CE_N$ ; --- शनेनाशुः A 7:35 सन्यस्तो ऽस्मीति ] AC; सत्यस्थो ऽस्मीति  
 7:35 प्राणैः ]  $E_N$ ; प्राणः A; प्राणेः C 7:35 जनः ]  $CE_N$ ; जनाः A 7:36 यदह्ना ] AC;  
 यदह्नात्  $E_N$  7:36 तदह्नादेव ] AC; तदह्नादेव  $E_N$  7:37 हैमं विमानं संगृह्य ] C; ---  
 ८ A; हंसविमानं सङ्गृह्य  $E_N$  7:37 गन्धर्वाप्सरसां गणाः ]  $CE_N$ ; गन्धवाप्सरसां गणाः A  
 7:37 एकचित्ताः ]  $CE_N$ ; एकचिताः A

दिवि सप्तसहस्राणि वर्षाण्यप्सु मृतो भवेत् ।

दश वह्निप्रवेशेषु पतनेषु च षोडश ॥ 7:38 ॥

महाप्रस्थानयानेषु सहस्राण्यैकविंशतिः ।

चतुःषष्टिसहस्राणि युधि संत्यक्तविग्रहः ॥ 7:39 ॥

अवध्यत्वं पतत्येष जायते विपुले कुले ।

मृतो ऽनाशकयोगेन नासौ च्यवति मानवः ॥ 7:40 ॥

उक्तं हरस्य माहात्म्यं हरेश्चापि निबोध मे ।

शालग्रामे मल्लकूपे नित्यं सौकरवे हरिः ॥ 7:41 ॥

मथुरायां स्थितः साक्षाच्छ्वेतद्वीपे तथैव च ।

तं दृष्ट्वा पुरुषवटे विष्णुमुच्येत किल्बिषैः ॥ 7:42 ॥

स्थानेष्वेषु मृतो यायात्तद्विष्णोः परमं पदम् ।

ब्रह्मस्कन्दगणेशानां लोकपालग्रहेषु च ॥ 7:43 ॥

उमाया मातृयक्षाणां पिशाचोरगराक्षसाम् ।

ये भक्तास्तद्गतिं यान्ति जपहोमार्चनादिभिः ॥ 7:44 ॥

एतत्ते सर्वमाख्यातमुपवासविधिं शृणु ।

मासि मासि च यः कुर्यादेकरात्रमुपोषितः ॥ 7:45 ॥

7:38 मृतो भवेत् ] CA; मृतोभवेत् E<sub>N</sub> 7:38 वह्निप्रवेशेषु ] A; वह्निप्रवेशे तु C; वह्निप्रवेशे तु E<sub>N</sub> 7:39 महाप्रस्थानयानेषु ] AC; महाप्रस्थानयानेन E<sub>N</sub> 7:39 सहस्राण्यैकविंशतिः ] C; सहस्राण्यैकविंशति A; सहस्राण्येकविंशतिः E<sub>N</sub> 7:39 चतुःषष्टिसहस्राणि ] AC; चतुःषष्टिसहस्राणि E<sub>N</sub> 7:39 °विग्रहः ] CE<sub>N</sub>; °विग्रह --- A 7:40 अवध्यत्वं पतत्येष ] C; --- ष A; अवध्यत्वं पतत्येव E<sub>N</sub> 7:40 मृतो ] AE<sub>N</sub>; मृता C 7:40 नाशकयोगेन नासौ ] C; नाशनयोगेन नासौ A; नासकयोगेन नासो E<sub>N</sub> 7:41 हरेश्चापि ] AC; हरश्चापि E<sub>N</sub> 7:41 मल्लकूपे ] CE<sub>N</sub>; मलकूपे A 7:41 सौकरवे हरिः ] E<sub>N</sub>; सौकरवे हरि A; शौकरवे हरिः C 7:42 मथुरायां स्थितः साक्षाच्छ्वेतद्वीपे तथैव च ] C; मथुरायां स्थित सात्क्ष स्वेतद्वीप तथैव च A; मथुरायां स्थितः साक्षाच्छ्वेतद्वीपतथैव च E<sub>N</sub> 7:42 मुच्येत किल्बिषैः ] AC; मुच्येतकिल्बिषैः E<sub>N</sub> 7:43 स्थानेष्वेषु ] C; --- A; स्थानेष्वेतेषु E<sub>N</sub> (unmetrical) 7:43 मृतो यायात् तद्विष्णोः ] E<sub>N</sub>; --- वि  $\simeq$  A; मृता यान्ति तद्विष्णोः C 7:43 ब्रह्मस्कन्दगणेशानां ] E<sub>N</sub>; ब्रह्मस्कन्दगणेशस्य A; ब्रह्मस्कन्दगणेशानां C 7:43 लोकपालग्रहेषु च ] C; लोकपालग्रहस्य च A; लोकपालगृहेषु च E<sub>N</sub> 7:44 तद्गतिं ] AC; तां गतिं E<sub>N</sub> 7:44 जप° ] CE<sub>N</sub>; जाप° A 7:45 एतत्ते सर्वमाख्यातमुपवासविधिं शृणु ] A; एतत्ते सर्वमाख्यातामुपवासविधिं शृणु C; एवन्ते सर्वमाख्यातमुपवासविधिं शृणुः E<sub>N</sub> 7:45 यः कुर्यादेकरात्रमुपोषितम् ] em.; वै(?) कुर्यादेकरात्रमु  $\simeq$  ष  $\simeq$  A; दाः कुर्यादेकरात्रमुपोषितम् C; यः कुर्यादेकरात्रमुपोषितः E<sub>N</sub>



पञ्चगव्यं शुचिर्भूत्वा पीत्वा मुच्येत पातकैः ।

त्र्यहं त्र्यहश्च भुञ्जीत प्रातः सायमयाचितम् ॥ 7:46 ॥

उपवासं त्र्यहं कुर्यात्प्राजापत्यविधिं चरन् ।

एकैकञ्च तथैवाद्यात्पिण्डं पिण्डं स संयमी ॥ 7:47 ॥

अतिकृच्छ्रम्भवेदेतदशेषपापनोदनम् ।

त्र्यहन्तप्तोदकं पीत्वा तप्तक्षीरं त्र्यहं पिबेत् ॥ 7:48 ॥

त्र्यहं चाज्यं प्रतप्तन्तु वातादो वासरत्रयम् ।

तप्तकृच्छ्रं तदुच्येत रेतोमूत्रादिभक्षणे ॥ 7:49 ॥

कथितं देवदेवेन गाढपापविशोधनम् ।

त्रिःस्नायी हरयाजी च जपमौनी सुयन्त्रितः ॥ 7:50 ॥

ब्रह्मचारी हविर्भोजी नियमानि समाचरेत् ।

अनेनैव विधानेन जितक्रोधो जितेन्द्रियः ।

पराकं तु चरेद्विद्वान्द्वादशाहमभोजनम् ॥ 7:51 ॥

गोमूत्रगोमयपयोदधिसर्पिषा च ।

दर्भाम्बुना निरशनेन दिनानि सप्त ।

पीत्वा पितृभ्य उपपादितदक्षिणान्तम् ।

एतद्भवेत्पवनसान्तपनं शिवोक्तम् ॥ 7:52 ॥

एकैकं वर्द्धयेत्पिण्डं शुक्ले कृष्णे च हासयेत् ।

त्रिस्नायी मासमेकन्तु चन्द्रवृद्ध्या व्रतञ्चरेत् ॥ 7:53 ॥

चान्द्रायणमिदं श्रेष्ठं सर्वपापापनोदनम् ।

7:46 पञ्चगव्यं शुचिर्भूत्वा ]  $CE_N$ ; ---  $\simeq$  A 7:46 प्रातः सायमयाचितम् ] C; प्रातः सायमया-  
चितम् A; प्रातः समय याचितम्  $E_N$  7:47 उपवासं त्र्यहं कुर्यात् ] A; उपवास त्र्यहं कुर्यात्  
C; उपवासं त्र्यहं कुर्यात्  $E_N$  7:47 प्राजापत्यविधिं चरन् ] C; प्राजापत्यविधिञ्चरेत् A;  
प्राजापत्यविधिञ्चरेत्  $E_N$  7:47 पिण्डं पिण्डं ] *em.*; पिण्डं प्रस्त A; पिण्डं C (*unmetrical*);  
पिण्डं पिण्डं  $E_N$  7:47 स संयमी ] AC; \*समं यमी  $E_N$  7:48 अशेषपापनोदनम् ] AC;  
अशेषं पापनोदनं  $E_N$  7:48 त्र्यहं पिबेत् ]  $E_N$ ; --- A; त्र्यहं पिबेत् C 7:49 त्र्यहं चाज्यं प्र-  
तप्तन्तु वातादो वासरत्रयम् ]  $CE_N$ ; --- वातादो व --- ह A 7:51 द्वादशाहमभोजनम् ]  $CE_N$ ;  
--- A 7:52 गोमूत्रं ]  $CE_N$ ; --- A 7:52 \*सर्पिषा च ] AC; \*सर्पिषाच  $E_N$  7:52 सप्त ]  
 $CE_N$ ; सप्त A 7:52 पितृभ्य उपपादितदक्षिणान्तम् ]  $CE_N$ ; पवित्र-उपदाद्य सदक्षिणा ते  
A 7:52 भवेत् ]  $CE_N$ ; भवे A 7:53 वर्द्धयेत् ] A; वर्द्धयात् C; बहुक्षयेत् (वर्धयेत्)  $E_N$   
7:53 चन्द्रवृद्ध्या व्रतञ्चरेत् ] AC; चन्द्रवृद्ध्याव्रतञ्चरेत्  $E_N$  7:54 श्रेष्ठं सर्वपापापनोदनम् ]  $CE_N$ ;  
--- A

पापी मुच्येत पापेन अपापी स्वर्गगो भवेत् ॥ 7:54 ॥

अष्टावष्टौ समस्त्रीयात्पिण्डान्मध्यन्दिने स्थिते ।

हविष्येण समायुक्तं मुच्यते सर्वपातकैः ॥ 7:55 ॥

अपापी स्वर्गमाप्नोति यतिचान्द्रायणान्नरः ।

चतुरो भक्षयेत्पिण्डान्पूर्वाह्णे तु विचक्षणः ॥ 7:56 ॥

सूर्यस्यास्तमने वापि चतुरो भक्षयेत्पुनः ।

शिशुचान्द्रायणं ह्येतदुपपातकनाशनम् ॥ 7:57 ॥

मासेनैकेन शुद्धात्मा अपापी स्वर्गतिं व्रजेत् ।

त्रिरात्राणि च यः कुर्यात्सर्वकालं शुचिव्रतः ॥ 7:58 ॥

शतेनैकेन पूर्णेन मुच्यते सर्वकिल्बिषैः ।

सहस्रेण महापापैर्मुच्यते नात्र संशयः ॥ 7:59 ॥

अपापी स्वर्गमाप्नोति च्युतश्च धनवान्भवेत् ।

एकान्तरोपवासन्तु द्वादशाब्दं करोति यः ॥ 7:60 ॥

महतो मुच्यते पापाच्छुद्धात्मा स्वर्गमाप्नुयात् ।

पक्षोपवासं यः कुर्याद्द्वादशाब्दं विकल्मषः ॥ 7:61 ॥

स स्वर्गगतिमाप्नोति पापात्मा तु विकल्मषः ।

प्रतिवर्षं तु यः कुर्यान्मासैकं संयतेन्द्रियः ॥ 7:62 ॥

उपवासं नरो लोके स गतिञ्चोत्तमां व्रजेत् ।

7:54 पापी मुच्येत पापेन ] CE<sub>N</sub>; पा १ पेन A 7:55 समस्त्रीयात् ] CE<sub>N</sub>; समस्त्रीया A  
 7:55 मध्यन्दिने स्थिते ] A; माध्यन्दिने स्थिते C; मध्यन्दिनेस्थिते E<sub>N</sub> 7:55 हविष्येण समा-  
 युक्तं ] AE<sub>N</sub>; हवि २ □ मायुक्तं C 7:56 यतिचान्द्रायणान्नरः ] C; यतिचान्द्रायणं नरः A;  
 यति चान्द्रायणन्नरः E<sub>N</sub> 7:56 भक्षयेत्पिण्डान् ] CE<sub>N</sub>; भक्षयेत्पिण्डं A 7:56 पूर्वाह्णे तु ] A;  
 पूर्वाह्णे च C; पूर्वाह्णे च E<sub>N</sub> 7:57 सूर्यस्यास्तमने वापि चतुरो भक्षयेत्पुनः ] CE<sub>N</sub>; सूर्य --- भ  
 २ येत्पुनः A 7:58 अपापी स्वर्गतिं व्रजेत् ] AC; अपापीस्वर्गतिंव्रजेत् E<sub>N</sub> 7:58 कुर्यात् ]  
 CE<sub>N</sub>; कुर्या A 7:58 शुचिव्रतः ] AC; शुचिव्रतः E<sub>N</sub> 7:59 सर्वकिल्बिषैः ] AC; सर्वकि-  
 ल्विषैः E<sub>N</sub> 7:59 महापा० ] AC; महत्पा० E<sub>N</sub> 7:59 संशयः ] CE<sub>N</sub>; --- A 7:60 अपापी  
 स्वर्गमाप्नोति ] E<sub>N</sub>; --- ति A; अपापा स्वर्गमाप्नोति C 7:61 पापाच्छुद्धात्मा ] CE<sub>N</sub>; पापा  
 शुद्धात्मा A 7:61 स्वर्गमाप्नुयात् ] AC; योगमाप्नुयात् E<sub>N</sub> 7:61 पक्षोपवासं ] AE<sub>N</sub>; पक्षो-  
 पवास C 7:61 द्वादशाब्दं ] AE<sub>N</sub>; द्वादशाब्दम् C 7:62 स स्वर्गगतिमाप्नोति पापात्मा तु  
 विकल्मषः ] AC; om. E<sub>N</sub> 7:62 कुर्यान्मासैकं संयतेन्द्रियः ] E<sub>N</sub>; कुर्या --- A; कुर्यात् मासैकं  
 संयतेन्द्रियः C 7:63 उपवासं नरो लोके ] C; उपवा २ २ रो लोके A; उपवासं नरोलोके  
 E<sub>N</sub>

महत्पापं विशुद्धेत धनवानपि पूजयेत् ॥ 7:63 ॥

एकाहृच्चैव भुञ्जानो धनवान्जायते नरः ।

यावज्जीवं तु यो भुङ्क्ते नक्तमन्नं नरोत्तमः ॥ 7:64 ॥

धनधान्यसमृद्धः स्यादुत्तमो जायते नरः ।

अयाचितं तु भुञ्जानो यावज्जीवं व्रते नरः ॥ 7:65 ॥

मृते देवत्वमाप्नोति पापान्मुच्येत पातकी ।

मधु मांसन्न भक्षेत व्रतमेतदनुत्तमम् ॥ 7:66 ॥

एवं यो वर्तते नित्यं स याति परमां गतिम् ।

न वीरुधो न वृक्षाग्रान्नाकाशात्पर्वतादपि ॥ 7:67 ॥

मांसं भवति सुश्रोणि शरीरादेव जायते ।

परमांसैः स्वमांसानि यो वर्द्धयितुमिच्छति ॥ 7:68 ॥

व्यक्तो ऽसौ राक्षसो ज्ञेयो मांसन्तस्मान्न भक्षयेत् ।

ब्रह्मचर्यं व्रतं कष्टं यश्चरेत्स्त्रीसमन्वितः ॥ 7:69 ॥

इहैव मन्त्राः सिध्यन्ते गतिं व्रजति चोत्तमाम् ।

द्रव्यस्य विद्यमानस्य निवृत्तिङ्कुरुते तु यः ॥ 7:70 ॥

स महत्फलमाप्नोति तच्चानन्त्यं भविष्यति ।

मत्स्या मांसं सुरा सीधु राक्षसान्नमिदं स्मृतम् ॥ 7:71 ॥

तच्छाम्भवेन मोक्तव्यं गतिमिच्छन्महात्मनाम् ।

7:64 एकाहृच्चैव भुञ्जानो ] AC; एकाह्ने चैव भुञ्जाने  $E_N$  7:64 यावज्जीवं तु ] A; याव-  
ज्जीवञ्च  $CE_N$  7:64 भुङ्क्ते ] AC; भुङ्कते  $E_N$  7:65 धनधान्यसमृद्धः स्यादुत्तमो जायते ] AC,  
धनधान्यसमृद्धः स्यादुत्तमो जायते  $E_N$  7:65 यावज्जीवं व्रते नरः ] C; --- A; यावज्जीवं ब्र-  
जेन्नरः  $E_N$  7:66 मृते देवत्वमाप्नोति ]  $CE_N$ ; --- देवत्वमा --- A 7:66 पापान् मुच्येत  
पातकी ] C; = पाप्मानुच्येत पातकी A; पापान्मुच्येत पातकैः  $E_N$  7:66 मधु मांसन्न ] AC;  
मधुमांसं न  $E_N$  7:66 एतदनुत्तमम् ] AC; एततन्महत्तमं  $E_N$  7:67 नित्यं ]  $AE_N$ ; नित्य  
C 7:67 स याति ] AC; स याति  $E_N$  7:67 वीरुधो ] AC; विरुधो  $E_N$  7:67 वृक्षा° ]  
AC; वृक्षा°  $E_N$  7:68 वर्द्धयितुमिच्छति ]  $CE_N$ ; व --- A 7:69 व्यक्तो ऽसौ ]  $CE_N$ ; ---  
सौ A 7:69 ब्रह्मचर्यं व्रतं ] *em.*; ब्रह्मचर्यं व्रत AC; ब्रह्मचर्यव्रतं  $E_N$  7:70 सिध्यन्ते ] A;  
सिध्यन्ति C; सिध्यन्ति  $E_N$  7:70 चोत्तमाम् ]  $CE_N$ ; चोत्तमात् A 7:71 तच्चानन्त्यं ] *em.*;  
तच्चानन्त्ये A; तच्च नान्त्यं C; तच्चनान्त्यं  $E_N$  7:71 मत्स्या मांसं सुरा सीधु ] A; मांसं म-  
त्स्याः सुरा सीधु C; मांसमत्स्यसुरासिन्धु  $E_N$  7:71 राक्षसान्नमिदं स्मृतम् ]  $CE_N$ ; रा --- A  
7:72 तच्छाम्भवेन मोक्तव्यं ] AC; तच्छाम्भवे न मोक्तव्यं  $E_N$  7:72 गतिमिच्छन्महात्मनाम् ]  
AC; गतिमिच्छेन्महात्मनां  $E_N$

किन्तस्य दुर्लभं लोके यो ऽनुतिष्ठेत सुव्रतम् ॥ 7:72 ॥

कुरुध्वं सुव्रतं सम्यग्यदि वाञ्छत सद्गतिम् ।

पौर्णमास्याममावास्यां चतुर्दश्यष्टमीषु च ॥ 7:73 ॥

संक्रान्तौ च युगादौ च विषुवे ऽप्ययने तथा ।

यथेप्सया च कर्तव्यं ज्येष्ठमध्यमकन्यसम् ॥ 7:74 ॥

रुद्रत्वञ्च गणत्वञ्च चक्रवर्तित्वमेव च ।

आद्यन्तवासरे ज्येष्ठे ब्रह्मचारी निरामिषः ॥ 7:75 ॥

एकाहारो जितक्रोधो मध्ये नक्तं प्रकल्पयेत् ।

तथैव नक्तहीनं तु मध्यमं समुदाहृतम् ॥ 7:76 ॥

आद्यन्तव्रतहीनं तु नक्तन्तदपि मध्यमम् ।

नक्तं विना तथैवान्नं कन्यसन्तं विदुर्बुधाः ॥ 7:77 ॥

सातत्यमेव कर्तव्यं चक्रवर्तित्वकांक्षिणा ।

आचार्यस्याग्रतो गन्धैः कृत्वा मण्डलकं शुभम् ॥ 7:78 ॥

पुष्पधूपैः समभ्यर्च्य पञ्चाङ्गेन महीं स्पृशेत् ।

यद्यदाचार्यवक्त्रेण निष्क्रमत्यक्षरं स्फुटम् ।

तत्तदुच्चारयेत्स्पष्टं गृहीयाद्गतमुत्तमम् ॥ 7:79 ॥

देव्युवाच ।

नक्षत्रदानं प्रवृहि हिताय जगतो विभो ।

कस्मिन्कस्मिंश्च नक्षत्रे किं किन्दानं प्रशस्यते ॥ 7:80 ॥

7:72 दुर्लभं लोके ] AC; दुर्लभंलोके E<sub>N</sub> 7:72 यो ऽनुतिष्ठेत सुव्रतम् ] A; यो ऽनुतिष्ठति सुव्रतम् C; रातु (अनु) तिष्ठति सुव्रतं E<sub>N</sub> 7:73 सुव्रतं ] CE<sub>N</sub>; सुव्रत A 7:73 वाञ्छत सद्गतिम् ] C; वाञ्छति सद्गतिम् A; वाञ्छेत सदगितं E<sub>N</sub> 7:73 पौर्णमास्याममा° ] CE<sub>N</sub>; पौर्णमास्याममा° A 7:73 चतुर्दश्यष्टमीषु च ] A; चतुर्दश्यष्टमीदिने CE<sub>N</sub> 7:74 विषुवे ऽप्य-यने ] AC; विषुवेष्वयने E<sub>N</sub> 7:74 ज्येष्ठमध्यमकन्यसम् ] CE<sub>N</sub>; = --- A 7:75 रुद्रत्वञ्च गणत्वञ्च ] CE<sub>N</sub>; = द्रत्वञ्च ग = त्वञ्च A 7:76 मध्ये नक्तं ] AC; मध्यनक्तं E<sub>N</sub> 7:77 आद्य-न्तव्रतहीनं तु ] AC; आद्यन्तं व्रतहीनन् E<sub>N</sub> (unmetrical) 7:77 कन्यसं तं विदुर्बुधाः ] CE<sub>N</sub>; कन्यस --- A 7:78 सातत्यमेव कर्तव्यं ] CE<sub>N</sub>; = = = A 7:78 °कांक्षिणा ] AE<sub>N</sub>; °कांक्षिणाम् C 7:78 गन्धैः ] C; गन्धै A; बन्धैः E<sub>N</sub> 7:78 मण्डलकं ] CE<sub>N</sub>; मण्डलक A 7:79 पुष्पधूपैः ] CE<sub>N</sub>; पुष्पै धूपै A 7:79 पञ्चाङ्गेन महीं स्पृशेत् ] C; पञ्चगेन मही स्पृशं A; पञ्चाङ्गेन महींस्पृशेत् E<sub>N</sub> 7:79 °दुच्चारयेत् ] CE<sub>N</sub>; °दुच्चारये A 7:79 गृहीयाद् ] CE<sub>N</sub>; गृहीया A 7:80 हिताय जगतो विभो ] E<sub>N</sub>; जग --- A; हिताय गतो विभो C (unmetrical) 7:80 कस्मिन् कस्मिंश्च नक्षत्रे किं किन्दानं प्रशस्यते ] CE<sub>N</sub>; --- नक्षत्रे --- दान प्रशस्यते A



भगवानुवाच ।

पायसं सर्पिषास्रुत्य कृत्तिकासु सदक्षिणम् ।

शिवभक्ताय विप्राय दत्त्वा यान्त्यमरावतीम् ॥ 7:81 ॥

माषाक्षतेन रोहिण्यां शालिभक्तं घृतान्वितम् ।

क्षीरपानन्ततः पञ्चादेयं स्वर्गमभीच्छता ॥ 7:82 ॥

सवत्सां देवि गां दद्यान्नक्षत्रे मृगशीर्षके ।

विहाय मानुषं लोकं याति पौरन्दरं पुरम् ॥ 7:83 ॥

सतैलं कृसरं दद्यान्नक्षत्रे रुद्रदैवते ।

उपोष्य नरकान्नेति क्षुरधारान्सुदुस्तरान् ॥ 7:84 ॥

दद्यात्पुनर्वसौ पूपां ब्राह्मणाय तपस्विने ।

स्वर्गं भुक्त्वा परिभ्रष्टो जायते विपुले कुले ॥ 7:85 ॥

दद्याच्चाामीकरं पुष्ये मङ्गलायाग्रजन्मने ।

अत्यन्धकारे लोके ऽपि भ्राजते सों अशुमानिव ॥ 7:86 ॥

वृषमश्लेषया दद्यात्ताराघटितमेव वा ।

अरातीन्दुर्जयान्जित्वा देहपाते सुखी भवेत् ॥ 7:87 ॥

वर्द्धनीतिलपात्राणि यो मघासु प्रयच्छति ।

स्वर्गलोकपरिभ्रष्टो गोमान्भवति मानवः ॥ 7:88 ॥

उपोष्य शैवविप्राय शर्करां यः प्रयच्छति ।

7:81 सर्पिषास्रुत्य ] AC; सर्पिषा स्रुत्य E<sub>N</sub> 7:81 सदक्षिणम् ] C; सदक्षिणः A; सदक्षिणां E<sub>N</sub> 7:82 माषाक्षतेन ] E<sub>N</sub>; मांसाक्षतेन AC 7:82 क्षीरपानन्ततः ] CE<sub>N</sub>; क्षीरपाणं ततः A 7:82 °मभीच्छता ] C; °मभीच्छताम् A; °मभीप्सता E<sub>N</sub> 7:83 सवत्सां देवि गां दद्यान्नक्षत्रे मृगशीर्षके ] CE<sub>N</sub>; स --- क्षेत्रे मृगशीर्षके A 7:83 पौरन्दरं पुरम् ] A; पौरं प्रन्दरम् CE<sub>N</sub> 7:84 दद्यान्नक्षत्रे ] C; दद्या नक्षत्रे A; दद्यान्नक्षत्रे° E<sub>N</sub> 7:84 रुद्रदैवते ] em.; रुद्रदेवते A; शर्वदेवते C; °शर्वदेवते E<sub>N</sub> 7:84 क्षुरधारान् ] em.; क्षुरधारा A; क्षुरधारान् C; क्षुरधारां E<sub>N</sub> 7:84 सुदुस्तरान् ] AC; सुदुस्तरां E<sub>N</sub> 7:85 पूपां ब्राह्मणाय ] A; पूपां ब्रह्मणाय C; धुपंब्राह्मणाय E<sub>N</sub> 7:85 विपुले कुले ] C; विपु --- A; विपुलेकुले E<sub>N</sub> 7:86 दद्याच्चाामीकरं पुष्ये मङ्गलाया° ] CE<sub>N</sub>; --- करं पुष्ये भक्ताया° A 7:86 अत्यन्धकारे ] CE<sub>N</sub>; अन्धकारे A (unmetrical) 7:86 सों अशुमानिव ] CE<sub>N</sub>; साशुमानिव A 7:87 वृषमश्लेषया ] E<sub>N</sub>; वृषश्लेषया A (unmetrical); वृषमश्लेषया C 7:87 ताराघटितमेव ] C; ताराघट्टिकमेव A; ताराघटितमेव E<sub>N</sub> 7:87 अरातीन् दुर्जयान् ] CE<sub>N</sub>; अरातीं दुर्जया A 7:87 देहपाते ] CE<sub>N</sub>; देहपातो A 7:88 वर्द्धनीतिलपात्राणि ] AC; वर्द्धनीस्तिलपात्राणि E<sub>N</sub> 7:88 मघासु ] AC; मघासु E<sub>N</sub> 7:88 गोमान् भवति मानवः ] CE<sub>N</sub>; --- A 7:89 शैवविप्राय ] CE<sub>N</sub>; शैवविप्राय A 7:89 शर्करां ] E<sub>N</sub>; शर्करा AC

फाल्गुणीषु गुडैः सार्द्धं धनसौभाग्यकांक्षया ॥ 7:89 ॥

नानाव्यंजनसंयुक्तमुत्तरासु घृतान्वितम् ।

दद्यात्षष्टिकभक्तन्तु शक्रलोकमवाप्नुयात् ॥ 7:90 ॥

स्रज्जा (?) प्रदीयते पुम्भिरुत्तरासु सुलोचने ।

अत्यद्भुतफलावाप्तिर्भवतीति किमद्भुतम् ॥ 7:91 ॥

उपोष्य करिणां दद्याद्रथं हस्तेन भामिनि ।

पिष्टकेन कृतं वापि दत्त्वा यात्यमरालयम् ॥ 7:92 ॥

रूपिणीं वृषलीन्दद्याच्चित्रायां त्रिदशेश्वरि ।

रमते नन्दनवने गन्धर्वाप्सरसावृतः ॥ 7:93 ॥

यद्यदिष्टतमं द्रव्यं स्वातौ दद्यान्नरोत्तमः ।

अक्षयान्प्राप्नुयाल्लोकान्दानस्यास्य प्रभावतः ॥ 7:94 ॥

पयस्विनीञ्च गां दद्यादनङ्वाहमथापि वा ।

शकटं ये प्रयच्छन्ति सधान्यं वाससावृतम् ॥ 7:95 ॥

विशाखायां पितृन्देवान्प्रीणयंत्यविकल्पितः ।

नरकेषु महादुःखं न प्राप्नोति सुलोचने ॥ 7:96 ॥

दद्यात्प्रावरणं वस्त्रं समुपोष्यानुराधया ।

तिष्ठेद्युगशतन्देवि शक्रलोके यथेच्छया ॥ 7:97 ॥

ज्येष्ठायां मूलकन्दद्याद्ब्राह्मणेभ्यः सपानकम् ।

7:89 फाल्गुणीषु ] A; फल्गुणीषु C; फाल्गुनीषु E<sub>N</sub> 7:89 गुडैः सार्द्धं ] CE<sub>N</sub>; गुडैः सार्द्धं A  
 7:90 °संयुक्तमुत्तरासु ] em.; °संयुक्तमुत्तरासु A; °संयुक्तमुत्तरासु C; °संयुक्तमुत्तरासु E<sub>N</sub>  
 7:90 दद्यात्षष्टिक° ] CE<sub>N</sub>; दद्याच्छष्टीक° A 7:91 स्रज्जा (?) प्रदीयते ] A; दद्यात्प्रदीयते  
 C; दद्यात्प्रदीपते E<sub>N</sub> 7:91 पुम्भिरुत्तरासु ] AC; प्रमिरुचरास E<sub>N</sub> 7:91 अत्यद्भुतफला  
 +वा+तिर्भवतीति किमद्भुतम् ] C; अत्य --- तीति कि --- तं A; अत्यदभु तफलावाप्तिर्भवतीति  
 किमदभुम E<sub>N</sub> 7:92 करिणां ] AC; करिणं E<sub>N</sub> 7:92 यात्यमरालयम् ] CE<sub>N</sub>; यात्यमराल-  
 यम् A 7:93 दद्याच्चित्रायां ] CE<sub>N</sub>; दद्या चित्रायां A 7:93 त्रिदशेश्वरि ] AC; त्रिदशेश्वरी E<sub>N</sub>  
 7:93 °सरसावृतः ] CE<sub>N</sub>; °सरसां वृतः A 7:94 दद्यान्नरोत्तमः ] CE<sub>N</sub>; दद्या नरोत्तमः A  
 7:94 प्राप्नुयाल्लोकान् ] CE<sub>N</sub>; प्राप्नुया लोका A 7:95 अनङ्वाहमथापि ] AC; अनङ्वाह म-  
 थापि E<sub>N</sub> 7:95 शकटं ] CE<sub>N</sub>; शाकटां A 7:96 पितृन् देवान् ] em.; पितृन् देवा A;  
 पितृन् देवान् C; पितृदेवान् E<sub>N</sub> 7:96 प्रीणयंत्यविकल्पितः ] A; प्रीणयत्यविकल्पितः CE<sub>N</sub>  
 7:97 दद्यात्प्रावरणं वस्त्रं समुपोष्यानुराधया ] C; दद्या --- पोष्यं = नुराधया A; दद्यात्प्राव-  
 रणंवस्त्रं समुपोष्यानुराधया E<sub>N</sub> 7:97 यथेच्छया ] A; यथेप्सया CE<sub>N</sub> 7:98 ब्राह्मणेभ्यः ]  
 E<sub>N</sub>; ब्राह्मणेभ्य A; ब्राह्मणेभ्यः C

प्रीयन्ते तेन पितरो गच्छेत्स्वर्गमपि ध्रुवम् ॥ 7:98 ॥

दद्यान्मूलफलं मूले ब्राह्मणेभ्यः सदक्षिणम् ।

तेनापि पितरस्तृप्ताः स्वर्गं तु प्रविशन्ति ते ॥ 7:99 ॥

पूर्वाषाढासु च दधि प्रदद्यादन्नमेव च ।

स्वर्गलोकपरिभ्रष्टो गवाढ्यं कुलमाप्नुयात् ॥ 7:100 ॥

घृतं चैवोदमथञ्च भूरिशो मधुफाणितम् ।

उत्तराषाढविषये सर्वकामविवृद्धये ॥ 7:101 ॥

पायसं चाभिजात्यां तु दद्याद्दृतगुडान्वितम् ।

स धर्मपुष्कलं प्राप्य नाकपृष्ठे विराजते ॥ 7:102 ॥

आविकं श्रावणे दद्यात्प्रावारं वस्त्रसंयुतम् ।

उपोष्य स्वर्गतिङ्गच्छेच्छ्वेतयानेन मानवः ॥ 7:103 ॥

गोभिर्युक्तन्धनिष्ठासु यानं विप्राय कल्पयेत् ।

वस्त्रप्रग्रहसंयुक्तं जायते स नरेश्वरः ॥ 7:104 ॥

छत्रञ्च पादुके गन्धन्दद्यात्सागरुचन्दनम् ।

दत्त्वा शतभिषायोगे स्थानमप्सरसां व्रजेत् ॥ 7:105 ॥

समांसमोदनं दत्त्वा पूर्वप्रोष्ठपदे प्रिये ।

सर्वभक्षफलोपेतं स मृतः सुखभागभवेत् ॥ 7:106 ॥

7:98 गच्छेत् ]  $CE_N$ ; गच्छे A 7:99 मूलफलं मूले ]  $C^aE_N$ ; मूलफल मूल A; मूलफलं  $C^{ac}$  (unmetrical) 7:99 सदक्षिणम् ] AC; सदक्षिणाम्  $E_N$  7:99 तेनापि पितरस्तृप्ताः ]  $AE_N$ ; तेनापि तरस्तृप्ताः C (unmetrical) 7:99 स्वर्गं तु प्रविशन्ति ते ]  $CE_N$ ; --- ते A 7:100 पूर्वाषाढासु ]  $AE_N$ ; पूर्वाषाढासु C 7:100 गवाढ्यं ] C; गवाढ्य° A; गवाद्य°  $E_N$  7:101 घृतं ] C; घृत A; घृत°  $E_N$  7:101 चैवोदमथञ्च ] A; चैवोदमन्थनञ्च C; चैवोदमत्थ-  
ञ्च  $E_N$  7:101 भूरिशो मधुफाणितम् ] C; भूरिशो मधुफाणितम् A; भूरिसोमधुफाणितम्  $E_N$  7:101 °विषये ] AC; विसये  $E_N$  7:101 सर्वकाम° ] AC; सेवाकाम°  $E_N$  7:102 पा-  
यसं चाभिजात्यां तु दद्याद्दृतगुडान्वितम् ]  $CE_N$ ; पयास्याभिजितौ दद्या गुडाजेन सन्त f A 7:102 स धर्मपुष्कलं प्राप्य ] conj.; --- प्य A; स धर्मपुष्कल प्राप्य C; स धर्म पुष्कलं प्राप्य  $E_N$  7:103 प्रावारं ] AC; प्राकरं  $E_N$  7:103 स्वर्गतिङ्ग° ] AC; सगदतिङ्ग°  $E_N$  7:104 गो-  
भिर्युक्तन् ]  $AE_N$ ; गोभ्रुक्त° C 7:104 यानं ]  $CE_N$ ; यान A 7:104 वस्त्रप्रग्रहसंयुक्तं ] AC; वस्त्र प्रग्रहसंयुक्तं  $E_N$  7:105 छत्रञ्च पादुके गन्धन्दद्यात्सागरुचन्दनम् ] C; छत्र पादुके गन्ध  
दद्या सागरुचन्दनं A; छत्रञ्च पादुके गन्धन्दद्यात्सागरुचन्दनम्  $E_N$  7:105 दत्त्वा शतभिषायोगे  
स्थानमप्सरसां ] C; द --- सा A; दत्त्वा शतभिषायोगे स्थानमप्स = सो  $E_N$  7:106 समांसम् ]  
AC; समाषम्  $E_N$  7:106 स मृतः ] AC; समृतः  $E_N$

दत्त्वा उत्तरयोगेसु मांसं सौरभमोदनम् ।  
प्रीणन्ति पितरस्तस्य मृतेन तत्फलं भवेत् ॥ 7:107 ॥

धेनुं प्रदद्याद्देवत्यां कामदोहां सवाससीम् ।  
सा प्रीणयति दातारं कामैर्बहुभिरुत्तमैः ॥ 7:108 ॥

अश्विन्यामश्वसंयुक्तं रथं दद्याद्विजन्मने ।  
गजवाजिसमाकीर्णन्तेजस्विकुलमाप्नुयात् ॥ 7:109 ॥

शिवभक्ताय विप्राय भरण्यां तिलधेनुकाम् ।  
कामधेनुमवाप्नोति यमलोके यशस्विनि ॥ 7:110 ॥

देव्युवाच ।  
कियन्तं किं फलारूढं कस्मिन्पर्वणि पर्वणि ।  
दानधर्मस्य देवेश ज्ञातुमिच्छामि कृत्स्नशः ॥ 7:111 ॥

भगवानुवाच ।  
शतमिन्दुक्षये दानं सहस्रं वासरक्षये ।  
अक्षयं विषुवे ऽप्याहुर्व्यतीपाते तथैव च ॥ 7:112 ॥

युगादौ कोटिदानं स्यादशकोत्ययनद्वये ।  
चन्द्रग्रहे ऽबुधं विद्धि सूर्यग्रासे तदक्षयम् ॥ 7:113 ॥

7:107 दत्त्वा उत्तरयोगेसु ] A; दद्यादुत्तरयोगेस C; दद्यादुत्तरयोगेन E<sub>N</sub> 7:107 मांसं ] E<sub>N</sub>; मान्स A; मांस C 7:107 सौरभमोदनम् ] AC; दध्ना सहौदनं E<sub>N</sub> 7:107 प्रीणन्ति पितरस्तस्य ] CE<sub>N</sub>; प्रीयन्ति पितरस्तस्य A 7:107 मृतेन तत्फलं ] A; मृतेनन्तत्फलं C; अनेतैतत्फलं भवेत् E<sub>N</sub> 7:108 देवत्यां ] AE<sub>N</sub>; देवत्यां C 7:108 सा ] CE<sub>N</sub>; स A 7:108 प्रीणयति ] AE<sub>N</sub>; प्रीणयति C 7:108 कामैर्बहुभिरुत्तमैः ] CE<sub>N</sub>; --- उत्तमैः A 7:109 गजवाजिसमाकीर्णन्तेजस्विकुलमाप्नुयात् ] A; गजवाजिसमायुक्तं तेजस्विकुलमाप्नुयात् C; गवां वाजिसमायुक्तं तेजस्वी कुलमाप्नुयात् E<sub>N</sub> 7:110 कामधेनुमवाप्नोति ] AC; कामधेनु मवाप्नोति E<sub>N</sub> 7:111 कियन्तं किं फलारूढं कस्मिन् पर्वणि पर्वणि ] C; कियत्किं यत्फलारूढं कस्मिन् पर्वणि पर्वणि A; कियन्तं किं फलारूढं कस्मिन् पर्वणि पर्वणि E<sub>N</sub> 7:111 दानधर्मस्य देवेश ज्ञातुमिच्छामि कृत्स्नशः ] C; दा --- तुमिच्छामि कृत्स्नशः A; दानधर्मस्य देवेश ज्ञातुमिच्छामि कृत्स्नशः E<sub>N</sub> (unmetrical) 7:112 शतमिन्दुक्षये दानं ] C; शतमिन्दुक्षये A; शतमिन्दुक्षये दानं E<sub>N</sub> 7:112 सहस्रं वासरक्षये ] A; सहस्रं तु दिनक्षये C; सहस्तु दिनक्षये E<sub>N</sub> 7:112 अक्षयं विषुवे ऽप्याहुर्व्यं conj.; अक्षयं विषुवे न्याहुर्व्यं A; अक्षये विषुवे प्राहुर्व्यं E<sub>N</sub> 7:112 च ] AE<sub>N</sub>; हि C 7:113 युगादौ कोटिदानं स्याद् ] em.; युगादैः कोटिदानं स्या A; युगादैः कोटिदानं स्याद् E<sub>N</sub> 7:113 दशकोत्ययनद्वये ] AC; दशकोत्ययनद्वये E<sub>N</sub> 7:113 चन्द्रग्रहे ऽबुधं विद्धि ] C; चन्द्रग्रहे ऽबुधं विद्धि A; चन्द्रग्रहेवेदविद्धि E<sub>N</sub> 7:113 सूर्यग्रासे तदक्षयम् ] A; सूर्यग्रासे तदक्षयत् C; सूर्यग्रासे तक्षयं E<sub>N</sub> (unmetrical)



दशकोटिर्भवेद्दानं षडशीतिमुखेषु च ।

निखर्वं विष्णुपदयोः स्याद्विगायनयोरपि ॥ 7:114 ॥

देव्युवाच ।

केन धर्मविपाकेन नरो जातिस्मरो भवेत् ।

एतदिच्छामि विज्ञातुं भगवन्वक्तुमर्हसि ॥ 7:115 ॥

भगवानुवाच ।

क्षीरस्य पूर्णममलांबुजरुद्धवक्त्रम्-

औदुम्बरं सकनकं कलशं यतात्मा ।

प्रीतो ऽस्तु सोमतनुरीश इति ब्रुवाण

उद्यत्यनुष्णरुचि कार्तिकपौर्णमास्याम् ॥ 7:116 ॥

सन्तर्पिताय विप्राय दत्त्वा जातिस्मरो भवेत् ।

अथ स्नानविधिं पुण्यं प्रवक्ष्याम्यनुपूर्वशः ॥ 7:117 ॥

यत्कृत्वा देवि पापेभ्यो मुच्यते कर्मणादपि ।

नदीं प्राक्प्लवनीङ्गत्वा यः करोति हि सेचनम् ॥ 7:118 ॥

दक्षिणावर्त्तशंखेन तिलाक्षतयुतेन च ।

प्रविश्य नाभिमात्राम्बु प्राङ्मुखः शुचिमानसः ॥ 7:119 ॥

शिवं संस्मृत्य मतिमान्सर्वपापैः प्रमुच्यते ।

अलाभे दक्षिणावर्त्तशंखस्य शृणु भामिनि ॥ 7:120 ॥

पूर्वोक्तविधिमास्थाय शुक्लवासाः शिवं स्मरेत् ।

7:114 दशकोटिर्भवेद्दानं ] conj.; दशकोटि भवे दानं A; दशकोटि भवेद्दानं C; दशकोटिम्भ-  
वेद्दानं E<sub>N</sub> 7:114 षडशीतिमुखेषु च ] conj.; षडाशीति = --- A; षडाशीतिमुखेषु च C;  
षडशीतिमुखेषु च E<sub>N</sub> 7:114 निखर्वं विष्णुपदयोः ] C; --- र्वं विष्णुपदयोः A; निषर्णविष्णुप-  
दयोः E<sub>N</sub> 7:115 केन ] A; येन CE<sub>N</sub> 7:115 भगवन् ] CE<sub>N</sub>; भगवन A 7:116 ०रुद्धव-  
क्त्रम् ] म्साC; ०रुद्धवक्त्र E<sub>N</sub> 7:116 सकनकं ] CE<sub>N</sub>; सकनक A 7:116 सोमतनुरीश इति  
ब्रुवाण ] C; --- वाण A; सोमतनुरीश इतिब्रुवाण E<sub>N</sub> 7:116 उद्यत्यनुष्णरुचि कार्तिकपौर्ण-  
मास्यां ] A; उद्यत्यनुष्णरु चिकार्तिकपुर्णमास्यां C; उद्यत्यनुष्णरुचि कार्तिक पौर्णमास्यां E<sub>N</sub>  
7:117 अनुपूर्वशः ] AC; अनुपूर्वः E<sub>N</sub> (unmetrical) 7:118 यत्कृत्वा ] AE<sub>N</sub>; यं कृत्वा C  
7:118 कर्मणादपि ] A; तत्क्षणादपि CE<sub>N</sub> 7:118 नदी ] E<sub>N</sub>; नदी AC 7:118 करोति हि  
सेचनम् ] em.; करोति हि षेचनम् A; करोत्यभिषेचनम् CE<sub>N</sub> 7:119 ०शंखेन ] E<sub>N</sub>; ---  
A; संखेन C 7:119 तिलाक्षतयुतेन च ] CE<sub>N</sub>; --- न च A 7:120 शिवं ] CE<sub>N</sub>; शिव  
A 7:120 मतिमान् ] E<sub>N</sub>; मतिमां CA 7:120 सर्वपापैः प्रमुच्यते ] A; स पापैः परिमुच्यते  
CE<sub>N</sub> 7:121 शुक्लवासाः ] C; शुक्लवासा A; शुक्लवास E<sub>N</sub> 7:121 स्मरेत् ] AE<sub>N</sub>; स्मरन्  
C

निच्छिद्रभोजपत्रेण कर्तव्यमभिषेचनम् ॥ 7:121 ॥

पुष्परत्नाम्बुपूर्णेन सो ऽपि निर्मलतां व्रजेत् ।

स्नात्वा तीर्थे विपापः स्याद्गोपुच्छोद्धृतवारिणा ॥ 7:122 ॥

प्रस्रावेण च रोहिण्यां श्रद्धया परयान्वितः ।

यो धत्ते स्तनतो धारां क्षीरस्य शिरसा नरः ॥ 7:123 ॥

शिवञ्च सुरभीञ्चैव स्मरन्पापैः प्रमुच्यते ।

य एवं कुरुते स्नानमिहैव धनवान्भवेत् ।

नश्यंत्युपद्रवाः सर्वे परतः स्वर्गमाप्नुयात् ॥ 7:124 ॥

॥ ⊗ ॥ इति शिवधर्मसङ्ग्रहे सप्तमो ऽध्यायः ॥ ⊗ ॥

7:121 निच्छिद्रभोजपत्रेण ] C; निच्छिद्रयोजपत्रेण A; निच्छिद्राम्बुभोजपत्रेण E<sub>N</sub> 7:121 अभि-  
षेचनम् ] CE<sub>N</sub>; अभिसेचनम् A 7:122 पुष्परत्नाम्बुपूर्णेन ] C; पुष्प --- A; पुष्परत्नाम्बु पूर्णेषु  
E<sub>N</sub> 7:122 व्रजेत् ] AC; व्रजेत् E<sub>N</sub> 7:122 तीर्थे विपापः ] AC; तीर्थमपापः 7:122 स्याद् ]  
CE<sub>N</sub>; स्या A 7:122 गोपुच्छोद्धृतवारिणा ] AC; गोपुच्छो धृतवारिणा E<sub>N</sub> 7:123 प्रस्रावेण  
च रोहिण्यां ] conj.; प्रस्रावेण च रोहिण्याः C; प्रस्रावेन च रोहिण्या A; प्रस्रावेण च रोहिण्याः  
E<sub>N</sub> 7:123 श्रद्धया परयान्वितः ] C; प्रश्रया परियान्वितः A; श्रद्धया परयान्वितः E<sub>N</sub>  
7:123 यो धत्ते ] C; ये धत्ते A; योधत्ते E<sub>N</sub> 7:123 धारां ] CE<sub>N</sub>; धारा A 7:124 सु-  
रभीञ्चैव स्मरन् ] C; सुरभि चैव स्मरन् A; सुरभीञ्चैव स्मरन् E<sub>N</sub> 7:124 य एवं ] C; य  
एव A; एवं यः E<sub>N</sub> 7:124 इहैव ] AE<sub>N</sub>; इहेव E<sub>N</sub> 7:124 धनवान् भवेत् ] CE<sub>N</sub>; --- A  
7:124 उपद्रवाः ] CE<sub>N</sub>; उपद्रवा A 7:124 परतः ] CE<sub>N</sub>; परत A 7:124 शिवधर्मसङ्ग्रहे  
सप्तमो ऽध्यायः ] C; शिवधर्मसङ्ग्रहे सप्तमो ऽध्यायः पटलः A; शिव धर्म संग्रहे सप्तमोऽध्यायः  
E<sub>N</sub>

## शिवधर्मसंग्रहेऽष्टमोऽध्यायः ॥

देव्युवाच ।

कतरं देवमाश्रित्य उपवासफलम्महत् ।

कथं वा पूजनीयास्ते ब्रवीहि परमेश्वर ॥ 8:1 ॥

ईश्वर उवाच ।

प्रतिपत्सूपवासी तु ब्रह्माणं पूजयेन्नरः ।

ब्रह्मणे नम इत्येवमुभयोरपि पक्षयोः ॥ 8:2 ॥

गन्धपुष्पैश्च धूपैश्च भक्ष्यभोज्यसमन्वितम् ।

अब्दमेकं समभ्यर्च्य क्रतूनां फलमाप्नुयात् ॥ 8:3 ॥

अश्वमेधं राजसूयं सौवर्णञ्च गवामयम् ।

सप्तभिः सोमसंस्थैश्च नरमेधसमन्वितैः ॥ 8:4 ॥

ब्रह्मा स्वयंभूर्विरिञ्चिः पद्मयोनिः प्रजापतिः ।

गीर्वाणः पद्महस्तश्च ओमित्येकाक्षरः प्रभुः ॥ 8:5 ॥

चतुर्वेदधरः स्रष्टा परमेष्ठी चतुर्मुखः ।

8:1 कतरं ]  $CE_N$ ; तरम् A (unmetrical) 8:1 ब्रवीहि परमेश्वर ]  $CE_N$ ; प्रब्रवीमि महेश्वरः A 8:2 ईश्वर उवाच ] A; भगवानुवाच  $CE_N$  8:2 प्रतिपत्सूपवासी तु ब्रह्माणं ] conj.; प्रति --- ह्माणं A; प्रतिपत्सोपवासी तु ब्राह्मणं C; प्रतिपत्सोपवासीतु ब्राह्मणम्  $E_N$  8:2 पूजयेन्नरः ] A; भोजयेन्नरः  $CE_N$  8:2 ब्रह्मणे नम इत्येवम् ] C; ब्रह्मणे भूय इत्येवम् A; ब्रह्मणे नम इत्येषम्  $E_N$  8:3 गन्धपुष्पैश्च धूपैश्च ] A; गन्धधूपैश्च पुष्पैश्च  $CE_N$  8:3 °समन्वितम् ] AC; °समन्वितम्:  $E_N$  8:3 अब्दमेकं समभ्यर्च्य क्रतूनां ]  $CE_N$ ; अब्दमेक समभ्यर्च्य क्रतूना A 8:4 अश्वमेधं ]  $CE_N$ ; अश्वमेध A 8:4 सप्तभिः सोमसंस्थैश्च ]  $CE_N$ ; --- च A 8:5 ब्रह्मा स्वयंभूर्विरिञ्चिः ] C; ब्रह्मा स्वयंभूविरिञ्चि A; ब्रह्मा स्वयंभूर्विरिञ्चि:  $E_N$  8:5 गीर्वाणः पद्महस्तश्च ] A; ग्रीर्वाणः पद्मभूतश्च  $CE_N$  8:5 ओमित्येकाक्षरः ]  $CE_N$ ; ओमित्येकाक्षर A

संज्ञाभिः पूजयेदाभिर्ब्रह्माणममितद्युतिम् ॥ 8:6 ॥

सम्बत्सरेण युक्तात्मा स्वर्गलोके महीयते ।  
यावज्जीवन्तु कुर्वाणो ब्रह्मलोके महीयते ॥ 8:7 ॥

द्वितीये पूजयेदग्निमाज्येनैव तु तर्पयेत् ।  
वैश्वानरो जातवेदा हुतभुग्घव्यवाहनः ॥ 8:8 ॥

देववक्त्रः सर्वभक्षो घृणी च जगदाहकः ।  
विभावसुः सप्तजिह्वो वरनामेति कीर्तितम् ॥ 8:9 ॥

प्रतिमासं समभ्यर्च्य पक्षयोरुभयोरपि ।  
वर्षेणैकेन शुद्धात्मा स गच्छेदग्निलोकताम् ॥ 8:10 ॥

तृतीये पूजयेद्यक्षं गन्धधूपनिवेदनैः ।  
उभाभ्यामपि पक्षाभ्यां यावदब्धं भवेदिह ॥ 8:11 ॥

धनन्दास्यन्ति यक्षा हि धनदाद्याः सुपूजिताः ।  
यावज्जीवन्तु कुर्वाणो धनदस्य पदं व्रजेत् ॥ 8:12 ॥

धनदो यक्षराजश्च वित्तेशो निधिपालकः ।  
राक्षसाधिपतिश्चैव पिंगलाक्षो विमानगः ॥ 8:13 ॥

रुद्रसखः कुवेरश्च पौलस्त्यकुलनन्दनः ।  
लोकपालेश्वरश्चैव यक्षेन्द्रः परिकीर्तितः ॥ 8:14 ॥

अब्दन्तु पूजयेद्यस्तु यक्षभक्तिसमाश्रितः ।

8:6 संज्ञाभिः पूजयेदेभिर्ब्रह्माणममितद्युतिम् ] conj.; संज्ञाभि पूजयेदेभिर्ब्रह्माणममितद्युतिम् A; संज्ञाभिः पूजयेदाभिर्ब्रह्माणममितद्युतिम् C; संज्ञाभिः पूजयेदेभिर्ब्रह्मणममितं द्युति E<sub>N</sub> 8:7 सम्बत्सरेण युक्तात्मा स्वर्गलोके महीयते ] CE<sub>N</sub>; ॐ ॐ ॐ ॐ ॐ A 8:7 ब्रह्मलोके ] AC; ब्रह्मलोके E<sub>N</sub> 8:8 पूजयेदग्निमाज्येनैव ] E<sub>N</sub>; पूजये देवि आज्येनैव A; पूजयेदग्निमोजेनैव C 8:8 हुतभुग्घव्यवाहनः ] A; हुतभुग् हव्यवाहनः C; हुत भुग्भव्यवाहनः E<sub>N</sub> 8:9 जगदाहकः ] AC; जगदाहकः E<sub>N</sub> 8:9 विभावसुः ] CE<sub>N</sub>; विभावसु A 8:9 सप्तजिह्वो वरनामेति कीर्तितम् ] C; सप्तजिह्वो वर ॐ म्सा; सप्तजिह्व वरनामेतिकीर्तनम् E<sub>N</sub> 8:11 तृतीये ] C; तृतीये A; तृतीयं E<sub>N</sub> 8:11 पूजयेद्यक्षं ] A; ल्क् ॐ न् C; यक्षाङ्° E<sub>N</sub> 8:11 गन्धधूपनिवेदनैः ] AC; गन्धधूपैर्निवेदनैः E<sub>N</sub> 8:11 उभाभ्यामपि ] CE<sub>N</sub>; उभाभ्यामपि A 8:11 यावदब्धं ] CE<sub>N</sub>; यावदब्ध A 8:12 धनदाद्याः ] CE<sub>N</sub>; धनदद्या? A 8:12 धनदस्य पदं व्रजेत् ] CE<sub>N</sub>; ॐ --- A 8:14 रुद्रसखः ] AE<sub>N</sub>; रुद्रसख C 8:14 पौलस्त्यकुलनन्दनः ] C; पौलस्त्यो कुवनन्दनः A; पौलस्त्यः कुलनन्दनः E<sub>N</sub> 8:14 लोकपालेश्वरश्चैव ] AE<sub>N</sub>; लोकपालेश्वराश्चैव C 8:15 यक्षभक्तिसमाश्रितः ] AC; om. E<sub>N</sub>



धनधान्यसमृद्धस्तु यावज्जीवं स यक्षराट् ॥ 8:15 ॥

गणेशं पूजयेद्यस्तु गन्धपुष्पसमन्वितः ।

भक्ष्यभोज्यसमाकीर्णं चतुर्थ्युभयपक्षयोः ॥ 8:16 ॥

अब्देनैकेन शुद्धात्मा स याति गणमन्दिरम् ।

विघ्नैश्च नाभिभूयेत यो ऽर्चयेद्गणनायकम् ॥ 8:17 ॥

विघ्नेश्वरं गणपतिमेकदन्तङ्गजाननम् ।

गजकर्णन्तथा त्र्यक्षन्नागयज्ञोपवीतिनम् ॥ 8:18 ॥

चतुर्भुजश्च धूम्राक्षं वक्रशुण्डम्विनायकम् ।

महोदरश्च संज्ञाभिः साधकः संयतेन्द्रियः ॥ 8:19 ॥

मोदकैर्लडुकैश्चैव मूलकैश्चापि शोभनैः ।

न तस्य दुर्लभं किञ्चित्पूजयेद्यो गणाधिपम् ॥ 8:20 ॥

पञ्चम्यां पूजयेन्नागान्पुष्पैः सुरभिःशोभनैः ।

धूपैः सुरभिगन्धैश्च गुडक्षीरैः सपायसैः ॥ 8:21 ॥

शर्करामधुपुष्पैश्च पक्षयोरुभयोरपि ।

सम्बत्सरेण कामानि लभते कांक्षितानि तु ॥ 8:22 ॥

यावज्जीवं समभ्यर्च्य नागलोकमवाप्नुयात् ।

स्कन्दं षष्ठ्यां तु संपूज्य उपवाससमन्वितः ॥ 8:23 ॥

गन्धपुष्पसुधूपेन भक्ष्यभोज्येन संयुतः ।

8:15 धनधान्यसमृद्धस्तु ] C; धनधान्यस --- A; om. E<sub>N</sub> 8:15 यावज्जीवं स यक्षराट् ] C; --- क्षराट् A; यावज्जीवं स यक्षराट् E<sub>N</sub> 8:16 चतुर्थ्यु° ] AC; चतुर्थ्यो° E<sub>N</sub> 8:17 अब्देनैकेन ] A; अब्देनेकेन C; अब्देनैकेन E<sub>N</sub> 8:18 विघ्नेश्वरं ] AC°E<sub>N</sub>; विघ्नश्वरं C<sup>ac</sup> 8:18 गणपति-मेकदन्तङ्गजाननम् ] E<sub>N</sub>; गणपतिमेकदन्त --- A; गणपतिमेकदन्तगजाननम् C 8:18 गज-कर्णन्तथा त्र्यक्षन्नागयज्ञोपवीतिनम् ] C; --- ज्ञोपवीतिनम् A; गजकर्णन्तथा यक्षं नागयज्ञो-पवीतिनम् E<sub>N</sub> 8:19 चतुर्भुजश्च ] AC; चतुर्भुजश्च E<sub>N</sub> 8:19 धूम्राक्षं ] CE<sub>N</sub>; धूम्राक्ष A 8:19 महोदरश्च ] AC; महोदरश्च E<sub>N</sub> 8:19 संज्ञाभिः साधकः ] CE<sub>N</sub>; संज्ञाभि साधक A 8:20 लडुकैश्चैव ] AC; न्लडुकैश्चैव E<sub>N</sub> (unmetrical) 8:20 यो गणाधिपम् ] AC; योगणाधि-पम् E<sub>N</sub> 8:21 नागान् पुष्पैः सुरभिःशोभनैः ] CE<sub>N</sub>; नागा --- A 8:21 गुडक्षीरैः सपायसैः ] C; गुडक्षीरसपायसैः A; गुडक्षीरैःसपायसैः E<sub>N</sub> 8:22 °मधुपुष्पैश्च ] A; °मधुधूपैश्च C; °म-धुपूपैश्च E<sub>N</sub> 8:22 कामानि लभते ] AC; कामानिलभते E<sub>N</sub> 8:23 उपवाससमन्वितः ] AC; उपवास समन्वितः E<sub>N</sub> 8:24 गन्धपुष्पसुधूपेन भक्ष्यभोज्येन संयुतः ] C; गन्धपुष्प --- A; गन्धधूपेषु धूपेन भक्ष्यभोज्येन संयुतं E<sub>N</sub>

उभाभ्यामपि यक्षाभ्यां पूजयित्वा समाहितः ॥ 8:24 ॥

स्कन्दो विशाखः क्रोञ्चारिरुमानन्दो ऽग्निगर्भजः ।

नैगमेशो महासेनस्त्रिवर्णः कृत्तिकासुतः ॥ 8:25 ॥

पञ्चच्छटः कुमारश्च देवसेनापतिर्गुहः ।

षड्मुखः शक्तिहस्तश्च मयूरवरवाहनः ॥ 8:26 ॥

नामभिः पूजयेदेभिः संयतो मार्गशीर्षतः ।

सर्वकामानवाप्नोति वर्षेणैकेन मानवः ॥ 8:27 ॥

स्कन्दाग्निं जुहुयाद्यस्तु पक्षयोरुभयोरपि ।

यावज्जीवं समभ्यर्च्य स्कन्दसायुज्यतां व्रजेत् ॥ 8:28 ॥

सप्तम्यां मार्गशीर्षादौ भास्करं पूजयेच्छुचिः ।

उपासेन युक्तात्मा पुष्पधूपविलेपनैः ॥ 8:29 ॥

भक्ष्यभोज्यैश्च विविधैस्तथा होमजपादिभिः ।

सम्बत्सरेण युक्तात्मा निर्मलः काममाप्नुयात् ॥ 8:30 ॥

सूर्यलोकं व्रजत्याशु यावज्जीवं प्रपूजनात् ।

च्युता धनाढ्या जायन्ते निरुजा दीर्घजीविनः ॥ 8:31 ॥

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।

हिरण्यगर्भस्त्रिशिखस्तपनो भास्करो रविः ॥ 8:32 ॥

8:24 उभाभ्यामपि ]  $CE_N$ ; --- मपि A 8:25 विशाखः ]  $CE_N$ ; विशाख A 8:25 °नन्दो ऽग्निगर्भजः ] AC; °नन्दाग्निगर्भजः  $E_N$  8:25 नैगमेशो ]  $CE_N$ ; नैगमेवो A 8:25 महासेनस्त्रिवर्णः ]  $CE_N$ ; महासेन त्ववर्णः A 8:26 पञ्चच्छटः ] C; पञ्चशिख A; पञ्चशिखा°  $E_N$  8:26 देवसेनापतिर्गुहः ]  $CE_N$ ; देवसेनापति गुहः A 8:26 षड्मुखः ]  $AE_N$ ; षण्मख C 8:27 मार्गशीर्षतः ]  $CE_N$ ; --- A 8:27 सर्वकामानवाप्नोति ]  $em.$ ; सर्वकाममवाप्नोति C; --- र्वकाममवाप्नोति A; सर्वकाममवाप्नोति  $E_N$  8:28 स्कन्दाग्निं जुहुयाद्यस्तु पक्षयोरुभ° ] AC; जुहुयाद्यस्तु पक्षयोरुभ°  $E_N$  8:28 यावज्जीवं समभ्यर्च्य ] C; यावज्जीव समभ्यर्च्य स्कन्दसायुज्यतां व्रजेत् A; स्कन्दाग्निं समभ्यर्च्य  $E_N$  (unmetrical) 8:29 मार्गशीर्षादौ ]  $CE_N$ ; मार्गशीर्षादौ A 8:29 पूजयेच्छुचिः ]  $CE_N$ ; पूजये शुचिः A 8:30 भक्ष्यभोज्यैश्च वि° ] AC; भक्ष्यभोज्यैश्चवि°  $E_N$  8:30 होमजपादिभिः ]  $CE_N$ ; --- A 8:30 युक्तात्मा निर्मलः ] C; युक्तात्मा निर्मल A; युक्तात्म निर्मलाः  $E_N$  8:31 सूर्यलोकं ]  $CE_N$ ; सूर्यलोक A 8:31 यावज्जीवं ]  $CE_N$ ; यावज्जीव A 8:31 धनाढ्या ] C; धनाढ A; धनादया  $E_N$  (unmetrical) 8:31 निरुजा दीर्घजीविनः ] AC; निरुजादीर्घजीविनः  $E_N$  8:32 आदित्यः ]  $CE_N$ ; आदित्य A 8:32 त्रिशिखस्तपनो ]  $CE_N$ ; त्रिशिखा २ स्तपनो (unmetrical)

लोकसाक्षी जगन्नेत्रं नामभिस्त्वेभिरर्चयेत् ।  
सर्वकामानवाप्नोति पूजयेद्यो दिवाकरम् ॥ 8:33 ॥

अष्टम्यां मार्गशीर्षस्य शिवनामानमर्चयेत् ।  
उपवासेन युक्तात्मा गोमूत्रप्राशनेन च ॥ 8:34 ॥

अतिरात्रफलन्तस्य पक्षयोरुभयोरपि ।  
भक्ष्यभोज्यान्नपानाद्यैरेतत्फलमाप्नुयात् ॥ 8:35 ॥

देवदेवं समभ्यर्च्य मासे पौषे उपोषितः ।  
वाजपेयमवाप्नोति गोशकृत्प्राशनेन तु ॥ 8:36 ॥

त्र्यम्बकं पूजयित्वा तु माघे कृष्णे ह्युपोषितः ।  
लभते हयमेधन्तु पयःसंप्राशनेन तु ॥ 8:37 ॥

स्थाणुं फाल्गुनमासे तु पूजयेदुपवासितः ।  
दधि प्राश्य विशुद्धात्मा नृमेधफलमाप्नुयात् ॥ 8:38 ॥

हरश्चैत्रे तु सम्पूज्य कृष्णाष्टम्यामुपोषितः ।  
आज्यं प्राश्य शुचिर्भूत्वा राजसूयमवाप्नुयात् ॥ 8:39 ॥

वैशाखे शंकरं पूज्य उपवासी कुशोदकम् ।  
प्राशयित्वा जितक्रोधः सौत्रामणिफलं लभेत् ॥ 8:40 ॥

भवं ज्येष्ठे तु संपूज्य सोपवासी शुचिब्रतः ।  
प्राश्य शृङ्गोदकं गोस्तु सर्वयज्ञफलं लभेत् ॥ 8:41 ॥

8:33 लोकसाक्षी जगन्नेत्रं नामभिस्त्वेभिरर्चयेत् ]  $CE_N$ ; --- त्वेभिरर्चयेत् A 8:33 सर्वकामान-  
वाप्नोति ] *conj.*; सर्वकाममवाप्नोति  $ACE_N$  8:34 गोमूत्र° ]  $CE_N$ ; गोमूत्रा° A 8:35 भक्ष्य-  
भोज्यान्नपानाद्यैरेतत्फलमाप्नुयात् ] C; भक्ष्यभोज्यानपानाद्यैरेतत्फलमाप् --- A; भक्ष्यभोज्या-  
न्न पानाद्यैरेतत्फलमाप्नुयात्  $E_N$  8:36 देवदेवं समभ्यर्च्य ]  $E_N$ ; --- A; देवन्देव समभ्यर्च्य  
C 8:36 उपोषितः ] A; ह्युपोषितः C; ह्युपोषित  $E_N$  (unmetrical) 8:37 त्र्यम्बकं ] A;  
त्र्यम्बकं C; र्यम्बकं  $E_N$  8:37 माघे कृष्णे ] AC; माघेकृष्णे  $E_N$  8:37 ह्युपोषितः ]  $E_N$ ;  
मुपोषितः A; ह्युशोदकः C 8:37 लभते हयमेधन्तु पयःसंप्राशनेन तु ] C; लभते हयमेधन्तु  
पीयसंप्राशनेन तु A; *om.*  $E_N$  8:38 स्थाणुं फाल्गुनमासे तु ] *em.*; स्थाणुं फाल्गुणमासे तु C;  
स्तु?णुं फाल्गुणमासे तु A; स्थाणुं फाल्गुन मासेतु  $E_N$  8:38 दधि प्राश्य विशुद्धात्मा नृमेधफ-  
लमाप्नुयात् ] C; दधि प्राश्य विशुद्धात्मा नृमेधफलमाप्नु --- A; दधिप्राश्य विशुद्धात्मानृमेधपुल  
माप्नुयात्  $E_N$  8:39 हरश्चैत्रे तु सम्पूज्य ] C; --- ज्य A; हरश्चैत्रे तु सम्पूज्य  $E_N$  8:39 आज्यं  
प्राश्य शुचिर्भूत्वा राजसूयमवाप्नुयात् ] C; आज्यं प्राश्य विशुद्धात्मा निर्मलकाममाप्नुयात् A;  
आज्यं पाइय शुचिर्भूत्वा राजसूय मच्छाप्नुयात्  $E_N$  (unmetrical) 8:40 शंकरं ]  $CE_N$ ; शङ्कर  
A 8:40 °फलं लभेत् ] AC; °मवाप्नुयात्  $E_N$  8:41 भवं ] AC; शिवं  $E_N$  8:41 शृङ्गोदकं  
गोस्तु ] C; शृङ्गोदक = स्तु A; शृङ्गोदकं यस्तु  $E_N$

आषाढे नीलकण्ठन्तु कृष्णाष्टम्यां समर्चयेत् ।  
 शङ्खस्यापस्ततः पीत्वा गोसहस्रफलं भवेत् ॥ 8:42 ॥  
 पिङ्गलं श्रावणे पूज्य कृष्णाष्टम्यामुपोषितः ।  
 सिद्धार्थमुदकं पीत्वा कन्यादानफलं लभेत् ॥ 8:43 ॥  
 मासे भाद्रपदे रुद्रं पूजयित्वा ह्युपोषितः ।  
 यवोदकं प्राशयित्वा रुद्रलोके महीयते ॥ 8:44 ॥  
 ईशानश्चाश्विने मासे कृष्णाष्टम्यां तु पूजयेत् ।  
 तिलोदकं प्राशयित्वा बहुसौवर्णिकं फलम् ॥ 8:45 ॥  
 अग्रन्तु कार्तिके मासे कृष्णाष्टम्यामुपोषितः ।  
 सौवर्णमुदकं पीत्वा गाणापत्यमवाप्नुयात् ॥ 8:46 ॥  
 सम्वत्सरन्ततः कृत्वा इष्टकामांल्लभेत सः ।  
 भवेत्क्रतुफलं कामाद्गाणापत्यमकामतः ॥ 8:47 ॥  
 उभाभ्यामपि पक्षाभ्यां विधिरेष प्रकीर्तितः ।  
 नवम्यां संप्रवक्ष्यामि महादेव्याः प्रपूजनम् ॥ 8:48 ॥  
 उपवासेन संयुक्तः पूजयेन्नामभिः शुभैः ।  
 उमा कात्यायनी देवी दुर्गा भद्रा सुभद्रिका ॥ 8:49 ॥  
 कालरात्री महागौरी रैवती भूतनायिका ।  
 आर्या प्रकृतिरूपा च गणानाञ्चैव नायिका ॥ 8:50 ॥

8:42 आषाढे नीलकण्ठन्तु ]  $CE_N$ ; --- A 8:42 कृष्णाष्टम्यां समर्चयेत् ] C; --- ष्णाष्टम्या  
 समर्चयेत् A; कृष्णाष्टम्यामुपोषितः  $E_N$  8:42 पीत्वा गोसहस्रफलं ] AC; पीत्वागोसहस्रफलं  
 $E_N$  8:42 भवेत् ] A; लभेत्  $CE_N$  8:43 पिङ्गलं ] AC; पिङ्गाक्षं  $E_N$  8:43 सिद्धार्थमुदकं ]  
 $CE_N$ ; सिद्धार्थमुदक A 8:44 रुद्रं ]  $AE_N$ ; रु  $\simeq$  C 8:44 रुद्रलोके महीयते ]  $CE_N$ ; रुद्रलो  
 --- A 8:45 ईशानश्चाश्विने मासे ]  $CE_N$ ; --- शानश्चाश्विने मासे A 8:45 कृष्णाष्टम्यां तु पू-  
 जयेत् ] A; कृष्णाष्टम्यां समर्चयेत्  $CE_N$  8:45 तिलोदकं ]  $CE_N$ ; तिलोदक A 8:45 फलम् ]  
 $CE_N$ ; लभेत् A 8:46 कृष्णाष्टम्यामुपोषितः ] C; कृष्णाष्टम्यामुपोषितः A; कृष्णाष्टम्यामु-  
 पोषितः  $E_N$  (unmetrical) 8:46 सौवर्णमुदकं ]  $CE_N$ ; सुवर्णमुदक A 8:46 गाणापत्य° ]  
 AC; गाणपत्य°  $E_N$  8:47 इष्टकामांल्लभेत ] *em.*; इष्टकामा लभेत A; इष्टान् कामान् ल-  
 भेत C; इष्टान् कामांल्लभेत  $E_N$  8:47 भवेत्क्रतुफलं कामाद्गाणापत्यमकामतः ] C; भवेत्क्रतु  
 --- त्यमकामतः A; भवेत् क्रतुफलं कामाद्गाणापत्यमकामतः  $E_N$  8:48 विधिरेष प्रकीर्तितः ]  
 C; विधिरेषा प्रकीर्तिता A; विधिरेषः प्रकीर्तितः  $E_N$  8:48 संप्रवक्ष्यामि ] AC; संप्रवक्ष्यामिः  
 $E_N$  8:49 संयुक्तः ]  $CE_N$ ; संयुक्त A 8:49 दुर्गा भद्रा ] A; दुर्गा रुद्रा C; दुर्गारुद्रा  $E_N$   
 8:50 रैवती भूतनायिका ] C; रैवती भूत  $\simeq$  --- A; दैवती भूतनायिका  $E_N$  8:50 आर्या  
 प्रकृतिरूपा च ] C; --- कृतिरूपा तु A; आर्या प्रकृतिरूपाच  $E_N$



नामभिः पूजयेदेभिः पक्षयोरुभयोरपि ।

पुष्पैर्धूपैश्च गन्धैश्च वस्त्रालङ्कारभूषणैः ॥ ८:५१ ॥

नैवेद्यैश्चोपहारैश्च कन्दमूलफलैस्तथा ।

प्राशनैश्च विचित्रैश्च वरदां पूजयेत्सदा ॥ ८:५२ ॥

उदकं कुसुमं प्राश्य सकुलाजं सधानकम् ।

कृशराश्च पयो मूलं फलं पर्णन्तथैव च ॥ ८:५३ ॥

शाकानि च फलञ्चैव तिलानाञ्च खलन्ततः ।

मुद्गानपि समञ्जीयात्तथा चैव निरञ्जता ॥ ८:५४ ॥

प्राशयित्वा तथैतानि सर्वकामानवाप्नुयात् ।

आर्द्रकं प्राशयित्वा तु शुक्लभोजी तथा पुनः ॥ ८:५५ ॥

लभते सर्वकामांस्तु नवमीसमुपोषितः ।

मरिचं प्राशनं कृत्वा नवमीन्नव यो ऽर्चयेत् ॥ ८:५६ ॥

सर्वकामानवाप्नोति देवी च वरदा भवेत् ।

कुशप्रस्तरशायी च पञ्चगव्यकृताशनः ॥ ८:५७ ॥

नवमी नव संपूज्य देवी दद्याद्द्वरोत्तमम् ।

यमन्दशम्यां संपूज्य मासे वै मार्गशीर्षके ॥ ८:५८ ॥

पुष्पैर्गन्धैश्च धूपैश्च भक्ष्यभोज्यसमन्वितैः ।

यमाय धर्मराजाय मृत्यवे चान्तकाय च ॥ ८:५९ ॥

८:५१ पूजयेदेभिः ]  $CE_N$ ; पूजयेदेदि A ८:५१ पुष्पैर्धूपैश्च ] A; पुष्पै धूपैश्च C; पुष्पैर्धूपैश्च  $E_N$  ८:५१ वस्त्रालङ्कारभूषणैः ]  $CE_N$ ; वस्त्राभरणभूषणैः A ८:५२ वरदां ]  $CE_N$ ; वरदा A ८:५३ कुसुमं ] AC; कुशुम  $E_N$  ८:५३ सकुलाजं ] A; सकुलाजं C; सकुलाजं  $E_N$  ८:५३ सधा-नकम् ]  $CE_N$ ; सधा --- A ८:५३ कृशराश्च पयो मूलं ] C; --- पयो मूल A; कृशराश्च पयोमूलं  $E_N$  ८:५३ फलं पर्णन्तथैव ]  $E_N$ ; फलपर्णन्तथैव A; फलं पर्णन्तथैव C ८:५४ खलन्ततः ]  $CE_N$ ; बलन्ततः A ८:५४ समञ्जीयात्तथा ]  $CE_N$ ; समञ्जीया तथा A ८:५५ सर्वकामान् ] A; सर्वान्कामान्  $CE_N$  ८:५५ आर्द्रकं ]  $E_N$ ; आर्द्रकं AC ८:५५ प्राशयित्वा तु ] AC; प्राशयित्वा तु  $E_N$  ८:५६ सर्वकामांस्तु ] C; सर्वकामन्तु A; सर्वकामास्तु  $E_N$  ८:५६ नवमीसमुपोषितः ] C; नवमीसमु --- A; नवमी समुपोषितः  $E_N$  ८:५६ मरिचं प्राशनं कृत्वा ]  $CE_N$ ; --- चं प्राशयित्वा तु A ८:५६ नवमीन्नव यो ऽर्चयेत् ] A; नवमी नव यो ऽर्चयेत् C; नवमी न तु यो ऽर्चयेत्  $E_N$  ८:५७ सर्वकामानवाप्नोति ]  $CE_N$ ; सर्वकाममवाप्नोति A ८:५८ देवी दद्याद् ]  $CE_N$ ; देवी दद्या A ८:५८ दशम्यां संपूज्य ] C; दशम्या संपूज्य A; दशम्यां सम्पूज्य  $E_N$  ८:५९ पुष्पैर्गन्धैश्च धूपैश्च भक्ष्यभोज्यसमन्वितैः ] conj.; पुष्पै गन्धैश्च धूपैश्च --- तैः A; पुष्पैर्गन्धैश्च संपूज्य भक्ष्यभोज्यसमन्वितम् C; पुष्पैर्गन्धैश्च सम्पूज्य भक्ष्य भोज्यसमन्वितः  $E_N$  ८:५९ चान्तकाय ]  $CE_N$ ; चान्तरा?य A

वैवस्वताय कालाय सर्वलोकक्षयाय च ।

उग्रदण्डोग्रहस्ताय महिषासनयायिने ॥ 8:60 ॥

शासित्रे च नमस्तुभ्यं नरकाधिपतये नमः ।

नामभिः पूजयेदेभिस्तर्पयेच्च तिलोदकैः ॥ 8:61 ॥

उभाभ्यामपि पक्षाभ्यां अब्दमेकं सुयन्त्रितः ।

मुच्यते सर्वपापैस्तु न दुःखं नरकोद्भवम् ॥ 8:62 ॥

यावज्जीवार्चनं कृत्वा स गच्छेत्परमाङ्गतिम् ।

एकादश्यां तु यो धर्मं पूजयेत् शुचिव्रतः ॥ 8:63 ॥

गन्धैर्धूपैश्च पुष्पैश्च भक्षैर्नानाविधैस्तथा ।

धर्मः सत्यं दया क्षान्तिः शौचमाचारमेव च ॥ 8:64 ॥

अहिंसा चाप्यदम्भश्च रक्षा लोकस्य साक्षिणे ।

वृषभाय नमस्तुभ्यमदृष्टाय नमो नमः ॥ 8:65 ॥

नामभिः पूजयेदेभिर्धर्मं सत्यं पराक्रमम् ।

उभयोः पक्षयोश्चैव वर्षमेकं सुयन्त्रितः ॥ 8:66 ॥

याम्यदुःखैर्विमुक्तस्तु जायते पृथिवीश्वरः ।

यावज्जीवं समभ्यर्च्य तर्पयेच्च तिलोदकैः ॥ 8:67 ॥

उत्तमां गतिमाप्नोति याङ्गत्वा न निवर्त्तते ।

केशवं पूजयित्वा तु मार्गशीर्षे नरोत्तमः ॥ 8:68 ॥

8:60 सर्वलोकक्षयाय ] AC; सर्वलोक क्षयाय E<sub>N</sub> 8:60 °दण्डोग्रहस्ताय ] AC; °दण्डोग्रह-  
स्ताय E<sub>N</sub> 8:60 °यायिने ] A; °गामिने CE<sub>N</sub> 8:61 शासित्रे च नमस्तुभ्यं नरकाधिपतये  
नमः ] E<sub>N</sub> (unmetrical); शासितारं नमस्तुभ्यं नरकाधिपताय च A; शासित्रे च नमस्तुभ्यं  
नरकाधिपतये नमः C (unmetrical) 8:61 पूजयेदेभिस्तर्पयेच्च तिलोदकैः ] CE<sub>N</sub>; पूजयेदे-  
विस्तर्पयेच्च तिलोदकैः A (unmetrical) 8:62 उभाभ्यामपि पक्षाभ्यां अब्दमेकं सुयन्त्रितः ]  
CE<sub>N</sub>; उभा = --- ब्दमेकं सुयन्त्रितं A 8:62 °पापैस्तु ] A; °पापैश्च CE<sub>N</sub> 8:62 नरको-  
द्भवम् ] AC; नरके भवेत् E<sub>N</sub> 8:63 परमाङ्गतिम् ] AC; पर माङ्गतिम् E<sub>N</sub> 8:63 पूजयेत् ]  
A; पूजयेच्च CE<sub>N</sub> 8:64 गन्धैर्धूपैश्च ] E<sub>N</sub>; गन्धैर्धूपैश्च A; गन्धधूपैश्च C 8:64 भक्षैर्नाना° ]  
E<sub>N</sub>; भक्षैर्नाना° AC 8:64 धर्मः ] AC; धर्म E<sub>N</sub> 8:64 शौचमाचारमेव च ] conj.; शौच-  
मा? = = A; शौचमाचार एव च C; शौचमाहारमेव च E<sub>N</sub> 8:65 अहिंसा ] CE<sub>N</sub>; ---  
A 8:65 रक्षा लोकस्य साक्षिणे ] AC; रक्षालोकश्च साक्षिणे E<sub>N</sub> 8:66 सत्यं ] CE<sub>N</sub>; सत्य  
A 8:66 उभयोः ] CE<sub>N</sub>; उभयो A 8:66 वर्षमेकं ] CE<sub>N</sub>; वर्षमेक A 8:67 याम्यदुःखैर्वि-  
मुक्तस्तु ] CE<sub>N</sub>; याम्यदुःखैर्विमुक्तस्तु A 8:67 तर्पयेच्च तिलोदकैः ] C; तर्पयेच्च तिलोदकैः A;  
तर्पयेच्चतिलोदकैः E<sub>N</sub> 8:68 उत्तमां गतिमाप्नोति ] CE<sub>N</sub>; --- प्रोति A 8:68 तु ] AC; च  
E<sub>N</sub>

द्वादश्यां प्राश्य गोमूत्रं अग्निष्टोमफलं लभेत् ।

पौषे नारायणं पूज्य द्वादश्यामुपवासितः ॥ ८:६९ ॥

ज्योतिष्टोमफलन्तस्य कृत्वा गोमयभक्षणम् ।

माघवं माघमासे तु द्वादश्यां समुपोषितः ॥ ८:७० ॥

पूजयित्वा पयः प्राश्य अश्वमेधफलं लभेत् ।

गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यामुपवासितः ॥ ८:७१ ॥

षोडशीफलमाप्नोति कृत्वा तु दधिभक्षणम् ।

चैत्रे विष्णुं समभ्यर्च्य द्वादश्यां समुपोषितः ॥ ८:७२ ॥

आज्यं वै प्राशयित्वा तु वाजपेयफलं लभेत् ।

उपोषितस्तु वैशाखे पूजयेन्मधुसूदनम् ॥ ८:७३ ॥

द्वादश्यां प्राश्य दर्भोदमतिरात्रफलं लभेत् ।

ज्येष्ठे त्रिविक्रमं पूज्य द्वादश्यामुपवासितः ॥ ८:७४ ॥

तिलोदकं प्राशयित्वा आसोर्यामफलं लभेत् ।

आषाढे वामनं पूज्य द्वादश्यामुपवासितः ॥ ८:७५ ॥

फलं प्राश्य विशुद्धात्मा अश्वमेधफलं लभेत् ।

श्रावणे श्रीधरं पूज्य द्वादश्यां समुपोषितः ॥ ८:७६ ॥

पर्णे प्राश्य विशुद्धात्मा राजसूयफलं लभेत् ।

तथा भाद्रे हृषीकेशं संपूज्य विधिवद्बुधः ॥ ८:७७ ॥

गवामयस्य यज्ञस्य ततः फलमवाप्नुयात् ।

८:६९ गोमूत्रं अग्निष्टोम ] A; गोमूत्रमग्निष्टोम CE<sub>N</sub> ८:६९ नारायणं ] E<sub>N</sub>; नारायण A; नारायणं C ८:६९ द्वादश्यामुपवासितः ] A; द्वादश्यां समुपोषितः CE<sub>N</sub> ८:७० द्वादश्यां समुपोषितः ] CE<sub>N</sub>; द्वादश्य --- A ८:७१ लभेत् ] AC; लभेत् E<sub>N</sub> ८:७१ गोविन्दं फाल्गुने ऽभ्यर्च्य ] C; गोविन्दं फाल्गुने ऽभ्यर्च्य A; फाल्गुनेमासि गोविन्दं E<sub>N</sub> ८:७१ द्वादश्यामुपवासितः ] A; द्वादश्यां समुपोषितः CE<sub>N</sub> ८:७२ षोडशीफलमाप्नोति ] AC; षोडशी फलमाप्नोति E<sub>N</sub> ८:७२ विष्णुं ] CE<sub>N</sub>; विष्णु A ८:७३ वाजपेयफलं ] C; वाजपेयफल A; वाजपेय फलं E<sub>N</sub> ८:७३ उपोषितस्तु वैशाखे पूजयेन्म<sup>०</sup> ] CE<sub>N</sub>; उपोषि --- जयेन्म<sup>०</sup> A ८:७४ दर्भोदमतिरात्रफलं ] CE<sub>N</sub>; दर्भोदमतिरात्रफल A ८:७४ लभेत् ] AC; भवेत् E<sub>N</sub> ८:७४ द्वादश्यामुपवासितः ] A; द्वादश्यां समुपोषितः CE<sub>N</sub> ८:७५ आसोर्यामफलं ] C; आसोर्यामफल A; आसोर्यामफलं E<sub>N</sub> ८:७५ वामनं ] CE<sub>N</sub>; वामन A ८:७५ द्वादश्यामुपवासितः ] A; द्वादश्यां सुसमाहितः CE<sub>N</sub> ८:७६ अश्वमेधफलं लभेत् ] CE<sub>N</sub>; अश्व --- त् A ८:७७ पर्णे ] CE<sub>N</sub>; पर्णे A ८:७७ राजसूयफलं ] AC; राजसूय फलं E<sub>N</sub> ८:७७ तथा भाद्रे हृषीकेशं ] CE<sub>N</sub>; हृषीकेशं भाद्रपदे A ८:७८ ततः फलमवाप्नुयात् ] AE<sub>N</sub>; तद्बुः फलं लन्भते फलं C

मासे चाश्वयुजे देवं पयनाभन्तु पूजयेत् ॥ 8:78 ॥

नरमेधस्य यज्ञस्य फलं लभति मानवः ।

दामोदरन्तु संपूज्य कार्तिके मासि यो नरः ॥ 8:79 ॥

उपोषितस्तु द्वादश्यां बहुसौवर्णिकं फलम् ।

सम्बत्सरन्तु संपूज्य सर्वकामानवाप्नुयात् ॥ 8:80 ॥

अपापी क्रतुमाप्नोति पापात्मा मुच्यते ऽहसा ।

यावज्जीवं समभ्यर्च्य पुष्पैर्गन्धैः सुगन्धकैः ॥ 8:81 ॥

भक्ष्यभोज्यैश्च धूपैश्च छत्रध्वजवितानकैः ।

हेमजैर्भूषणैर्दिव्यैर्मणिरत्नविचित्रकैः ॥ 8:82 ॥

वस्त्रैः पूजां विचित्रैश्च कृत्वा विष्णुपदम्व्रजेत् ।

अनङ्गन्तु त्रयोदश्यां पूजयेद्यो विधानवित् ॥ 8:83 ॥

भक्ष्यभोज्यान्नपानैश्च गन्धधूपस्रगादिभिः ।

अनङ्गं मन्मथं काममीशारिं मोहनन्तथा ॥ 8:84 ॥

पञ्चबाणमधनुर्हस्तमुन्मादञ्च वशङ्करम् ।

रतिप्रियं प्रीतिकरं हृदयस्यापहारिणम् ॥ 8:85 ॥

नामभिः पूजयेदेभिः कामदेवं महाबलम् ।

8:78 देवं ] CE<sub>N</sub>; देव E<sub>N</sub> 8:78 पूजयेत् ] CE<sub>N</sub>; पूजये --- A 8:79 नरमेधस्य यज्ञस्य फलं लभति मानवः ] C; --- ँ य ँ ँ ँ ँ ँ मानवः A; नरमेधस्य यज्ञस्य फलं भवति मानवः E<sub>N</sub> 8:80 उपोषितस्तु द्वादश्यां ] AC; उपोषितस्तुद्वादश्यां E<sub>N</sub> 8:80 फलम् ] CE<sub>N</sub>; भवेत् A 8:80 सर्वकामानवाप्नुयात् ] C; सर्वकाममवाप्नुयात् A; सर्वकामवाप्नुयात् E<sub>N</sub> (unmetrical) 8:81 अपापी क्रतुमाप्नोति ] AC; सुयाजी क्रतु माप्नोति E<sub>N</sub> 8:81 पापात्मा मुच्यते ऽहसा ] CE<sub>N</sub>; पापात्मा मुच्यते तुसा A 8:81 यावज्जीवं समभ्यर्च्य ] C; यावज्जाव समभ्यर्च्य A; याज्जीवं समभ्यर्च्य E<sub>N</sub> (unmetrical) 8:81 पुष्पैर्गन्धैः सुगन्धकैः ] E<sub>N</sub>; पुष्पैर्गन्धैः सुगन्ध --- A; पुष्पैर्गन्धैः सुगन्धकैः C 8:82 भक्ष्यभोज्यैश्च ] CE<sub>N</sub>; --- च A 8:82 छत्रध्वजवितानकैः ] AC; छत्र ध्वजवितानकैः E<sub>N</sub> 8:82 हेमजैर्भूषणैर्दिव्यैर्मणिरत्नविचित्रकैः ] C; हेमजैर्भूषणैर्दिव्यैर्मणिरत्नविचित्रकैः A; हेमजैर्भूषणैर्दिव्यैर्मणिरत्न विचित्रकैः E<sub>N</sub> 8:83 वस्त्रैः पूजां विचित्रैश्च ] conj.; वस्त्रपूज्यविचित्रैश्च A; वस्त्रपूजाविचित्रैश्च CE<sub>N</sub> 8:83 अनङ्गन्तु ] A; अनङ्गश्च A; अनङ्गश्च E<sub>N</sub> 8:84 भक्ष्यभोज्यान्नपानैश्च ] A; भक्ष्यभोज्यन्नपानैश्च C; भक्ष्यभोज्यान्नपानैश्च E<sub>N</sub> (unmetrical) 8:84 गन्धधूपस्रगादिभिः ] AC; गन्ध धूपस्रगादिभिः E<sub>N</sub> 8:84 अनङ्गं मन्मथं काममीशारिं मोहनन्तथा ] CE<sub>N</sub>; अनङ्गं मन्मथं कामं ईशा --- A 8:85 पञ्चबाणमधनुर्हस्तमुन्मादञ्च ] C; पञ्चबाणमधनुर्हस्तमुन्मादञ्च A; पञ्चबाणमधनुर्हस्त उन्मादञ्च E<sub>N</sub> 8:85 हृदयस्यापहारिणम् ] AC; हृदयं पापहारिणम् E<sub>N</sub> 8:86 कामदेवं ] E<sub>N</sub>; कामदेव AC



मासे मार्गशिरस्यादौ यावत्कार्तिकमेव च ॥ 8:86 ॥

सौभाग्यं धनधान्यञ्च पुत्रदारा भवन्ति च ।

कामदेवस्य सायुज्यं यवज्जीवस्य पूजनात् ॥ 8:87 ॥

चतुर्दश्यां पुनर्देवं पूजयेत्परमेश्वरम् ।

हरं शर्वं भवं त्र्यक्षं शम्भुञ्चैव विभुं शिवम् ॥ 8:88 ॥

स्थाणुञ्चाप्यथ रुद्रञ्च ईशानं शङ्करन्तथा ।

पूजयेदेभिः संज्ञाभिर्देवदेवं वृषध्वजम् ॥ 8:89 ॥

मार्गशीर्षात्समारभ्य यावदब्दं व्रतञ्चरेत् ।

पुष्पैर्धूपैश्च गन्धैश्च भक्ष्यभोज्यैः सुशोभनैः ॥ 8:90 ॥

अलंकारैश्च विविधैश्छत्रध्वजवितानकैः ।

उभयोः पक्षयोश्चैव सर्वकामानवाप्नुयात् ॥ 8:91 ॥

सम्बत्सरेण युक्तात्मा निष्कामस्तु गणो भवेत् ।

यावज्जीवेन सायोज्यं पापी मुच्येत किल्बिषैः ॥ 8:92 ॥

अमावास्यां पितृणां हि मासे वै मार्गशीर्षके ।

कर्मणा श्राद्धयुक्तेन पिण्डेन च तिलोदकैः ॥ 8:93 ॥

उद्दिश्य पितरं यस्तु विप्रान्श्राद्धे निमन्त्रयेत् ।

आहिताग्नीनधीयानान्सुवृत्तान्सुपथे स्थितम् ॥ 8:94 ॥

8:86 मासे ]  $CE_N$ ; मासि A 8:87 सौभाग्यं धनधान्यञ्च ] AC; सौभाग्यधन धान्यं च  $E_N$   
 8:87 पुत्रदारा भवन्ति च ] C; पुत्रदार भवन्ति च  $AE_N$  8:87 सायुज्यं ] *em.*; सा --- A; सा-  
 योज्यं  $CE_N$  8:87 यवज्जीवस्य ]  $CE_N$ ; --- A 8:88 पुनर्देवं ]  $CE_N$ ; पुनर्देवं A 8:88 हरं  
 शर्वं ]  $CE_N$ ; हर शर्व A 8:88 शम्भुञ्चैव ]  $CE_N$ ; शम्भु चैव A 8:88 विभुं शिवम् ] A; शिवं  
 विभुम् C; रिभुं शिवम्  $E_N$  8:89 शङ्करन्तथा ]  $AE_N$ ; शंकरन्तथा C 8:89 रुद्रञ्च ईशानं ] C;  
 रुद्रञ्च ईशान A; रुद्रयं च ईशानं  $E_N$  (unmetrical) 8:89 पूजयेदेभिः संज्ञाभिर्देवदेवं ] *conj.*;  
 पूजयेदेभिः संज्ञाभिर्देवदेवं A; संज्ञाभिः पूजयेदाभिः देवदेवं C; संज्ञाभिः पूजयेदेभिर्देवदेवं  $E_N$   
 8:90 मार्गशीर्षात्समारभ्य ]  $E_N$ ; मार्गशीर्षे समारभ्यः A; मार्गशीर्षात्समारभ्य C 8:90 या-  
 वदब्दं ]  $CE_N$ ; यावदब्द A 8:90 पुष्पैर्धूपैश्च गन्धैश्च भक्ष्यभोज्यैः ]  $CE_N$ ; पुष्पै --- भोज्यैः A  
 8:91 विविधैश्छत्रध्वजवितानकैः ] C; विविधैः छत्रध्वजवितानकैः A; विविधैश्छत्र ध्वजवि-  
 तानकैः  $E_N$  8:91 सर्वकामानवाप्नुयात् ] *conj.*; सर्वकाममवाप्नुयात् A; सर्वकाममवाप्नुयात् C;  
 सर्वकामनवाप्नुयात्  $E_N$  8:92 सायोज्यं ]  $CE_N$ ; सायुज्य A 8:93 पितृणां हि ] *em.*; पितृणां  
 हि A; पितृणान्तु  $CE_N$  8:93 मासे वै मार्गशीर्षके ]  $CE_N$ ; --- के A 8:93 श्राद्धयुक्तेन ] AC;  
 श्राद्धयुक्तेन  $E_N$  8:94 उद्दिश्य ]  $E_N$ ; उद्दिश्य AC 8:94 विप्रान् ] C; विप्रां A; विप्रान्  $E_N$   
 (unmetrical) 8:94 आहिताग्नीनधीयानान्सुवृत्तान्सुपथे स्थितम् ] C; आहिताग्नीमधीयानं  
 सुवृत्तं सुपथे स्थितम् A; आहिताग्नी न धीयाना सुवृत्तान् सुपथे स्थितान्  $E_N$

हीनाङ्गानतिरिक्ताङ्गान्वक्षुहीनाञ्च वर्जयेत् ।  
विप्रान्श्रेष्ठतमान्प्राद्धे सर्वरोगविवर्जितान् ॥ 8:95 ॥

आसने कुतपास्तीर्णं नियुञ्जीतोत्तरामुखम् ।  
भूमौ दर्भोत्तरीयायान्त्रीन्पिण्डान्देवि निर्वपेत् ॥ 8:96 ॥

प्रथमं पितरं मन्ये द्वितीयञ्च पितामहम् ।  
तृतीयं चैव कर्तव्यमेष मे प्रपितामहः ॥ 8:97 ॥

एवं सम्भावयित्वा तु यस्तु भोजयते द्विजान् ।  
भोजनं खड्गमांसेन पायसं मधुसर्पिषा ॥ 8:98 ॥

सुवर्णं दक्षिणां दद्यादमावास्यान्तिलोदकम् ।  
पिण्डनिर्वपणञ्चैव कर्तव्यं दर्भसंस्तरे ॥ 8:99 ॥

हुत्वाग्निं सर्पिषा तत्र येन मन्त्रेण तच्छृणु ।  
ओं अग्नये कव्यवाहनाय स्वधायाङ्गिरसे नमः ॥ 8:100 ॥

ओं सोमाय च पितृपतये स्वधायांगिरसे नमः ।  
ओं यमायाग्निरुचिषे स्वधायाङ्गिरसे नमः ॥ 8:101 ॥

अनेन विधिना पूर्वं हुत्वा सम्यग्घुतासनम् ।  
पिण्डनिर्वपणं कुर्यादवसव्येन पाणिना ॥ 8:102 ॥

8:95 हीनाङ्गानतिरिक्ताङ्गान् चक्षुहीनाञ्च वर्जयेत् ] C; हीनाङ्गानतिरिक्ताङ्गान् चक्षुहीनाञ्च वर्जयेत्  
A; हीनाङ्गानतिरिक्ताङ्गान् चक्षुहीनाञ्च वर्जयेत् E<sub>N</sub> 8:95 विप्रान् श्रेष्ठतमान् प्राद्धे सर्वरोगविव-  
र्जितान् ] C; विप्रां श्रेष्ठतमां प्राद्धे सर्वरोगविवर्जितान् A; विप्रान् श्रेष्ठतमान् प्राद्धे सर्वरोगवि-  
वर्जितान् E<sub>N</sub> 8:96 नियुञ्जीतोत्तरामुखम् ] CE<sub>N</sub>; नियुञ्जीतोत्तरामुखे A 8:96 भूमौ ] AE<sub>N</sub>;  
भूमौ C 8:96 दर्भोत्तरीयायान्त्रीन् पिण्डान्देवि निर्वपेत् ] C; दर्भोत्तरीयायां त्रीं पिण्डान्देवि  
निर्वपेत् A; दर्भोत्तरीयायां त्रीन् पिण्डान् वि निर्वपेत् E<sub>N</sub> (unmetrical) 8:97 कर्तव्यमेष ]  
em.; कर्तव्यमेष A; मन्तव्यमेष C; मन्तव्य एष E<sub>N</sub> 8:97 प्रपितामहः ] CE<sub>N</sub>; प्रपितामहम्  
A 8:98 भोजयते ] CE<sub>N</sub>; भोजयति A 8:98 खड्गमांसेन ] CE<sub>N</sub>; खड्गमासेन A 8:98 म-  
धुसर्पिषा ] C; मधुस --- म्सा; मधु सर्पिषा E<sub>N</sub> 8:99 सुवर्णं दक्षिणां दद्यादमावास्यान् ]  
C; --- दक्षिणा दद्यादमावास्या A; सुवर्णं दक्षिणान्दद्यादमावास्यान् E<sub>N</sub> 8:99 पिण्डनिर्वपणञ्चैव  
कर्तव्यं ] C; पिण्डनिर्वापणं चैव कर्तव्य A; पिण्डनिर्वपणञ्चैव कर्तव्यं E<sub>N</sub> 8:100 तच्छृणु ]  
CE<sub>N</sub>; तशृणु A 8:101 पितृपतये ] CE<sub>N</sub>; पितृमते A 8:101 यमायाग्निरुचिषे ] CE<sub>N</sub>;  
यमायाग्निरु --- A 8:101 स्वधायाङ्गिरसे ] CE<sub>N</sub>; --- रसे A 8:102 पूर्वं ] CE<sub>N</sub>; पूर्व  
A 8:102 सम्यग्घुतासनम् ] em.; सम्यक् तासनः A (unmetrical); सम्यग् = हुतासनम् C;  
सम्यक् हुतासनम् E<sub>N</sub> (unmetrical) 8:102 पिण्डनिर्वपणं कुर्यादवसव्येन ] C; पिण्डनिर्वापण  
कुर्यादवसव्येन A; पिण्डनिर्वापणं कुर्यादवसव्येन E<sub>N</sub>

प्रथमं निर्वपेत्पिण्डमुद्दिश्य पितरन्नरः ।

पितामहं ततः पिण्डं निर्वपेत् द्वितीयकम् ॥ 8:103 ॥

तृतीयं निर्वपेत्पिण्डमुद्दिश्य प्रपितामहम् ।

तिलोदकेन तान्सिञ्चेत्प्रणम्य शिरसा क्षितौ ॥ 8:104 ॥

अनेन विधिना दत्त्वा स्पृष्ट्वा वामेन दक्षिणम् ।

आद्वेन पितरस्तेन यावदासप्तमं कुलम् ॥ 8:105 ॥

उद्धृत्य नरकाद्देवि स्वयं स्वर्गं महीयते ।

येषां पुत्रा दुराचाराः पितृदेवविवर्जिताः ॥ 8:106 ॥

न च तीर्थानि सेवन्ते ते नराः पापकर्मिणः ।

ते मृता नरकं यान्ति दुःखानि प्राप्नुवन्ति ते ॥ 8:107 ॥

नरके पच्यमानानां त्राता तेषां न विद्यते ।

पापकर्मक्षयो येषां मोक्षन्तु नरकाद्भवेत् ॥ 8:108 ॥

पितरः सोमपा विप्रे क्षत्रिये तु हविर्भुजः ।

आज्यपा वैश्ययोनौ तु शूद्राणां तु सुकालिनः ॥ 8:109 ॥

यावज्जीवन्तु कुर्वाणः पक्षयोरुभयोरपि ।

पापात्मा मुच्यते पापैरपापी स्वर्गमाप्नुयात् ॥ 8:110 ॥

वसवः पितरो ज्ञेया रुद्राश्चैव पितामहाः ।

प्रपितामहास्तथादित्या एवं सञ्चिन्त्य पूजयेत् ॥ 8:111 ॥

पौर्णमास्यां दधि प्राश्यं यावकं ताम्रभाजने ।

8:103 पिण्डमुद्दिश्य पितरं नरः ]  $E_N$ ; पिण्डमुद्दिश्य पितरन्नरः A; पिण्डमुद्दिश्य पितरे नरः C  
 8:103 पितामहं ततः पिण्डं ] *conj.*; पितामहं ततो पिम्य? A; पि  $\sqcup$  C; पितामहं समुद्दिश्य  
 $E_N$  8:103 निर्वपेत् ] AC; निर्वपेच्च  $E_N$  8:104 तिलोदकेन तान् सिञ्चेत् ]  $CE_N$ ; ति --- A  
 8:105 स्पृष्ट्वा ] AC; स्पृत्वा  $E_N$  8:106 उद्धृत्य ] AC; उद्धृत्य  $E_N$  8:106 स्वर्गं महीयते ]  
 $AE_N$ ;  $\sqcup$  ते C 8:106 दुराचाराः ]  $CE_N$ ; दुराचारा A 8:107 सेवन्ते ]  $CE_N$ ; सेवन्ति A  
 8:107 पापकर्मिणः ]  $E_N$ ; --- A; पापकारिणः C 8:107 मृता नरकं ] AC; मृतानरकं  $E_N$   
 8:107 ते ] A; च  $CE_N$  8:108 तेषां ]  $AE_N$ ; तेषा C 8:108 मोक्षन्तु ] A; विमोक्षो  $CE_N$   
 8:109 हविर्भुजः ] AC; हविर्भूजः  $E_N$  8:109 वैश्ययोनौ ] AC; वैश्ययोन्यै  $E_N$  8:110 कु-  
 र्वाणः ]  $CE_N$ ; कुर्वाण A 8:111 पितरो ज्ञेया ] AC; पितरश्चैव  $E_N$  8:111 पितामहाः ]  
 $CE_N$ ; पितामहा A 8:111 एवं ]  $CE_N$ ; एव A 8:112 पौर्णमास्यां दधिप्रायं यावकं ]  $E_N$ ;  
 पौर्णमास्या दधिप्राश्यं यावक A; पौर्णमास्यां दधिप्रायं यावकं C

सङ्गृह्योद्गच्छते दद्याद्भक्त्या चन्द्रमसे नरः ॥ 8:112 ॥

तेन दानेन भगवान्प्रीयते मृगलाञ्छनः ।

प्रीयन्ते च सुराः सर्वे सोमस्यैति सलोकताम् ॥ 8:113 ॥

शीतांशवे नमस्तुभ्यं महादेवस्य मूर्तये ।

इदं बलिं गृहाण त्वं मामप्यनुगृहाण च ॥ 8:114 ॥

प्रतिपदि भोजयेद्विप्रान्पूजयित्वा प्रजापतिम् ।

सौवर्णमरविन्दन्तु कुर्यान्नामाङ्कितं ततः ॥ 8:115 ॥

ताम्रपात्रे घृतापूर्णे क्षिप्वा दद्याद्विजन्मने ।

ईप्सितं लभते कामं निष्कामो ब्रह्मलोकताम् ॥ 8:116 ॥

सम्पूज्याग्निं द्वितीयायां ब्राह्मणांस्तर्पयेत्पुनः ।

तानि नामानि सौवर्णे वह्नेरालिख्य यत्नतः ॥ 8:117 ॥

ताम्रिके सर्पिषा पूर्णे भाजने प्रक्षिपेत् च ।

तोयपूर्णं घटे स्थाप्य भक्ष्यभोज्यसमन्विते ॥ 8:118 ॥

उभाभ्यामपि पक्षाभ्यां दद्याद्विप्राय शोभने ।

सर्वकामप्रदो वह्निरब्दैकेन भविष्यति ॥ 8:119 ॥

यावज्जीवं कृतेनैव प्रयात्यनलमन्दिरम् ।

8:112 सङ्गृह्योद्गच्छते दद्याद्भक्त्या चन्द्रमसे नरः ] C; सं --- द्याद्भक्त्या चन्द्रमसे नरः A; सङ्गृह्यो-  
द्गच्छते दद्याद्भक्त्या चन्द्रमसेनरः E<sub>N</sub> 8:113 भगवान् ] CE<sub>N</sub>; भगवां A 8:113 मृ-  
गलाञ्छनः ] CE<sub>N</sub>; मृगलाञ्छनः A 8:113 प्रीयन्ते ] CE<sub>N</sub>; प्रीयेते A 8:114 शीतांशवे ]  
AC; शीतङ्गवे E<sub>N</sub> 8:114 इदं ] A; अमुं C; इमं E<sub>N</sub> 8:114 बलिं त्वं ] CE<sub>N</sub>; बेलि त्वं  
A 8:114 मामप्यनुगृहाण च ] E<sub>N</sub>; मामप्यनुग्रहाय च A; मामप्यनुगृहान च C 8:115 प्र-  
तिपदि भोजयेद्विप्रान् ] CE<sub>N</sub>; प्रतिद्वोजये विप्रां A 8:115 पूजयित्वा प्रजापतिम् ] CE<sub>N</sub>; पू  
--- ति A 8:115 सौवर्णमरविन्दन्तु ] AC; सौवर्णमरविन्दन्तु E<sub>N</sub> 8:115 कुर्यान्नामाङ्कितं ]  
CE<sub>N</sub>; कुर्यान्नामाकितं A 8:115 ततः ] A; तथा CE<sub>N</sub> 8:116 घृतापूर्णे ] CE<sub>N</sub>; घृतपूर्ण  
A 8:116 क्षिप्वा दद्याद् ] AC; क्षिप्वादद्याद् E<sub>N</sub> 8:116 ईप्सितं लभते कामं निष्कामो ]  
A; इप्सितान् लभते कामानकामो C; इप्सितान् लभते कामान्निकामो E<sub>N</sub> 8:117 सम्पूज्याग्निं  
द्वितीयायां ] CE<sub>N</sub>; सम्पूज्याग्निं द्वितीयं स्या A 8:117 ब्राह्मणांस्तर्पयेत्पुनः ] E<sub>N</sub>; ब्राह्मण-  
न्तर्पयेत्पुनः AC 8:117 वह्नेरालिख्य यत्नतः ] C; वह्नेरालि --- A; वन्हे रालिख्य यत्नतः  
E<sub>N</sub> 8:118 ताम्रिके सर्पिषा पूर्णे ] CE<sub>N</sub>; --- म्रिके सर्पिषा पूर्णे A 8:118 प्रक्षिपेत् च ] CE<sub>N</sub>;  
प्रक्षिपेत् च ह A (unmetrical) 8:118 घटे ] AC; घृते E<sub>N</sub> 8:118 °समन्विते ] CE<sub>N</sub>; °स-  
मन्वितैः A 8:119 उभाभ्यामपि ] CE<sub>N</sub>; उभाभ्यामपि A 8:119 सर्वकामप्रदो वह्निरब्दैकेन ]  
C; सर्वकामपदो वह्निरब्दैकेन A; सर्वकामप्रदो वह्निरब्दैकेन E<sub>N</sub> 8:120 यावज्जीवं ] conj.;  
यावज्जीव° ACE<sub>N</sub> 8:120 अनलमन्दिरम् ] AC; अमरमन्दिरम् E<sub>N</sub>



संपूज्यैलविलन्तस्य नामाङ्काङ्काच्चनीं गदाम् ॥ 8:120 ॥

क्षिप्वा दद्यात्तृतीयायां सघृते ताम्रभाजने ।

चतुर्थ्यां रदनं दद्याद्धेमं नामाङ्कितं शुभम् ॥ 8:121 ॥

विघ्नेश्वरस्य देवस्य ताम्रपात्रे घृतान्विते ।

विप्रान्सुभोजितान्कृत्वा दद्याद्भक्षं घटानपि ॥ 8:122 ॥

सम्बत्सरेण सिद्धिः स्याद्यावज्जीवं गणेशता ।

पञ्चम्यां हेमजं सर्पं दद्याद्विप्राय भोजिते ॥ 8:123 ॥

घृतस्रुतं तु नामाङ्कं ताम्रभाजनसंस्थितम् ।

अनन्तं वासुकिं वापि तक्षकं वा त्रिरेखिणम् ॥ 8:124 ॥

पद्मं महाब्जं शंखं वा कुलिकं च महोरगम् ।

संपूज्यान्यतमं वापि गन्धधूपस्रगादिभिः ॥ 8:125 ॥

भक्ष्यभोज्यान्नपानैश्च कामदं पापहारिणम् ।

मयूरं हेमजं कृत्वा स्कन्दनामाङ्कितं शुभम् ॥ 8:126 ॥

षष्ठ्यां दद्याच्च विप्राय ताम्रपात्रे घृतान्विते ।

तोयपूर्णांश्च कलशान्भक्ष्यभोज्यसमन्वितान् ॥ 8:127 ॥

दत्त्वा कामानवाप्नोति पक्षयोरुभयोरपि ।

8:120 संपूज्यैलविलन्तस्य ]  $CE_N$ ; संपूज्य भविलन्तस्य A 8:120 नामाङ्काङ्काच्चनीं गदाम् ]  $CE_N$ ; नामाअ --- A 8:121 क्षिप्वा दद्यात्तृतीयायां सघृते ताम्रभाजने ]  $E_N$ ; क्षिप्वा दद्यात्तृतीयस्यां सघृतं ताम्रभाजने A;  $\sqcup$  C 8:121 चतुर्थ्यां रदनं दद्याद्धेमं ] C; चतुर्थ्यां वरदं दद्याद्धेम A; चतुर्थ्यां रदनन्दद्यादेध्मन्  $E_N$  8:122 विघ्नेश्वरस्य ] AC; विघ्नेवारस्य  $E_N$  8:122 घृतान्विते ]  $CE_N$ ; घृतान्विते A 8:122 विप्राअन् सुभोजितान् कृत्वा ] *em.*; विप्रां सुभोजितां कृत्वा A; विप्रां सुभोजितं कृत्वा C; विप्रश्च भोजितं कृत्वा°  $E_N$  8:122 दद्याद्भक्षं घटानपि ] C; दद्याद्भक्षघटानपि A; दद्याद्भक्ष्या घृतानपि  $E_N$  8:123 सिद्धिः स्याद्यावज्जीवं ] C; सिद्धिः स्या यावज्जीव A; सिद्धिः स्याद्यावज्जीवं  $E_N$  8:123 गणेशता ] C; गणेशताम्  $AE_N$  8:123 हेमजं सर्पं ]  $E_N$ ; हेमजं सर्प A; हेमजं सर्प C 8:123 भोजिते ]  $E_N$ ; --- AC 8:124 घृतस्रुतं तु ]  $E_N$ ; --- तन्तु A;  $\sqcup$   $\simeq$  म्च्छ 8:124 नामाङ्कं ] AC; नामाङ्क  $E_N$  8:124 ताम्रभाजनसंस्थितम् ]  $CE_N$ ; ताम्रभाजनसंस्थितम् A 8:124 अनन्तं ]  $CE_N$ ; अनन्त A 8:124 त्रिरेखिणम् ] C; त्रिरेखिनम्  $AE_N$  8:125 महाब्जं ] C; महापद्मजं A (unmetrical); महाकुलं  $E_N$  8:125 संपूज्यान्यतमं वापि ] C; संपूज्यान्यतमं वापि A; संपूज्य च श तवापि  $E_N$  8:125 गन्धधूपस्रगादिभिः ] A; गन्धधूपस्रगादिभिः  $CE_N$  8:126 कामदं पापहारिणम् ] AC; कामदर्पापहारिणम्  $E_N$  8:126 मयूरं ]  $CE_N$ ; मयूर A 8:126 °नामाङ्कितं शुभम् ]  $CE_N$ ; °ना --- A 8:127 षष्ठ्यां दद्याच्च ]  $CE_N$ ; षष्ठ्यान्तद्यातु A 8:127 तोयपूर्णांश्च कलशान् ]  $E_N$ ; तोयपूर्णंश्च कलशां A;  $\simeq$  यपूर्णांश्च कलशान् C 8:127 °समन्वितान् ]  $CE_N$ ; °समन्वितम् A

सम्बत्सरेण कामांस्तु चिन्तितांल्लभते नरः ॥ 8:128 ॥

पापी मुच्येत पापेन शुद्धात्मा स्कन्दमाप्नुयात् ।  
अश्वं हेममयं दद्याद्रवेर्नामाङ्कितं बुधः ॥ 8:129 ॥

पक्षयोरुभयोश्चैव सघृते ताम्रभाजने ।  
वर्षेणैकेन शुद्धात्मा मुच्यते सर्वकिल्बिषैः ॥ 8:130 ॥

यावज्जीवकृतेनैव आदित्यपदमाप्नुयात् ।  
अष्टम्यां भवनामाकं वृषं दद्याद्विजन्मने ॥ 8:131 ॥

उभाभ्यामपि पक्षाभ्यां सघृते ताम्रभाजने ।  
कलशैर्भक्ष्यसंयुक्तैः पयसा च सुपूरितैः ॥ 8:132 ॥

सम्बत्सरेण शुद्धात्मा प्राप्नुयादीप्सितं फलम् ।  
यावज्जीवेन गणतां यो ऽर्चयेन्नामभिर्हरम् ॥ 8:133 ॥

पूर्वोक्तविधिना सिंहं देव्या नामाङ्कितं शुभम् ।  
दत्त्वा नवम्यां विप्राय प्रयाति परमाङ्गतिम् ॥ 8:134 ॥

यमनामाङ्कितं हेमं महिषं ताम्रभाजने ।  
आज्यपूर्णे विनिक्षिप्य पयोघटसमन्विते ॥ 8:135 ॥

दत्त्वा दशम्यां विप्राय भोजिताय तपस्विने ।  
याम्यदुःखेन मुच्यन्ते महापातकिनो ऽपि ये ॥ 8:136 ॥

8:128 सम्बत्सरेण कामांस्तु ] conj.; सम्बत्सरेण कामस्तु A; सम्बत्सरेण कामांस्तु E<sub>N</sub> 8:128 चिन्तितांल्लभते ] E<sub>N</sub>; चिन्तितं लभते A; चिन्तितान् लभते C 8:129 हेममयं ] CE<sub>N</sub>; हि-ममयं A 8:129 दद्याद्रवेर्नामाङ्कितं बुधः ] E<sub>N</sub>; दद्या ऽ --- बुधः A; दद्याद्रवेर्नामाङ्कितं बुधः C 8:130 वर्षेणैकेन शुद्धात्मा ] AE<sub>N</sub>; ॥ त्मा C 8:131 आदित्य° ] CE<sub>N</sub>; मादित्य° A 8:131 भवनामाकं ] AC; भव नामाकं E<sub>N</sub> 8:131 दद्याद्विजात्मने ] CE<sub>N</sub>; दद्याविजात्मने A 8:132 पक्षाभ्यां ] CE<sub>N</sub>; पक्षाभ्या A 8:132 कलशैर्भक्ष्यसंयुक्तैः ] CE<sub>N</sub>; कलशैर्भक्ष्यसम्यु --- A 8:132 पयसा च सुपूरितैः ] C; --- सुपूरितैः A; पयसा च उपूरितैः E<sub>N</sub> 8:133 प्राप्नुयादीप्सितं फलम् ] A; --- प्सितं फलम् C; प्राप्नुयादीप्सितंफलम् E<sub>N</sub> 8:133 यो ऽर्चयेन्नामभिर्हरम् ] CE<sub>N</sub>; यो ऽर्चये नामभिहरम् A 8:134 सिंहं ] CE<sub>N</sub>; सिंहा A 8:134 प्रयाति ] A; स याति CE<sub>N</sub> 8:135 यमनामाङ्कितं ] CE<sub>N</sub>; यमनामाकितं A 8:135 महिषं ] CE<sub>N</sub>; महि-ष A 8:135 आज्यपूर्णे ] C; आज्यपू ऽ A; आज्यपूर्ण E<sub>N</sub> 8:135 पयोघटसमन्विते ] A; पयोघटसमन्वितम् C; पयाघृतसमन्वितम् E<sub>N</sub> 8:136 दत्त्वा दशम्यां विप्राय भोजिताय तपस्विने ] E<sub>N</sub>; दत्त्वा दशम्या विप्राय भोजिताय तपस्विने A; दत्त्वा दशम्या विप्रा ॥ C 8:136 याम्यदुःखेन मुच्यन्ते ] A; याम्यदुःखैः प्रमुच्यन्ते CE<sub>N</sub> 8:136 महापातकिनो ऽपि ये ] AE<sub>N</sub>; महापातकिनो प्रिये C

सम्बत्सरेण युक्तात्मा जीवान्ते गतिरुत्तमा ।

एकादश्यान्तु धर्मस्य वृषं दद्याद्विजन्मने ॥ 8:137 ॥

नामाङ्कं सघृतं न्यस्य ताम्रपात्रे घृतान्विते ।

स धर्मगतिमाप्नोति शुद्धः सम्बत्सरेण तु ॥ 8:138 ॥

कामी च लभते कामान्निष्कामी धर्मलोकताम् ।

द्वादश्यां गरुडं दद्यान्नानाभक्ष्यसमन्वितम् ॥ 8:139 ॥

पूर्वोक्तेन विधानेन पयोघटसमन्वितम् ।

विष्णोर्नाम समुच्चार्य पक्षयोरुभयोरपि ॥ 8:140 ॥

सम्बत्सरेण शुद्धात्मा विपापः क्रतुमाप्नुयात् ।

यावज्जीवन्तु संपूज्य भोजनैश्च सदक्षिणैः ॥ 8:141 ॥

विष्णुलोकमवाप्नोति विष्णुना सह मोदते ।

सौवर्णन्धनुषं कृत्वा पञ्चबाणसमन्वितम् ॥ 8:142 ॥

कामदेवं समभ्यर्च्य सघृते ताम्रभाजने ।

भक्ष्याम्बुपूर्णघटकां विप्रान्संभोज्य दापयेत् ॥ 8:143 ॥

सौभाग्यं धनधान्यञ्च विपाप्मा लभते ध्रुवम् ।

यावज्जीवं च सम्पूज्य कामदेवपुरं व्रजेत् ॥ 8:144 ॥

चतुर्दश्यां वृषन्दद्यात्सम्पूज्य परमेश्वरम् ।

8:137 जीवान्ते गतिरुत्तमा ] C; जीवन्ते गतिरुत्तमा: A; जीवान्ते गतिमुत्तमाम् E<sub>N</sub> 8:137 दद्याद्विजन्मने ] CE<sub>N</sub>; दद्याद्विजन्मने A 8:138 नामाङ्कं सघृतं ] AE<sub>N</sub>; नामाकं सघृते A 8:138 घृतान्विते ] CE<sub>N</sub>; येपा? --- A 8:138 स धर्मगतिमाप्नोति शुद्धः सम्बत्सरेण तु ] E<sub>N</sub>; स धर्मगतिमा  $\square$  सरेण तु C; --- तिमाप्नोति शुद्धं संवत्सरेण तु A 8:139 कामान् निष्कामी ] conj.; कामं निष्कामी A; कामनकामी C; कामं निःकामी E<sub>N</sub> 8:139 दद्यान्नानाभक्ष्यसमन्वितम् ] C; दद्या नानाभक्षसमन्वितम् A; दद्यान्नानाभक्षसमन्वितम् E<sub>N</sub> 8:140 \*समन्वितम् ] AC; \*समन्वितम् E<sub>N</sub> 8:140 विष्णो नाम समुच्चार्य ] C; विष्णोर्नाम समुच्चार्य A; विष्णुर्नाम समुच्चार्य E<sub>N</sub> 8:141 यावज्जीवन्तु संपूज्य ] CE<sub>N</sub>; --- A 8:142 सह मोदते ] AC; सहमोदते E<sub>N</sub> 8:142 कृत्वा ] A; दत्त्वा CE<sub>N</sub> 8:142 \*बाण° ] CE<sub>N</sub>; \*बान° A 8:143 कामदेवं ] CE<sub>N</sub>; कामदेव A 8:143 ताम्रभाजने ] AC; ताम्र भाजने E<sub>N</sub> 8:143 भक्ष्याम्बुपूर्णघटकां विप्रान् संभोज्य दापयेत् ] conj.; भक्ष्याम्बुपूर्णघटकां विप्रां संभोज्य दापयेत् A (unmetrical); भक्ष्याम्बुपूर्णघटकं विप्रान् संभोज्य चार्चयेत् C; भक्ष्याम्बुपूर्ण घटकं विप्रान्संभोज्य चार्चयेत् E<sub>N</sub> 8:144 विपाप्मा लभते ] em.; विपापा लभते A; विपाप्मा लभते C; विपाप्मालभते E<sub>N</sub> 8:144 च सम्पूज्य कामदेवपुरं ] C; --- पुरं A; च सम्पूज्य कामदेव पुरं E<sub>N</sub> 8:145 चतुर्दश्यां ] CE<sub>N</sub>; चतुर्दश्या A 8:145 वृषन्दद्यात्सम्पूज्य ] C; वृषन्दद्यात्संपूज्य A; वृषंदद्यात्सम्पूज्य E<sub>N</sub>

तस्य नामाङ्कितं कृत्वा ताम्रभाजनसंस्थितम् ॥ 8:145 ॥

प्रदद्याद्विप्रमुख्येभ्यो भोजयित्वा यथाविधि ।

उभाभ्यामपि पक्षाभ्यां घटं भक्ष्याम्बुपूरितम् ॥ 8:146 ॥

अब्दात्पापविशुद्धिः स्याद्वादशाब्दैर्गणेश्वरः ।

यावज्जीवकृतेनैव सायोज्यन्तु महेश्वरे ॥ 8:147 ॥

पौर्णमास्याममावास्यां पक्षयोरुभयोरपि ।

श्राद्धपिण्डाप्सुदानेन पितृन्सन्तर्पयेन्नरः ॥ 8:148 ॥

सौवर्णं पुरुषं कृत्वा पितृनामाङ्कितं बुधः ।

प्रदद्याद्विप्रमुख्येभ्यः ताम्रस्थन्तु घृतस्रुतम् ॥ 8:149 ॥

भक्ष्याम्बुपूर्णघटकान्दत्त्वा चैव विकल्मषः ।

अब्देनैकेन युक्तात्मा विपापी काममीप्सितम् ॥ 8:150 ॥

यावज्जीवकृतेनैव सुतृप्ताः पितरो भवेत् ।

पितृणां पदमाप्नोति भ्रष्टो भवति चोत्तमः ॥ 8:151 ॥

धनधान्यसमृद्धस्तु बहुपुत्रः प्रजायते ।

देवानां पूजने ह्येष विधिरुक्तो मयानघाः ।

देव्याशंकरसंवादं तन्मया परिकीर्तितम् ॥ 8:152 ॥

8:145 ताम्रभाजनसंस्थितम् ] AC; ताम्र भाजनसंस्थितं  $E_N$  8:146 भोजयित्वा ]  $CE_N$ ; योजयित्वा A 8:146 घटं भक्ष्याम्बुपूरितम् ] A; घटान् भक्ष्याम्बुपूरितान् C; घटान् भक्ष्याम्बुपूरितान्  $E_N$  8:147 अब्दात्पापविशुद्धिः स्याद् ] C; अब्दात्पापविशुद्धि स्यां A; अब्दात्पापविशुद्धिः स्याद्  $E_N$  8:147 द्वादशाब्दैर्गणेश्वरः ]  $E_N$ ; द्वादशाब्दै गणेश्वरः AC 8:147 यावज्जीवकृतेनैव ]  $CE_N$ ; यावज्जीव --- A 8:147 सायोज्यन्तु ] C; --- A; सायुज्यन्तु  $E_N$  8:147 महेश्वरे ]  $E_N$ ; --- श्वरे A; महेश्वरः C 8:148 श्राद्धपिण्डाप्सुदानेन ] C; श्राद्धपिण्डासदानेन A; श्राद्धपिण्डासुदानेन  $E_N$  8:148 पितृन् सन्तर्पयेन्नरः ] C; पितृ तर्पयेन्नरः A; पितृन् सन्तर्पयेन्नरः  $E_N$  8:149 सौवर्णं पुरुषं ] *em.*; सौवर्णं पुरुषं AC; सौवर्णपुरुषं  $E_N$  8:149 ताम्रस्थन्तु घृतस्रुतम् ] C; ताम्रस्थन्तु घृतस्रुतम् A; ताम्रस्थन्तु घटस्रुतम्  $E_N$  8:150 भक्ष्याम्बुपूर्णघटकान् ] *conj.*; भक्ष्याम्बुपूर्णघटका? A; भक्ष्याम्बुपूर्णघटकं C; भक्ष्याम्बुपूर्णघटकं  $E_N$  8:150 विकल्मषः ]  $AE_N$ ; विकल्मकः C 8:150 अब्देनैकेन युक्तात्मा विपापी काममीप्सितम् ]  $CE_N$ ; अब्देनै --- काममीप्सित A 8:151 यावज्जीवकृतेनैव ]  $CE_N$ ; याज्जीवकृतेन तु A 8:151 सुतृप्ताः पितरो भवेत् ] A; भोजनैश्च सदक्षिणैः  $CE_N$  8:152 \*समृद्धस्तु ] C; \*समृद्धिस्तु A; \*समृद्धन्तु  $E_N$  8:152 देवानां पूजने ह्येष ] A; देवानां पूजने ह्येष C; देवानां पूजयेद्देव  $E_N$  8:152 मयानघाः ] *em.*; मयानघः A; मयानघ C; मयानघाः  $E_N$  8:152 देव्याशंकरसंवादं ] AC; देव्या शंकरसंवाद  $E_N$



॥ ⊗ ॥ इति शिवधर्मसंग्रहे अष्टमोऽध्यायः ॥ ⊗ ॥



## शिवधर्मसंग्रहे नवमोऽध्यायः ॥

देव्युवाच ।

वेदधर्मः कथं देव कर्तव्यो विधिमिच्छता ।  
स्वर्गापवर्गहेतोश्च प्रसादाद्वक्तुमर्हसि ॥ 9:1 ॥

ईश्वर उवाच ।

मेखली दण्डधारी च सन्ध्योपासनतत्परः ।  
स्वाध्यायी होमजापी च भिक्षाशी त्यक्तमैथुनी ॥ 9:2 ॥

मधुमांसनिवृत्तश्च सक्षारलवणानि च ।  
वृक्षारोहणमेकान्तं ताम्बूलञ्च न भक्षयेत् ॥ 9:3 ॥

वर्जयेत्प्रेक्षणं कोपमघृष्टा स्नानमाचरेत् ।  
स्त्रीप्रेक्षणन्न कुर्वीत माल्यधूपञ्च वर्जयेत् ॥ 9:4 ॥

वर्जयेदञ्जनं गन्धन्तथा विषमलंघनम् ।  
षट्त्रिंशदब्दिका चर्या गुरोस्त्रैवेदिकं व्रतम् ॥ 9:5 ॥

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ।

9:1 कर्तव्यो विधिमिच्छता ] C; कर्तव्यो विधिपृच्छता A; कर्तव्योविधिमिच्छता E<sub>N</sub> 9:1 व-  
क्तुमर्हसि ] AC; वक्तुमर्हसि E<sub>N</sub> 9:2 सन्ध्योपासन° ] CE<sub>N</sub>; सन्धोपासन° A 9:2 होमजापी  
च ] CE<sub>N</sub>; जप --- A 9:2 भिक्षाशी त्यक्तमैथुनी ] C; शि त्यक्तमैथुनी A; भिक्षाशीत्यक्तमैथुनः  
E<sub>N</sub> 9:3 मधुमांसनिवृत्तश्च ] E<sub>N</sub>; मधुमान्सनिवृत्तिश्च A; मधुमांसनिवृत्तिश्च C 9:3 सक्षा-  
रलवणानि च ] conj.; अक्षारलवणानि च A; अक्षारलवणानि च CE<sub>N</sub> 9:3 °मेकान्तं ] C;  
मेकान्त A; °मेकान्तां E<sub>N</sub> 9:4 कोपमघृष्टा ] C; कोपमघृष्टा AE<sub>N</sub> 9:4 स्त्रीप्रेक्षणन्न कुर्वीत ]  
C; स्त्रीप्रेक्षणं न कुर्वीत A; स्त्रीप्रेक्षणं न कुर्वीत E<sub>N</sub> 9:4 माल्यधूपञ्च ] CE<sub>N</sub>; माल्यधूपञ्च A  
9:5 वर्जयेदञ्जनं गन्धन्तथा विषमलंघनम् ] CE<sub>N</sub>; वर्जयेद्वञ्जन --- लंघनम् A 9:5 षट्त्रिंशद-  
ब्दिका चर्या ] conj.; षट्त्रिंशदाब्दिकाश्चर्या A; षट्त्रिंशदब्दिकाश्चर्या C; षड्विंशदब्दिका E<sub>N</sub>  
(unmetrical) 9:5 गुरोस्त्रैवेदिकं ] CE<sub>N</sub>; गुरोस्त्रैवेदिक A

ब्रह्मचारिव्रतं ह्येतदुक्तमेव मया पुरा ॥ ९:६ ॥

विभ्रुतो नरकं याति आचारात्स्वर्गगतिं व्रजेत् ।

कृतदारो गृहे यस्तु यजेद्यज्ञं सदक्षिणम् ॥ ९:७ ॥

स्वाध्यायं सततं कुर्यात्सायं प्रातश्च हावनम् ।

बलिञ्च वैश्वदेवानामतिथेश्चैव भोजनम् ॥ ९:८ ॥

दर्शञ्च पौर्णमासञ्च पशुबन्धेष्टिमेव च ।

श्राद्धं सदक्षिणं कुर्यादृतुकाले स्त्रियं व्रजेत् ॥ ९:९ ॥

वर्जयेत्परदारादीनाचाराद्गतिमाप्नुयात् ।

अहिंसा निर्मलत्वं हि तप्तस्तेयविवर्जनात् ॥ ९:१० ॥

कामक्रोधनिवृत्तिश्च गुरुपूजनमेव च ।

क्षमा दमो दया दानं सत्यं शौचं धृतिर्धृणा ॥ ९:११ ॥

विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम् ।

जीवेच्छिलोच्छ्वृत्यैव प्रमृतेनैव वा पुनः ॥ ९:१२ ॥

वाणिज्यादि त्यजेत्कर्म भूतद्रोहञ्च सर्वदा ।

जपाग्निहोमसंयुक्तः स स्वर्गफलभागभवेत् ॥ ९:१३ ॥

पञ्चयज्ञमकुर्वाणो नरकं स ध्रुवं व्रजेत् ।

अष्टम्याञ्च चतुर्दश्यामुपोष्य प्रयतात्मवान् ॥ ९:१४ ॥

९:६ ह्येतदुक्तमेव ]  $CE_N$ ; ह्येतदुक्तमे A ९:७ विभ्रुतो नरकं याति ] C; विभ्रुतो नरकं यान्ति A; विभ्रुता नरकं यान्ति  $E_N$  ९:७ आचारात्स्वर्गगतिं ]  $CE_N$ ; आचारा स्वर्गगति A ९:७ यजे-  
द्यज्ञं सदक्षिणम् ]  $CE_N$ ; यजेद्यस्तुज्ञ सदक्षिण A (unmetrical) ९:८ सततं कुर्यात्सायं प्रातश्च ]  $CE_N$ ; तं कुर्या? सायं प्रातश्च A ९:८ हावनम् ]  $AE_N$ ; हानवम् C ९:८ मतिथेश्चैव ]  $E_N$ ; मतिथिश्चैव AC ९:९ दर्शञ्च ] C; दर्शनं  $AE_N$  ९:९ पौर्णमासञ्च ] conj.; पौर्णमा-  
स्याञ्च A; पौर्णमास्यान्तु  $CE_N$  ९:९ श्राद्धं ]  $CE_N$ ; श्राद्ध A ९:१० आचाराद्गतिमाप्नुयात् ]  
em.; आचारागतिमाप्नुयात् A; आराद्गतिमाप्नुयात् C (unmetrical); स्वाचाराद्गतिमाप्नुयात्  $E_N$   
९:१० अहिंसा निर्मलत्वं हि ] C; अहिंसा निर्मल --- A; अहिंसानिर्मलत्वं हि  $E_N$  ९:१० त-  
प्तस्तेयविवर्जनात् ] C; --- विवर्जनात् A; तप्तस्तेयविवर्जनात्  $E_N$  ९:११ शौचं धृतिर्धृणा ] C;  
शौच धृतिर्धृणा A; शौचं धृतिर्धृणा कृपा (unmetrical) ९:१२ आस्तिक्यम् ]  $CE_N$ ; आस्ति-  
क्य A ९:१२ एतद्ब्राह्मणलक्षणम् ]  $E_N$ ; एतद्ब्राह्मणवक्षणम् A; एद्ब्राह्मणलक्षणम् C (unmetrical)  
९:१२ जीवेच्छिलोच्छ्वृत्यैव ]  $CE_N$ ; जीवे शिलांच्छ्वृत्यैव A ९:१२ प्रमृतेनैव ] AC; प्रसृतेनैव  
 $E_N$  ९:१३ वाणिज्यादि ]  $AE_N$ ; वानिज्यादि C ९:१३ जपाग्निहोमसंयुक्तः ]  $CE_N$ ; जपाग्नि-  
होत्रसंयु --- A ९:१३ स स्वर्गफलभागभवेत् ]  $CE_N$ ; --- भागभवेत् A ९:१४ पञ्चयज्ञमकुर्वाणो ]  
AC; पञ्च यज्ञमकुर्वाणो  $E_N$  ९:१४ नरकं ]  $CE_N$ ; नरक A ९:१४ चतुर्दश्यामुपोष्य ]  $CE_N$ ;  
चतुर्दश्यां मुपोष्य A



बह्वृचं शिवसंकल्पं जपेत्संपूज्य शंकरम् ।

एवं सम्वत्सरैकन्तु भक्त्या यः कुरुते द्विजः ॥ 9:15 ॥

सर्पनिर्मोकवत्पापैर्मुच्यते नात्र संशयः ।

तथैवैकादशं रुद्रञ्जपेदध्वपुरोहितः ॥ 9:16 ॥

दक्षिणायां स्थितो मूर्त्तौ संपूज्य परमेश्वरम् ।

स सर्वकलुषैर्मुक्तः शुद्धस्फटिकनिर्मलः ॥ 9:17 ॥

रत्नालोकविमानेन याति माहेश्वरं पदम् ।

अथवोद्धृत्य तत्रैव मानस्तोकशतं शतम् ॥ 9:18 ॥

प्रत्यहं तु जपेद्देवि गणत्वं यो ऽभिवाञ्छति ।

वामदेवं जपेत्सोमं देवव्रतमथापि वा ॥ 9:19 ॥

पूर्वोक्तविधिमास्थाय च्छन्दोगः शुचिमानसः ।

दिवाकर इव व्योम्नि भ्राजमानः स्वतेजसा ॥ 9:20 ॥

स गच्छेत्परमं स्थानं यत्र यान्ति बहुश्रुताः ।

जपेद्गुणान्विद्वानथर्वशिर एव वा ॥ 9:21 ॥

अथवाभ्यर्च्य देवेशं याति माहेश्वरम्पदम् ।

विविक्षुर्देवदेवस्य शरीरं ब्रह्मवित्तमः ॥ 9:22 ॥

पवित्रं परमं पुण्यं व्रतं भौतिकमाचरेत् ।

यज्ञब्रह्मार्पणेनैव यजेद्यज्ञं सदक्षिणं ॥ 9:23 ॥

9:15 बह्वृचं शिवसंकल्पं जपेत्संपूज्य ] C; ब्रह्मृत्य शिवसंकल्प जपेत्संपूज्य A; बह्वृ वं शिवस-  
ङ्कल्पजपेत्संपूज्य E<sub>N</sub> 9:15 एवं सम्वत्सरैकन्तु ] E<sub>N</sub>; एवं सम्वत्सरैकं तु A; एवं सत्सरैकं तु  
C (unmetrical) 9:15 भक्त्या यः ] CE<sub>N</sub>; भिक्षा य A 9:16 सर्पनिर्मोकवत्पापैर्मुच्यते नात्र  
संशयः ] E<sub>N</sub>; सर्पनिर्मोकवत्पापैर्मुच्यते नात्र संशयः A; सर्पनिर्मोकवत्पापैर्मुच्यते नात्र  
संशयः C (unmetrical) 9:16 तथैवैकादशं ] E<sub>N</sub>; त --- A; तथैवैकादशं C 9:16 रुद्रञ्ज-  
पेदध्वपुरोहितः ] CE<sub>N</sub>; --- रुद्रं जपेदध्वपुरोहितः A 9:17 दक्षिणायां स्थितो मूर्त्तौ ] conj.;  
दक्षिणांगस्थितो मूर्त्तौ A; दक्षिणायां स्थितो मूर्त्तौ C; दक्षिणायां स्थितं मूर्त्तौ E<sub>N</sub> 9:17 °क-  
लुषैर्मुक्तः ] C; °कलुषैर्मुक्तः A; °कलुषैर्मुक्तः E<sub>N</sub> 9:17 शुद्धस्फटिकनिर्मलः ] AC; शुद्धः  
स्फटिकनिर्मलः E<sub>N</sub> 9:19 तु जपेद्देवि ] em.; तज्जपेद्देवि CE<sub>N</sub> 9:19 यो ऽभिवाञ्छति ]  
CE<sub>N</sub>; यो ऽभिवाञ् --- A 9:19 वामदेवं जपेत्सोमं ] CE<sub>N</sub>; --- जपेत्सोमं A 9:20 पूर्वो-  
क्त° ] AC; पूर्वोक्ति° E<sub>N</sub> 9:20 च्छन्दोगः ] CE<sub>N</sub>; च्छन्दोग A 9:20 भ्राजमानः ] CE<sub>N</sub>;  
भ्राजमान A 9:21 परमं ] CE<sub>N</sub>; परम A 9:21 °गणान् ] CE<sub>N</sub>; °गण A 9:22 याति ]  
CE<sub>N</sub>; यान्ति A 9:22 माहेश्वरम्पदम् ] CE<sub>N</sub>; माहेश्वर --- A 9:22 विविक्षुर्देवदेवस्य शरीरं ]  
CE<sub>N</sub>; --- देवदेवस्य शरीर A 9:23 यज्ञब्रह्मार्पणेनैव ] CE<sub>N</sub>; यज्ञबर्पणेनैव A (unmetrical)  
9:23 यजेद्यज्ञं सदक्षिणं ] AC; यजेद्यज्ञान् सदक्षिणान् E<sub>N</sub>

आत्मध्यानरतश्चैव सिद्ध्यते देवधर्मवित् ।

ध्यायन्प्रणवयोगेन सर्वगं ब्रह्म सर्वदा ॥ 9:24 ॥

षोडशारेण चक्रेण यदिच्छेत्सिद्धिमात्मनः ।

श्रद्धया चैकचित्तेन सर्वद्वंद्वसहेन च ॥ 9:25 ॥

नित्यञ्चालुब्धचित्तेन सर्वमेकत्वदर्शिना ।

एवं यो वर्तते नित्यञ्चपध्यानाग्निकर्मसु ॥ 9:26 ॥

न चासौ दुर्गतिं याति ब्रह्मलोकञ्च गच्छति ।

केवलं कर्मकारी स्यादात्मध्यानविवर्जितः ॥ 9:27 ॥

अजित्वा सर्वगं ब्रह्म स्वर्गमात्रफलं लभेत् ।

अत ऊर्ध्वं वनेवासी जितक्रोधो जितेन्द्रियः ॥ 9:28 ॥

वसेद्वनगतो विद्वान्वर्तयन्कुशबिन्दुना ।

कन्दमूलफलैः शाकैः श्यामानीवारकङ्कुभिः ॥ 9:29 ॥

सायं प्रातश्च तैरेव होमयेज्जातवेदसम् ।

अफालकृष्टैर्वनजैर्देवब्राह्मणतर्पणम् ॥ 9:30 ॥

पितृणान्तर्पणञ्चैव जपहोमरतः सदा ।

सर्वभूतहितो नित्यं सर्वदुःखसहिष्णुकः ॥ 9:31 ॥

अभ्रावकाश्यं शीतोष्णे पञ्चाग्निर्जलशायिता ।

9:24 आत्मध्यान° ] AC; आत्मज्ञान° E<sub>N</sub> 9:24 ध्यायन्प्रणवयोगेन सर्वगं ] conj.; ध्यायं प्रणवां योगेन सर्वत्मा A; ध्यायेत्प्रणवयोगेन सर्वगं C; ध्यायेन् प्रणवयोगेन सर्वगं E<sub>N</sub> 9:25 य-दिच्छेत्सिद्धिमात्मनः ] conj.; यदि --- A; यदीच्छेत्सिद्धिमात्मनः CE<sub>N</sub> 9:25 चैकचित्तेन ] CE<sub>N</sub>; --- चित्तेन A 9:25 सर्वद्वंद्वसहेन च ] AC; सर्व द्वंद्वसहेन च E<sub>N</sub> 9:26 °चालुब्ध-चित्तेन ] CE<sub>N</sub>; °चालुप्तचित्तेन A 9:26 °दर्शिना ] AC; °दर्शिना E<sub>N</sub> 9:27 कर्मकारी स्यादात्मध्यानविवर्जितः ] C; धर्मकारी स्यादात्मध्यानविवर्जितः A; कर्मकारीस्यादात्मध्यान विवर्जितः E<sub>N</sub> 9:28 °फलं लभेत् ] CE<sub>N</sub>; --- A 9:28 अत ] CE<sub>N</sub>; --- A 9:29 व-नगतो ] AC; वनगतो E<sub>N</sub> 9:29 वर्तयन्कुशबिन्दुना ] C; वर्तय कुशबिन्दुना A; वर्तयन् कुशबिन्दुना E<sub>N</sub> 9:29 कन्दमूलफलैः शाकैः ] CE<sub>N</sub>; कन्दमूलफलैः शाकैः A 9:29 °कङ्कु-भिः ] CE<sub>N</sub>; °कोङ्कुभिः A 9:30 तैरेव ] AE<sub>N</sub>; तैरेव C 9:30 होमयेज् ] CE<sub>N</sub>; होमये A 9:30 अफालकृष्टैर्वनजैर्देवब्राह्मणतर्पणम् ] conj.; अफालकृष्टैर्वनक्षै देवब्राह्मणतर्पणाम् A; अट्टालकृष्टैर्वनजैर्देवब्राह्मणतर्पणैः E<sub>N</sub> 9:31 पितृणान्तर्पणञ्चैव ] CE<sub>N</sub>; पितृणान्तर्पणं चैव A 9:31 जपहोमरतः सदा ] CE<sub>N</sub>; जापहोमरत सादा A 9:31 सर्वभूतहितो नित्यं ] CE<sub>N</sub>; --- त्यं A 9:32 अभ्रावकाश्यं शीतोष्णे ] C; अभ्रावकाशा सातोष्ण A; अभ्रावकाश्यं शीतोष्णौ E<sub>N</sub> 9:32 पञ्चाग्निर्जलशायिता ] C; पञ्चाग्निजलशायिता A; पञ्चाग्निर्जलशायि वा E<sub>N</sub>

कुशवल्कलवासांसि कृष्णाजिनधरः सदा ॥ 9:32 ॥

कृच्छ्रातिकृच्छ्रतप्तादिपराकैश्वान्द्रायणैस्तथा ।

शीर्णपर्णोदकाहारैरात्मानं परिशोधयेत् ॥ 9:33 ॥

मृगचारी वसेत्तैस्तु कष्टां वृत्तिं समास्थितः ।

ब्राह्मणः स्वर्गगामी स्याद्विभ्रुतो नरकं व्रजेत् ॥ 9:34 ॥

कायस्थमग्निं कृत्वा तु खमाकाशे तु विन्यसेत् ।

चेष्टायां विन्यसेद्वायुमनले ऽग्निं पयो ऽम्भसि ॥ 9:35 ॥

कायं भूमौ मनश्चन्द्रे दिक्षु श्रोत्रे तु विन्यसेत् ।

विष्णुं पादे गले रुद्रं अग्निं वाचि विनिक्षिपेत् ॥ 9:36 ॥

मित्रे पाय्विन्द्रियं न्यास्य शिश्वे चैव प्रजापतिम् ।

संन्यासन्तु ततः कृत्वा लोभक्रोधादिवर्जितः ॥ 9:37 ॥

अद्रोहः सर्वभूतानां सर्वमात्मनि पश्यति ।

त्रिदण्डी कुण्डिपात्री च भैक्षग्रासाष्टभुक्सदा ॥ 9:38 ॥

न शश्वदुपभुञ्जीत भैक्षवृत्तिसमाश्रितः ।

ग्रामैकरात्रमुषितो न वसेत्पञ्चरात्रिकः ॥ 9:39 ॥

9:32 °वासांसि कृष्णाजिनधरः ]  $CE_N$ ; वासांस्या कृष्णाजिनधर A 9:33 कृच्छ्रातिकृच्छ्रत-  
त्तादिपराकैश्वान्द्रायणैस्तथा ] C (unmetrical); कृच्छ्रादिकृच्छ्रतप्तादिपराकेन्तापणैस्तथा A; कृ-  
च्छ्रातिकृच्छ्रतप्तादिपराश्वान्द्रायणैस्तथा  $E_N$  9:33 शीर्ण° ] AC; शा-ई-र्ण°  $E_N$  9:33 आ-  
त्मानं ]  $CE_N$ ; आत्मान A 9:34 वसेत्तैस्तु कष्टां वृत्तिं समास्थितः ]  $E_N$ ; वसेत्तैस्तु कष्टवृत्ति  
समास्थिता A; वसेत्तैस्तु कष्टा वृत्ति समास्थितः C 9:34 ब्राह्मणः स्वर्गगामी स्याद्विभ्रुतो नरकं  
व्रजेत् ]  $E_N$ ; --- र्गगामी स्याद्विभ्रुतो नरकं व्रजेत् A; ब्राह्मणः स्वर्गगामी स्याद्विभ्रुतो नरकं  
व्रजेत् C 9:35 कायस्थमग्निं कृत्वा तु ] A; अग्निं कृत्वा तु कायस्थं  $CE_N$  9:35 खमाकाशे ]  
 $CE_N$ ; क्षमांसाख्ये A 9:35 चेष्टायां ]  $AE_N$ ; चेष्टाया C 9:35 पयो ऽम्भसि ]  $CE_N$ ; पयो  
भसि A 9:36 श्रोत्रे ]  $AE_N$ ; श्रोत्र C 9:36 विन्यसेत् ] AC; विनिक्षिपेत्  $E_N$  9:36 वि-  
ष्णुं ] C; विष्णु A; om.  $E_N$  9:36 पादे गले रुद्रं अग्निं वाचि विनिक्षिपेत् ] AC; om.  $E_N$   
9:37 पाय्विन्द्रियं ] C; पाय्वीन्द्रिय A; पय्विन्द्रि  $E_N$  9:37 शिश्वे चैव प्रजापतिम् ]  $CE_N$ ;  
शि --- ति A 9:37 संन्यासन्तु ] em.; संन्यासन्तु  $ACE_N$  9:37 कृत्वा लोभक्रोधादिवर्जितः ]  
em.; कृत्वा लोभक्रोधादिवर्जित A; कृत्वा लोभमोहविवर्जितः C; कृत्वाल्लोभमोहविवर्जितः  $E_N$   
9:38 अद्रोहः सर्वभूतानां ]  $E_N$ ; अद्रोह सर्वभूताना A; अद्रोहस्य वभूताना C 9:38 भैक्षग्रासा-  
ष्टभुक् सदा ] conj.; भैक्षग्रासाष्टस्सदा A; भैक्षस्यष्टभुक् सदा C (unmetrical); भैक्षग्रासाष्टतुट्  
सदा  $E_N$  9:39 समाश्रितः ]  $AE_N$ ; समाश्रितिः C 9:39 उपभुञ्जीत ]  $CE_N$ ; उपयुञ्जीत A  
9:39 भैक्षवृत्ति° ] AC; भैक्षवृत्ति  $E_N$  9:39 ग्रामैक° ]  $AE_N$ ; ग्रामैक° C 9:39 °रात्रिकः ]  
 $E_N$ ; °रात्रिकं A; °रात्रिकः C

वर्षास्वेकत्र संवासी नगरे पञ्चरात्रिकः ।

दम्भकल्कविनिर्मुक्तः सर्वद्वंद्वसहिष्णुकः ॥ 9:40 ॥

ग्रामसङ्गविवर्ज्जी स्यात्सङ्गदोषविवर्जितः ।

समः सर्वेषु भूतेषु अनारंभी अहिंसकः ॥ 9:41 ॥

आत्मध्यानरतिर्नित्यं ब्रह्मभावसमन्वितः ।

एवं यो वर्तते नित्यं स याति ब्रह्मलौकिकम् ॥ 9:42 ॥

ब्रह्मणा सह मोदेत ब्रह्मण्येव तु लीयते ।

विश्रुतो नरकं याति कामलोभसमन्वितः ॥ 9:43 ॥

यथोक्तकारी ब्रह्मात्मा ब्रह्मलोकञ्च गच्छति ।

वेदधर्मो मया प्रोक्तः स्वर्गनैश्वेयसः पदम् ।

उत्तरेणैव वक्त्रेण व्याख्यातश्च समासतः ॥ 9:44 ॥

॥ ⊗ ॥ इति शिवधर्मसंग्रहे नवमोऽध्यायः ॥ ⊗ ॥

9:40 संवासी नगरे पञ्चरात्रिकः ] C; --- पञ्चरात्रिकः A; सन्वासी नगरे पञ्चरात्रिकः E<sub>N</sub>  
 9:40 दम्भकल्कविनिर्मुक्तः ] CE<sub>N</sub>; दम्भकर्णविनिर्मुक्तः A 9:40 सर्वद्वंद्वसहिष्णुकः ] AE<sub>N</sub>; स-  
 र्वद्वंद्वसहिष्णुकः C 9:41 ग्रामसङ्गविवर्ज्जी स्यात् ] C; ग्रामकर्मविवर्ज्जी स्यात् E<sub>N</sub>; ग्रामस-  
 ङ्गविवर्जी स्या A 9:41 सङ्गदोषविवर्जितः ] CE<sub>N</sub>; संगदोषविवर्जिता A 9:41 समः सर्वेषु  
 भूतेषु ] C; सम सर्वेषु भूतेषु A; दयालु सर्वभूतेषु E<sub>N</sub> 9:41 अनारंभी ] AC; अनासक्ति  
 E<sub>N</sub> 9:42 आत्मध्यानरतिर्नित्यं ] em.; आत्मध्यानरति नित्यं A; आत्मभावरतिर्नित्यं CE<sub>N</sub>  
 9:42 स याति ब्रह्मलौकिकम् ] AC; सयाति ब्रह्मलौकिकं E<sub>N</sub> 9:43 ब्रह्मणा सह मोदेत ] C;  
 --- न्ते A; ब्रह्मणा सह मोदन्ते E<sub>N</sub> 9:43 कामलोभसमन्वितः ] AC; कामलोभ समन्वितः E<sub>N</sub>  
 9:44 यथोक्तकारी ] AC; यण्थोक्तकारी E<sub>N</sub> 9:44 ब्रह्मात्मा ] AE<sub>N</sub>; ब्रह्मात्मा C 9:44 ब्र-  
 ह्मलोकञ्च ] A; ब्रह्मलोकं स CE<sub>N</sub> 9:44 वेदधर्मो मया प्रोक्तः ] C; वेदधर्म मया प्रोक्तः A;  
 वेदधर्म मया प्रोक्ताः E<sub>N</sub> 9:44 स्वर्गनैश्वेयसः पदम् ] A; स्वर्गनैश्वेयसम्पदम् C; स्वर्ग नैश्वे-  
 यसम्पदम् E<sub>N</sub> 9:44 व्याख्यातश्च समासतः ] CE<sub>N</sub>; व्याख्याता च समास्सतः A 9:44 इति  
 शिवधर्मसंग्रहे ] CE<sub>N</sub>; इति शिवधर्म --- A 9:44 नवमोऽध्यायः ] C; --- पटलः A; नवमो  
 अध्याय E<sub>N</sub>

## WORKS CONSULTED

### Abbreviations

|       |                                                                   |
|-------|-------------------------------------------------------------------|
| BORI  | Bhandarkar Oriental Research Institute                            |
| CUP   | Cambridge University Press                                        |
| EFEO  | Ecole française d'Extrême-Orient                                  |
| EI    | <i>Epigraphia Indica</i>                                          |
| GOML  | Government Oriental Manuscripts Library, Madras                   |
| IFI   | Institut Français d'Indologie (misnomer used in old publications) |
| IFP   | Institut Français de Pondichéry/French Institute of Pondicherry   |
| KSTS  | Kashmir Series of Texts and Studies                               |
| NAK   | National Archives of Kathmandu                                    |
| NGMPP | Nepal-German Manuscript Preservation Project                      |
| NM    | Niśvāsamukha                                                      |
| ŚiDhS | Śivadharmasaṅgraha                                                |
| T     | Transcript                                                        |
| ZDMG  | Zeitschrift der Deutschen Morgenländischen Gesellschaft           |

### Manuscripts

ĀTMĀRTHAPŪJĀPADDHATI

of Vedajñānaguru II. IFP MS Transcript T. 323.

BRAHMAYĀMALĀ,

NAK MS 3–370, NGMPP Reel No. A 42/6. Palm-leaf, Newari script. (I have also consulted an electronic transcription prepared by Dr. Shaman HATLEY.)

BRĤATKĀLOTTARA,

NAK MS 5–778, NGMPP Reel No. A 42/8. Palm-leaf, Newari script. NAK MS 4–131, NGMPP Reel No. A 43/1. Palm-leaf, Devanāgarī script.

DEVYĀMATAM,

(also called *Niśvāsākyamahātānta*). NAK MS 5–446, NGMPP Reel No. A 41/13. Palm-leaf, Nandīnāgarī script.

DHARMAPUTRIKĀ,

NAK MS 5–738, NGMPP Reel No. A 11/3. Palm-leaf, Newari script. NAK MS 1–1075, NGMPP Reel No. B 7/3. Palm-leaf Newari script. Cambridge University Library MS Add. 1445. Palm-leaf, Newari script. Printed in *Śivadharmā Paśupatimatam Śivadharmamahāśāstram Paśupatināthadarśanam* ed. Yogin Narahari NĀTHA 1998 (saṃvat 2055). (I have also consulted an electronic text prepared by Dr. Anil Kumar ACHARYA.)



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of Jñānaśiva. GOML MS R 14898 and its apograph IFP MS T. 231, as well as pp. 13–60 of IFP MS T. 106 (the latter giving the text of what is probably a manual based upon the *Jñānaratnāvalī*, cf. GOODALL 2000: 209, fn. 11), paper transcripts in Devanāgarī.

## KULASĀRATANTRA,

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## LALITAVISTARA,

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## MRGENDRAPADDHATI

of Aghoraśiva with the commentary (-ṭīkā) of Vaktraśambhu. IFP T. 1021. Paper transcript in Devanāgarī.

## NĪŚVĀSAKĀRIKĀ,

IFP paper transcripts: T. 17, T. 127 and T. 150.

## NĪŚVĀSĀKHYAMAHĀTANTRA

See *Devyāmatam*.

## PĀRAMEŚVARATANTRA,

Cambridge University Library MS Add. 1049. Palm-leaf, early Nepalese ‘Licchavi’ script. Also NAK MS 4–892, NGMPP Reel No. A 1280/2 (paper manuscript in Newari); IFP T. 249, paper transcript in Devanāgarī.

## PRĀYAŚCITTASAMUCCAYA

of Hṛdayaśiva. Cambridge University Library MS Add. 2833. Palm-leaf, early Newari script. Also NAK MS 1–1297, NGMPP Reel No. A 521/6 (paper manuscript in Newari script); NAK MS 5–2402, NGMPP Reel No. B 427/2 (paper manuscript in Devanāgarī).

Note that a complete transcription of the Cambridge MS is contained in the appendix to the work of R. SATHYANĀRĀYANAN and Dominic GOODALL (2015: 355–499).

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<sup>1065</sup> As noted by GOODALL (2015: 574, fn. 252), pagination of this volume has been somewhat compromised by "muddled endnotes" to the effect that the present entry spans from pp. 122–137 (main body), 189–91 (notes), 361–400 (bibliography, joint for the whole volume).

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